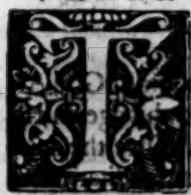




# TO THE CHRISTIAN WAITER READER.



He children of this world are in their generation wiser <sup>Luk 16.8,</sup>  
 then the children of light. The truth hereof may appeare in  
 the Papists: who discerning that their booke of Controuersies,  
 stuffed with manifold vntruths, fallacies, and corruptions,  
 were not able to gaine sufficiently (though small gaine be too  
 great for such merchants) to their Babylonish kingdome, haue  
 set themselves and others on worke (being all set on worke of Hell) to penne certain  
 treatises, tending to insnare and intangle the minds of ignorant and simple Chris-  
 tians in the corrupt and filthy puddle of Popish deuotion. In this respect I performe  
 my selfe, it is come to passe (not without the gracious providence of God) that  
 the author hereof hath been encouraged in himselfe, and by others, to write these  
 Christian directions, as a counterpoison to all such inchaunments of Papists, who  
 would by these meanes beare men in hand, that al true deuotion dwelt amongst them,  
 and were inclosed and tyed to their Cels and Cloysters: In which vncleane cage it is  
 impossible for any true spirituall and holy meditations to haue their abiding: for as  
 much as euen the very mindes and consciences of such vncleane birds, are defiled  
 with damnable errors, and Idolatries. Wherefore I would earnestly aduise, and heart-  
 ly intreate thee (Christian Reader) to imbrace this booke, wherein thou shalt finde  
 good precepts, and holy directions, not deliuered by rote (as from a Parra) out of the  
 bookes and writings of other men: but confirmed by the singular experience of one,  
 who hath long laboured the conuersion, and confirmation of many other: but espe-  
 cially the mortification and quickning of his owne soule and conscience: one, whom  
 indeed I haue euer esteemed another Greenham D and herein more happie than he,  
 because he hath liued to penne, and peruse his owne labours, and may yet liue (by  
 the mercie of God) to correct and amend whatsoeuer slip of his penne (for in a long  
 worke one may happily take a nap, two, or three) shall be shewed vnto him. Reade it  
 therefore (beloued Christian) and that with diligence: and thou shalt finde (I doubt  
 not) more true light and direction to a true deuout and holy life, then in all the Reso-  
 lutions of the Iesuiticall Father Parsons (though neuer so refined, as a brick newly  
 washed) or meditations of Frier Granatensis, or any Popish Directories whatsoe-  
 uer. And so I commend thee and all thy holy labours in this and all other good  
 bookes, especially in the booke of bookes (I meane the holy Bible) to the  
 rich and mercifull blessing of God our Father in Iesus Christ.

Reuel. 18. 14.  
 lam. 3. 6.

Charitable  
 Tit. 1. 15.

Blackfriars London this 26. of May 1603:  
 Thine in the Lord,  
 STEPH. EGERTON.  
 A 3



## TO THE CHRISTIAN READER.

**W**Hat be the priuiledges and high fauours of God Almighty, wherewith he hath preferred this age, and in speciall our nation aboue all before vs, since the daies of the holie Apostles, needeth more meditation to moue our selues to thankfulness, the proof to conuince our aduersaries, who though they should gainsay it, shall gnash their teeth and pine away in griefe to behold it. Among all (I may say with the Prophet and the Apostle) this is chiefe, that God hath so cleerely shewed his word to Iacob, his statutes and his iudgements to Israel; and hath committed to vs his holy oracles: Wherein I meane not only that we haue the Gospell so publikly and plentifully preached, which (though great) is common to vs with many: but withall, that in some admirable manner, God hath reuealed his secrets vnto vs, such as wee know no Church vpon the earth, in which the true sense of the Scriptures and sound doctrine thereof, are more sincerely embraced and professed. Yea with what store of rare and excellent lights the Lord hath furnished this our Church, he is blind that seeth not, and malicious that wil not acknowledge it: wherein though generally it falleth out by humane frailtie and Sathans subtiltie, that there is more light of iudgement; then integritie of conscience, yet herein God hath not left himselfe without witnes of many worthie Christians both Preachers and professors of the truth, who liuely expresse the forme of holie doctrine into which they are cast, such as vpon my vttermost perill I dare professe, the deuourest Papist neither hath nor possible (in that profession) can attaine vnto, lacking true faith the right mother and nurse of a godly life. And herein to giue one instance in freed of many, take and examine straightly this one work, and if it breathe not out more sound godlines in one leafe, then all their artificiall composed treatises of Resolution (which in their estimation are chiefe in this argument of a godly life) let me beare my deserved blame. I leaue the life of the writer of that Popish booke to such as seeme vpon better knowledge to haue set out the same. And for the Author of this Treatise, I may not in modestie say what I know, but could and doe desire that his life were so knowne to all, to whom his writing shall come, as it is to such, who haue heard the doctrine and seene the practise hereof in himselfe these well neere thirtie yeeres: But to spare the person for his life time, and to foretell what you shall finde in his labours. In my simple opinion it might in one principal respect be called the Anatomie of the soule, wherein not onely the great and principall parts are laid open, but euery veine and little nerue are so discouered, that wee may as it were, with the eye be-hold, as the right constitution of the whole and euery part of a true Christian;

## To the Christian Reader.

standing to the manifold defects and imperfections thereof. Whereto be added most approoved remedies for the curing of all spirituall diseases, with like preseruatiues to maintaine our health, in such sort as may be enioyed in this contagious ayre, and so in a second respect may be called the physicke of the soule. In both which how welcome it shall be to all that loue their soules health, I neede not doubt: onely I would desire the Christian patient, not to be offended with the largenes of the work (as too deare for the poore, and too much to be read ouer in long time) but consider with me, that if the arte of bodily physicke be so long, as the father of that arte testifieth, then is it no maruile, that this spirituall physicke doth as much exceed the other in length, as it doth in dignitie. And yet for the reliefe of such as desire to profit by his labour, great care hath been taken so to set out apart euery seuerall matter, that by the helpe of the Table they may be directed to the particulars, which I perswade my selfe will be so farre from glotting any, though neuer so weake stomacke, that it will rather procure within a better appetite. For simply to say, as I feele, I haue not read in any mans writing a more sauourie stile and better relished. All which I leaue to euery one to speake as they finde, and so with my strongest desires doe commend the fruite of these labours to the blessing of God.

*Ezechiel Culuerwel.*

A 4 TO

## To the Christian Reader.



Christian Reader, I am constrained in commending this spirituall blessing vnto thee, to begin with the excuse of a good deed. For although it be a good deede to commend this commendable worke, yet must I plead the pardon of my defectiues in doing it, by alleging my calling thereto; and impleade the fulsomnes of the maligners of such holy enterprises, who for the most part distast all things but vanitie. The eare (saith Elihu) trieth words, as the mouth tasteth meate, to wit, if the eare be truly spirituall; otherwise there is an uncircumcised eare, where there is an uncircumcised heart: and he that hath an unmortified eare, which is an affection to carnall eloquence, cannot escape a reprobate sense in iudging of the wisdom of God. An itching eare requireth a clawing stile; and the most readers seeke after that which this treatise purposely eschmeth. But wisdom will be iustified of her children, and the godly hearted will lay that unlooked for imputation vpon affectation of braue words, which the holy Ghost laith vpon womens brauerie, mentioned in the 3. of Esay, which soone after in the 4. chap. ver. 4. by passage of speech he callth the filthines of the daughters of Sion. Something I graunt may be yeilded by way of indulgence to the weake; but he that seriously seeketh the Lord, will not be offended nor cloyed with that simplicitie, which offendeth not God by turning away the mind by trifles from a bent purpose of sound edification.

The matter of this booke is right warthy to occupie the minds of men, and will be receiued of the gracious persuers of it. The rest of the professors, which like wanton and full fed children begin to play with their meate, & brooke nothing but conceited writing and speaking, are to be bewailed; and as for the dogs they are to be detested and denied holy things. The blessing and comfort of grace brought S. Paul to account all things as dung, in comparison; and their illumination (how great soeuer) is vn sanctified, which are not so minded: and if any man loue godlines indeed and be good mettall, he will blesse the fire which is ordained to melt him, and the mould which is made to cast him in: but they which make the foundrie to melt in vaine, shall be called reprobate siluer. It is part of the blessing of a worke to bee wrought by a blessed instrument: and although it be sacrilege to interuert the praise of God; yet it is of religion to take notice of Gods chosen vessels, and all men are more affected by such. This is the aduantage of this booke, I meane the long approued godlines of the Author, as he is a Christian; and his zealous painfullnes, as he is a Minister. And if it please God that his pen may be as his tongue hath been, a tree of life, the very leaues thereof will cure him of the sting of Serpents tongues. That which S. Luke testifieth of Barnabas, may (after Gods admeasurements) be spoken of him, and hoped of his labours, that he was a good man, and full of the holie Ghost and faith, and much people ioyned themselues to the Lord. Receiue therefore (good Reader) this prouision which he hath made for thee of holysome meate, not caring for conceited cookerie, but remember that godly hunger is the best sauce for beauenly fooode.

Thine in Christ, FRANCIS  
MERRY.





## THE ENTRANCE INTO THE BOOKE, OR PREFACE TO THE READER,

which contains these foure things: First, the generall summe

*of the whole. Secondly, the reasons why it was set forth. Third-*

*ly, the matter and argument of euery particular treatise.*

*Fourthly, a directing of the Christian reader,*

*how to reade it with most profit.*



IN so great varietie of all learning, as God hath furnished this age withall, it were not onely needlesse, but arrogancie and follie, for me to put any in hope, that I goe about to teach that, which hath not been taught, and set forth alreadie by godly and learned brethren. But yet, least any should thinke my labour vaine, in that which I enterprise, I would all such might vnderstand, that howsoeuer I shall bring no other thing, then some haue, in generall, or in some part heretofore published; yet they shall not be gluttoned with the same thing in particular, whether they respect the treatise and argument it selfe, or the manner of following and prosecuting the same. At leastwise, I may say, that there hath not come to my hand any booke directly tending to this end, which I propound here in the seauen Treatises following, to helpe the frailtie of Gods children, and namely, by setting before their eyes as in a glasse, the infinite, secret, and deceitfull corruptions of the heart: from whence (without a gracious regarding of the same) sore and dangerous euils doe arise and breake out in their life. Neither haue I seene any treatise, and direction particularly drawne and gathered for mens liues to gouerne and order them, which tieth them to daily vse of the same throughout their whole course: of both which my purpose is most chiefly, as well faithfully as lowingly, to intreate, and to aide my poore neighbours and brethren, with that which I haue gathered by reading, and noted by experience, if by any meanes I may be able hereby, to make the Christian way any thing more easie and pleasant vnto them, then many finde it: and to bring it into more price, then the most doe value it at.

*The intent of  
the author, and  
generall summe  
of the whole  
booke.*

In few words, this is that which I aime at, that such as *haue tasted how good the Lord is, and haue felt the power of the life to come*, by any worke of faith and Christian life, which they haue obtained by the preaching of the Gospell, may after that, see their wants, their infirmities, their corruptions, rebellions, hindrances, & other discouragements, from that blessed estate wher-

into

## The Preface, or enterance to the Booke.

*Prerogatives  
in Christ  
by the love  
of God*

*The fruite and  
benefit of it to  
the true Chris-  
tian.*

*What the un-  
godly may  
learn by it.*

*The second  
point.  
The reasons of  
setting out  
this.  
The first.*

*The authors  
desire that they  
might profit  
by it.*

*To teach the  
true Christian  
the way to  
this worke  
specially to  
draw them  
to better  
the good.*

into they are entred: and how they may euery day in the best manner, remedie, or at least wise weaken and diminish them, and that they may also behold their liberties and prerogatiues, which they haue by Christ: as the certaintie of Gods loue, deliuerance from the feare of the great and euill day, peace and comfort through faith, and the blessednes of such an estate, and daily inioy the same. And therefore, not to be as men that haue no such priuiledges, either cast downe with needeles feare, or possessed with an earthly or vaine reioycing, or destitute of incouragement to walke forward in an heavenly course: But that they may be merry in the Lord, and yet without lightnes, sad and heauie in heart for their owne sins, and the abominations of the land, and yet without discouragement, or dumpilhnnes: resting and beleeuing in God, without bold presumption, and fearing their owne weaknes, but yet without dreadfull and deadly despayring. And that thus the Christian man, and he who is faithful indeede, may so carrie himselfe in his course, as he may haue no thought or purpose to reuolt and turne from this hope which is set before him, but be perswaded that he is infinitely incouraged, to hold out constantly therein, against all that might come in his way to the contrarie. And that the vngodly may see how such are blessed in comparison of other, and what they themselves goe voyde of which they might inioy, and therefore may seeke how to become not almost, but altogether Christians with them.

To these (I say) who haue set themselves in a full, and resolute purpose to passe their daies godly in the midst of many encombrances, and to walke with the Lord, so far as of fraile flesh may be obtained (how weake so euer in their owne perswasions) to these (I say) I desire in this treatise of mine to be some helpe and assistance, and to speake plainely, that such as would faime doe well, and yet cannot tell how, may hereby be eased and relieued. And if any (who yet are in superstition, hypocrisie, prophanenes, or as yet in darknes) desire to be partakers thereof also, and so to like of that aduice and instruction, which is written for the beleeuers, that they be willing to depart from the wicked, crooked, and cursed way, which they haue walked in: I should be so farre from enuying them this blessing, that (although this was not set out directly for them) yet they may vnderstand, that with such a willing mind, as I haue vnderaken this worke for their good who are in Christ already; with the like, I am readie to further and helpe forward them, who thinke and know themselves as yet to be strangers from Christ altogether; and to reioyce, if I might vnderstand, that they haue been moued hereby with their brethren, to become the true disciples of Christ. Indeede I haue not laboured so much, to perswade these to returne from their miserie, and to become penitent, because many both examples of the like, and reasons to moue them, are plentifully, plainely, and in good order, extant among them already; and for that I know, that for the most part, they profit not by our writing, who doe not before regarde and take good by our preaching: and yet they shall haue my best aduice in the end.

But as for such as haue already been in the truth of their hearts conuerted vnto the Lord, and vnsainedly been called backe from the former lusts of their ignorance, and the fashion of the world, after the which some-  
time

## *The Preface, or entrance to the Booke.*

time they framed themselves: for such (I say) I know it is the earnest desire of their hearts, that they may as well haue a path-way to godlines, and a direction to the same lie by them, to the which they may alwayes at neede resort, when publike helpes by sermons cannot euermore be enjoyed: as also to be made more fit thereby, to profit by them, when they doe repaire vnto the same. And although I looke not for it, that such account should be made of this booke among the greatest number, who haue resolved with themselves either not to learne or imbrace any thing more, the alreadie they haue, especially proceeding from a meaner person then themselves: or to scorne whatsoever agreeth not with their humor, and to cauill and quarrell with that, which naturall reason doth not allow; yet (wishing better things vnto such) I am not discouraged, but for their sake who would desire the same in practise which here they shall finde by reading, I will goe forward in this enterprise.

I know it can doe the best no harme. I am sure (trusting and looking for the blessing of God) that it shall do many good, such I meane as would doe well, if they knew how; and would grow wiser, sounder and more constant in faith and a godly life, if they had helpe and direction thereto plainly set before them. And I am not ashamed to say, that for mine owne furtherance as well as other mens, and the better carriage of my selfe through this my pilgrimage; I haue been willing to gather some such things together, as in this small volume I haue contriued. Neither had it come into the hands of others, vnlesse such as are of account about my selfe for their gifts, as well as my neighbours, among whom I haue preached the doctrine, had perswaded me to set it forth. Besides all that hath been said, I haue chiefly in this enterprise (as God doth know) sought this, that this vnperfect & weake labour of mine may stir vp and moue some of my godly brethren (who for the habilitie and grace which God hath giuen them, if their leasure had been as much as mine, might tenne-fold more profitably and substantially haue vndertaken it) to enlarge and perfect the same, the argument being so needfull and profitable, to the further benefit of Gods Church and people. Another reason of setting out this treatise was this, that they who desire it, may see, by the diligent marking of the same, the beauties of the Christian life more clearly, then by many Christians liues it can bee seene, and that it may bee brought into greater account with many, who thinke it (through error) ouerburdensome.

And partly also I was moued hereunto by this reason, that the Papists cast in our teeth, that we haue nothing set out for the certaine and daily direction of a Christian, when yet they haue published (they say) many treatises of that argument. For answer to the first poynt of this objection, they cannot deny (but that they care not what they say, to bring the people out of loue with our religion) they cannot (I say) deny, that both in catechismes, sermons, and other treatises, there is set forth by vs that which may cleerely direct Christians, and stir vp godly deuotion in them, though all be not gathered together into one volume: for the second part concerning their treatises, I graunt there are two which I haue seene, set

*It is of use to all sorts of good christians, and that was one reason of setting it out.*

*The second reason of setting it forth.*

*The third.*

*The fourth.*

*The fifth.*

*The sixth.*



## The Preface, or entrance to the Booke.

*Jasper Loeffe.*

set forth by them in our English tongue, the one called a Christian Directorie, the other the Exercise of a Christian life, wherein the author doth, though both superstitiously and nothing properly, goe about to teach and giue direction for every day in the weeke; (the one bearing the name of *Robert Parsons* the King of Spaines confessor: the other by an *Italian a Iesuite Doctor in Divinitie*, and translated into English by some favourite of Poperie) the first is nothing lesse then a direction for a Christian though it be called a Directorie, tending rather to perswade men to resolute with themselves to leave some grosse evils, then to shew them soundly how to attaine pardon, or teaching how to live christianly: the other is a ridiculous tying men to a daily taske of reading some part of the storie of Christs passion, and saying certaine prayers throughout the weeke every day a taske; but indeede nothing lesse then directing, after the will of God, him who desires to leade a Christian life. Both of them I dare boldly affirme, being deceived themselves, doe deceive others, especially the simple, who is not able to discern and trie the lying spirit in them. The one, that is to say, *Parsons*, hath vnder a pretence of a holines and deuotion, set downe sundrie impediments to resolution: But yet they are put in among other things to take away the harshnes and tartnes of manifold errors of merit, and other superstition mixed with them and vpholden in that religion, and as it were, with sugar to season them, which else no taste could abide, and in the depth of a subtile heart, put in, to make the world beleue, that the *Popish religion* is the onely holy religion, and the professors thereof the godliest liuers; when yet Antichrist is their captaine, and head, or (as they will not deny) the Pope of Rome, who yet doth, and for these many yeares hath vpholden and maintained open, and almost infinit heresies and abominations.

And as their religion and worship is composed and framed of heresies and lies, and a confused heape of superstitions, and outward dead workes, euen Iewish and Heathenish ceremonies; so the persons themselves who professe they know most, and that they are able to giue rules vnto others, vpholding and building vpon so rotten foundations, are furthest off from well guiding others, so that no man may euer looke by any Popish direction to live christianly. Although I will not dissemble what I thinke, namely, that some doe meane more simply and truly then the rest, and thinke that they serue God aright hauing deuout minds, but being ignorant of the truth, must needs be deceived.

But of Maister *Parsons* booke of Resolution, seeing he and some other haue set it out in a glosing stile to insinuate with the ignorant and vnlearned reader, that he seekes no other thing but to draw him to pietie and godlines, I cannot forbear, but I must say a little, which otherwise I would not haue done. And the rather, for that I know, he hath snared many simple peoples consciences thereby, who being themselves willing to be led in a right way, beleue that he meanes as he speaketh; and therefore are left, I say, deceived, and in a bottomles gulfe; out of the which, if God helpe them not some other way, it is not possible for them to get. And this I say first, for the deliuering of such out of the snare and maze in which they

## *The Preface, or entrance to the Booke.*

they haue lost themselves by reading of that booke, that although there be a pretended shew of godlines in it, and much superstition; yet the best of it is farre from true pietie and godlines, seeing that, and euery part of it proceedeth from faith ioyned with assurance of Gods fauour, which is that alone that purifieth the heart, and maketh it able to bring fourth fruits of amendment of life; without which, mens best actions are wrought by the strength of corrupt nature, and are fruites of the flesh, and workes of darkenes, and so abominable. And yet this faith doe Papiſts make no reckoning of, neither therefore can the booke of Resolution teach or hold it.

Heb. 10. 22.  
Act. 15. 9.

Further, I say that the law onely is vrged in that booke, without teaching the poore soule that may be terrified thereby, how to lay hold on the promise of eternall life, and without the Gospell: the truth and glad tidings whereof, is onely able to set at libertie the consciences of such as are strangled by the threats and terrible curse of the law: for if that truth make free (as our Sauour saith) then are men free in deede. And whereas it may be objected to me, that I doe the author of the booke open wrong in saying, that he ioyneth not the Gospell with the law; for he that readeth it, may finde, that he speaketh of Iesus Christ, that he was giuen by his father to the world, that many might be saued; and of the promise: and how say I then that he teacheth the law without the Gospell? I answer, that he doth indeede mention both the promises of the Gospel, and also Christ; and this he doth in that chapter which is intituled [diffidence in Gods mercie] but yet is that true that I say: For the Gospell is the power of saluation to him that beleeueth: and it is not the Gospell if it be not beleeued: for that is a part of the description of it: Now beleeuing or faith hath assurance going with it, as I shewed out of the epistle to the Hebrues: Which the author of that booke with the rest of his religion, doth flatly deny; and therefore it is cleere, that he doth not teach the Gospell, neither in that booke doth plainly and soundly guide the wandering soule which seeth it selfe lost, to finde remission of his sinne, and euerlasting life; and consequently, that he doth not direct his reader to liue godly, as I said, but holdeth him in darknes and in the state of damnation, and deceiueth him.

Esay. 61. 1.  
Ezech. 34. 4.  
Ioh. 8. 32.

Rom. 1. 16.

- 20 And what reckoning he maketh of faith (which the word of God preferreth before all other things, and saith, that it ouercometh all difficulties in the world) we may see by his owne words, in his preface fol. 6. I exhort the discreet reader (saith he) of whatsoever religion and faith he be, to enter into the carefull studie and exercise of good deedes, assuring him, that this is the right way, to obtaine at Gods hands the light of true belief. And a litle after he saith, It is more easie to beleeue as we ought, then to liue, as we should. Here we see, he preferres good deedes before faith: as if the fruite should be said to be more precious, then the tree that beares it. And yet as not marking what he said, he vttereth these words a litle before, which cannot stand with the other: Our fathers receiued one vni forme faith from their mother the holy Catholike Church, and did attend only to bulde vpon that foundation good workes and vertuous life, as holy Scripture commandeth vs to doe. Here he affirmeth, that good

1. Ioh. 5. 4.

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life

## *The Preface, or entrance to the Booke.*

life commeth from faith. Thus while he speaketh such contraries, sometime, that good workes must be built on the foundation of faith; and with an other breath, that good life is the right way to bring faith, (and yet all may see he speaketh of one and the selfe same faith in both places) must he not needes by so teaching, deceiue the simple reader while he not being able to vnderstand what is taught, cannot possibly practise that which he ought?

And it was not to be doubted (to speake euen in charitie as in conscience we ought) that the said author promising in that his booke of Resolution, that he would adde two other parts to it, (as thereby confessing, that it alone was an insufficient worke of it selfe, to be set forth; and therefore dangerous to intangle and snare the ignorant) and yet cannot in eightene yeares finde a time to fulfill his promise; it was not to be doubted (I say) but that he was well content to deceiue and trouble many that should reade it: As if one should but preach the wrath of God for sinne to a hundred persons, (whereas his booke hath been in the hands of thousands) and should come no more in eightene yeares, to helpe them out of feare and doubt, and how to liue afterwards, it would be condemned and that iustly, and cryed out of by all aduised people. And yet we may conclude, without any doubt, knowing his religion what it is (if euer he had any such meaning, to set out two other parts) that they should haue been as sound as this one is, that is to say, vnwholesome, full of damnable errors, and vncomfortable: For can men gather grapes of thornes, or figges of thistles? No more can any sound fruite be reaped or comfort gotten by false and vsauorie doctrine. But for *Parsons* deuotion (whereof his booke beares so great a shew) or how little of the labour was his, or how little honestie is in the man; yea rather how great iniquitie: let them of his owne religion testifie, I meane the secular priests in their bookes against the Iesuites.

But to say no more of *Parsons*: The other hath little in him worthie any account or reckoning, and to this purpose very nothing. To goe forward therefore, seeing this was one cause why I tooke this worke in hand, because the Iesuites cast in our teeth the want of such bookes, as may direct a Christian aright through his whole course towards the kingdome of heaven, and yet that which they teach tending thereto, is but as poyson in a golden cuppe; although, as I haue said, there are many of my brethren, who had been fitter for this seruice then my selfe, if they had not been employed some other way: yet I nothing doubt by the helpe of God, to frame out of the word of God by that little helpe of my knowledge and experience, such a direction for Christians (all ostentation, and comparison of learning set aside) as shall giue them small aduantage of boasting; and shall be both more pleasing to God, and more for the comforting the heart of him, who listeth to be directed by it, then poperie can afford: and withall a direction, that hath not only been shewed out after the rules of the Scripture, but also such as hath been and is practized and followed so farre forth, as of sinfull flesh may be looked for, both of minister and people, and approved of those who haue excelled, & gone before many in both.

And



## *The Preface, or entrance to the Booke.*

And although I denie not, but that many things might haue been faire better set downe, and exprest, then I am able to doe, yet that none thinke me to haue taken in hand a matter about my reach, and wherein I haue no skill, thus much I say, that for these twentie yeares and more I haue ay-  
med at this, in my reading, preaching, and liuing, and in the obseruing of  
my selfe, and the example of others, what communion and neere ac-  
quaintance there may be betwixt God and a Christian, what hold may  
be laid on the promises of God, what strength may be gotten against  
sinne, what freedome and libertie we may haue by faith, what settlednes  
and constancie in a godli life, what comfort, and reioycing the children  
of God by his free graunt, may haue, euen in this life, and that both sound  
and constant, which shall not be taken from them: also how farre the spi-  
rit may ouercome the flesh, and how the diuell may be resisted. And more  
especially for these seauen yeares and more, I haue more particularly set  
my selfe about the matter, which in this booke is contained (which how  
weakely soeuer it be performed, I haue therein a good conscience:) First,  
to shew, both how a man may become a true beleuer, be brought into  
the fauour of God, and afterwards how he may be directed to leade his  
life daily: And therefore I haue not suddenly nor vnadvisedly set vpo this.  
And what helpe I haue been able to get from others, as my conuenient  
opportunitie hath giuen leaue, I haue not neglected. The which I set  
downe (as I said) that none may thinke me fantastically to haue gone a-  
bout to broch some noueltie, but rather to offer, that to the people of God,  
which hath with good aduise been gathered for their edifying. But now  
to returne, the last reason mouing me to take this worke in hand, is, that  
they who haue inioyed my ministerie about these twentie yeares, might  
haue me (as many of them haue oft desired) after a sort putting them in  
remembrance of that which I haue taught them in my life time, many  
yeares after I shall be taken from among them. This shall suffice to be spo-  
ken of my intent and purpose in this treatise, with the reasons thereof.

Now it remaineth further to acquaint the reader with the order, which  
I vse in the same, and to giue some instructions, that hee may reade it  
with the more profit, and that it may be more plaine and easie to vnder-  
stand (which I doe especially intend) then otherwise it should be. First,  
therefore, because I haue written it for their sakes chiefly, which are truly  
called to be Gods Children, and haue an interest in his promises, as being  
conuerted to him from the subiection of the diuell: first I say, my purpose  
is in the formost treatise to shew, who are his, and who they are which in  
an holy, and humble manner may rest satisfied in his promises, against all  
dreadfull feare and doubt which might disquiet them: that so neither the  
loose liuers may deceiue themselves with an opinion of that, which be-  
longeth not to them: nor Gods children be deprived of that, which is  
their owne, and the ignorant of both sorts that list, may learne to know  
better and amend their estate. In the second, I meane to shew, what course  
of life such persons must walke in, throughout their dayes, and how they  
are to carie themselves both towards God and men, which I thinke ex-  
pedient to lay forth as cleerely as I can, and in some ample manner for

*The seuenth  
reason.*

*The third point  
in the preface.*

*The contents  
and particular-  
ty of the whole  
booke, in seuen  
seuerall treat-  
ises.*

*The first trea-  
tise.*

*The second  
treatise.*

## *The Preface, or entrance to the Booke.*

*The third treatise.* 3.

the more full satisfying of the ignorant sort. From these two, all the other points handled in this booke doe arise. Therefore in the third, I will shew what are the meanes whereby this life may be maintained, and how the beleeuers shall vse the same, to the end that this whole and great worke of worshipping & seruing God, may not be taken for a bare matter of knowledge, as the most doe make it: or (which is little better) for a seruing of God by halues, as too many professors of the Gospell doe vse it: but for a faithfull regarding of our wayes, that they may be shaped out after Gods will.

*The fourth treatise.* 4.

Now this practising of the godly life is performed by following a daily direction to guide vs, and whiles we doe euery day with conscience set our selues to honour and obey God, as in our callings, and by other occasions offered, we shall be able, and not wanderingly and vncertainly, as we haue been wont to doe. And so this shall bee set downe in the fourth treatise. And this is one of the points in this booke which requireth to be read againe and againe, as being neither commonly intreated of, and of singular vse to such as desire to take good by it, especially not being able

*The fifth treatise.* 5.

otherwise to guide themselves. In the fift, I make the reader acquainted with the lets, which will hinder him (though he be willing to be directed daily) from this course, except he will be perswaded to arme himselfe with such helps, as wherby he may withstand them: and remedies against these lets shall in this fift treatise be set downe, as farre as shall be thought expedient. The sixth shall set before thee sundrie priuiledges and blessings,

*The sixth treatise.* 6.

which God doth peculiarly bequeath vnto, and bestow vpon his beloued ones, besides such benefits as they haue in common with the men of the world. By the which, as by other reasons, the faithfull may see themselves perswaded, with much more chearefulness, and greater willingnes to leade a christian life daily, and to shine as lights in example to others. In the seventh and last, such obiections as may be brought and alledged by any, either weake christians, or carnall cauillers, against the practising of the daily direction, shall be sufficiently answered, that thereby the truth appearing more clearly, many such as desire vnfainedly to doe well, and yet haue not learned to guide themselves by any plaine direction, out of the Scriptures, may haue this as an helpe vnto them to see that which the Scripture hath reuealed hereof. All which, though I direct not this worke to the vnreformed, may be in stead of an exhortation vnto all loose and careles persons, (though more briefly, seeing there is enough written of that argument) to moue them to rouse vp themselves, and to awake out of their deadly sleepe, and not to cast away their soules for the loue of their finnes, (which they may be sure that God will finde out howsoeuer they hide them) but to seeke betimes, that they be vnburthened of them, cast them vp as a most filthy gorge, and auoide the vengeance of Gods wrath which wil otherwise most surely come vpon them for it: For though sinne be sweete in the committing of it, yet it will be bitter, when it comes to be repented of: and most bitter, when without repentance, it must be accounted for.

*The seventh treatise.* 7.

*The fourth point of the*

Now it remaineth to direct the reader how to bestow his time profitably

## *The Preface, or entrance to the Booke.*

bly herein, and how he may reade it to his benefit. For I doubt nothing, but he that shall be conuerfant in it, desiring to be directed in his course, shall thinke his time well spent, so as he be helped to vnderstand the same. First therefore let him reade the contents of it briefly set downe in the table before the booke, to helpe his memorie; then the marginall notes of the chapters. And if he conceiue and vnderstand the short summe of it so set downe; then let him reade the booke it selfe, till he be acquainted with and vnderstand it: wherein if his capacitie be the weaker and shallower, he must desire the helpe of some which are more skilfull (and better able to see the drift, scope and meaning of it) then himselfe, especially in such points of it, as are more hard and difficult, either to vnderstand, or to practise. For although many shall haue no neede of this directing of them to reade it with profit, because they can easily direct themselves when they once know the generall parts and argument of it, as before is mentioned: yet because my desire herein is as well to helpe and benefit the plaine, and simple, (such as many of them are, amongst whom I haue preached the same) as well as to bring the wiser and more learned sort acquainted with the practise of it, therefore I know they shall haue neede thereof.

Now when they shall vnderstand it in some good sort, let them weigh and consider, how far forth they haue had vse of it heretofore, as whether they haue according to the first part of this booke, by the ministerie of any sound preacher of the Gospell, attained to the assurance of their saluation, and of the forgiuenes of their sinnes, wherein if any will take it as granted, though falsely, (as they are most readie to doe so, who haue least felt the burthen of their sinnes, and therefore are indeed furthest off from it) herein, I say, if any will needs deceiue themselves, I cannot helpe it, but they are like to reade the rest with lesse fruit and comfort, and to goe without the vse of it in their liues, whatsoever they hope for. And therefore such I aduise to take most paine in the first part: I meane in the doctrine of it, and reading other treatises concerning the matter, as Maister *Moris* and other catechismes; and Maister *Perkins* workes, namely, his booke intituled the graine of mustard seede: And to raise all the doubts they can to any experienced teacher or brother, and to looke for, and see those things worke vpon them which are taught there, both the doctrine of humiliation, and also of iustification and deliuerance.

If this be attained, let them consider for the better assuring themselves hereof, that they cannot but affect, loue, imbrace, and delight in the doctrine of sanctification, and *repentance from dead workes*, I meane they shall desire to practise the godly and christian life when they see that it is the commandement of him who loueth them most dearly, and what it is, and wherein it consisteth, which is the summe of the second treatise of this booke. And to this end, let them reade, and by marking seeke, (as such who would finde) that they may see what sinne there is in them which they are not willing nor desirous to forsake (if there be any) or among duties generally appertaining to all, or particularly touching themselves, which they cannot submit themselves vnto. If there be either of these found in them, as that they cannot leaue nor be brought to renounce some parti-



## *The Preface, or entrance to the Booke.*

Jam. 1. 10.  
Heb. 13. 18.  
Matth. 5. 18.

cular sins, nor obtaine of themselves to be subiect to some speciall duties, as thinking it too strict (as thus it may be with many, and no doubt is) such must know, that it is the doctrine of the Scripture, that all the commandements of God be had in account of vs, and conscience made of one as well as of another: which if they see and acknowledge according to the word of God, they cannot but submit themselves thereunto, if they haue rightly imbraced the doctrine of the former treatise, that as in judgement and knowledg they yeeld, so their heart and affections may goe with the same. And so doing, God will worke in them by little and little (seeking it by prayer of faith) euen as he wrought the like in them before, and weakned such rebelliousnes in their hearts already.

If therefore the teachable and christian reader be thus farre wrought vpon by the spirit of God, that he thus fauour, approoue, and giue ouer himselfe to be made truely repentant, which is that that is required in the second treatise of this booke; then is he fit to occupie himselfe about, and to be conuersant in the third and fourth part of it, that is to say, in the doctrine which requireth a daily walking in a Christian course, by the vse of such helps as are appointed of God for that purpose, and some of them also daily, as in the proper place shall appeare. For euery true Christian is to know, that the religion and worship of God must be in vse and practise among the imbracers of it, as well one day as another. But how shall any be able to keepe his heart in frame, and reforme his life daily by the means which God hath appointed, as in the third and fourth part of this booke is required: except he be first a liker, and an allowe of all knowne points of dutie, and doe hartily renounce all euill, as is required in the second part: Which being done, let him looke to grow daily more strong in faith, whereby he may hold, and keepe fast the certaintie of Gods fauour daily, and constantly. And not as too many (and yet the people of God) doe, who are not acquainted with this: that their confidence should be maintained daily, or a good conscience in their particular actions regarded, and that on one day as another, but thinke it enough at sometimes to haue this care. Neither let any looke to repell this as too strict, vnder pretence of weightie affaires, and their owne infirmitie. For this is but the delusion of the diuell, as shall be shewed, who will easily perswade it to be more then needeth. This is that which must be learned out of the third and fourth part.

And when this is vnderstood, approued, consented vnto, and aymed at, the fift part of the booke shall be cleare and easie to vnderstand, and what vse he should make of it, namely, of the lets and hinderances which the diuell raiseth vp to hold him backe from this course of life, and the practise of the same: of the which some I will set downe, and helpe him the better to know many others thereby. And he that shall indenuer to direct his life, and take heede to his wayes, as he shall by Gods word be taught, shall breake through many of the lettes, which yet shall strongly hold backe and hinder other men, as the fift part will shew: and if he be for a season withdrawne from a godly course, yet he shall there finde helpe and remedies to recouer againe, and little ease, otherwise.

And

## *The Preface, or entrance to the Booke.*

And if there be any difficultie in conforming a mans selfe after this forementioned doctrine (as I deny not but the flesh will finde many) yet against them all, let him proceede and reade with good regard the sixt Treatise, wherein are set downe the manifold and goodly prerogatiues and priuiledges, which God hath bequeathed to his people to hearten them on, and incourage them to godlines, and to make the christian life easie, and he shall see great light, and finde exceeding force therein, to stirre him vp to goe forward mightily against all fainting. And then he shall not be moued for all the obiections, caills and fleshly reasons which he shall reade in the seuenth part. For the comfort and experience, which he shall partly enjoy already, and partly hope for and expect afterwards, shall make the vanishe away as smoke, although otherwise they are able to hurt and sting, as fier. And then when in the due consideration of the whole, he shall see what the blessednes and manifold good things are, which he in part hath already, and shall afterwards enjoy both here and in the life to come, he shall see what infinit cause he hath to praise God for his portion, that he hath rather beautified and blessed him with his fauour and graces then many other, whereby he may walke so comfortably, and that in this vale of miseries, to Gods kingdome.

And thus I aduise thee (good reader, as I know it shall be best for thee) to bestow thy trauel about this booke: wherein I appoint thee no certaine time, nor houres, seeing all, which would profit by it, cannot spend their time alike about this, or any other such exercise. But this know, that this booke tendeth to teach thee the practise of thy knowledge, and not to know onely: and that I haue gathered together into this one, the things which are disperfedly contained in many other. And therefore in that respect, ouer and besides the ordinarie reading of the holy Scriptures, thou maiest bestow the more time about it, as thy leasure will permit, considering that once or twice reading a booke for practise, is not enough.

Lastly, seeing the whole matter herein contained, is to serue thee and stand thee in steed, as setting before thee a direction to gouerne thy whole life, thou must not thinke thy labour and time much, though thou beest occupied in it for many yeares together: for as much as the fruite shall be greater, the longer that thou hast been exercised in it: and yet thy labour lesse, yea easie and pleasant: for so shalt thou grow better acquainted with the vse of it, which in one word is to make thy life more sweet and sauorie, then thou couldest looke for, that is, happie here, and hereafter, for euer. Reade therefore not onely to be able to report what thou hast found here, but especially to finde it thine owne which I doe teach: and to be settled daily in the government which this doctrine drawne out of his word offereth thee, so as thou maiest see that God, in the setting forth of it, hath directed me.

Reade with a quiet, teachable and a meeke spirit, desirous of that which I labour to bring thee to, rather then with a curious head to carpe and cauil, or censure that which thou dost not practise nor follow. A dramme of grace is better then a pound of censorious wittines: remember that all our naturall gifts, and faculties of our soules should be sanctified: I goe a-

## *The Preface, or entrance to the Booke.*

bout to make thee see thy selfe inwardly and outwardly to be trained vp in Gods family: where the heart must be well seasoned, as well as thy whole life well ordered, till thou findest that which many a thriftie person doth in his outward estate; namely, that diet to be ordinarie with him, which sometime had been feasting cheere: for, when a poore man by his trauell and paine hath brought this to passe, hee thinkes his estate good, and that which pleaseth him exceedingly well: So, labour thou in thy spirituall worke and seruing of God, to finde that gaine, and thriving therein, that thou maiest make thy soule as ioyfull every day, and at as great peace with God, as sometime thou scarcely haddest obtained once in the weeke or month. Which grace and prerogative that thou mayest make much of, when thou hast it, looke backe and remember with thanks vnfaigned how farre thou hast been off from it, and how little hope thou once haddest of obtaining it, when thou wert easily mastered of thy sinnes and passions, and know that it must cost him many a prayer, and grone for it, who is yet without it, before he shall be partaker of it.

**RICHARD ROGERS.**

It is not with a single teaching and simple rule, that we are to be brought to bring where, rather then with a curious head, or curious will, or content that which thou dost not practice nor follow. A doctrine of grace bringeth a pound of carneson wincnes: remember that all our small gifts, and faculties of our soules should be directed: I goe  
your



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FINIS.



# THE FIRST TREATISE, SHEWING WHO BE THE TRUE CHILDREN OF GOD.

## CHAP. I.

*The summe and order of this first Treatise.*



Although my chiefe purpose be to direct the true Christian, who is already a beleuer, how to walke daily through the course of this life, in such wise as he may finde a very sweete and effectuall taste of eternall happines, euen here (which few doe thinke can be obtained) yet I haue thought it meete: first, to shew who are true beleeuers, and the children of God, and how men are brought vnto this estate, and thereby may know that they are so. Partly for them who

*How any may know they be the Lords.*

they may haue this ready at hand by them, to shew them that they are the Lords, notwithstanding many doubts be oft raised by Sathan against them, and that others may learne to know it, who are yet ignorant of it, as without the which, in vaine should they goe about a godly life. Which as it is the weightiest and chiefeest poynt of all others in diuinitie, and the ground of the rest which I haue taken in hand to intreate of; so it is with the greatest regarde to be dealt in, whether we respect those, which vnfolde and lay open the same, or those, which desire to be instructed, and perswaded in the truth thereof.

For it comes to passe by our corrupt nature, and slownes of heart to beleue, and Sathans subtiltie many waies beguiling vs, that we in nothing more deceiue our selues, then in, and about the assurance of saluation: for prooffe hereof, we may vnderstand that some, yea, many thousands thinke that no man can know whiles he liueth here that he is the Lords, neither can haue any assurance of his fauour till his death, vnlesse it be by speciall reuelation. And this is the error of the Papists. On the other side, many thinke that this is not so hard a question, as that any that professe the gospell should

*All are de- ceived in the assurance of saluation.*

*1. Papists thinke it impossible. 2. Carnall Protestants thinke it easie.*

doubt

## The summe of this Treatise.

Luk. 12. 32.  
 Matth. 7. 14.  
 Luk. 19.  
 March. 7. 21.

doubt of their saluation (notwithstanding our Sauour Christ saith that *his* **F**  
*flocke is but small*, and that in comparison *but few shall be saved.*) And this is the  
 opinion of our common Protestants, which say *Lord Lord*, and yet are not  
 prepared to doe the will of the Lord, and therefore farre from entring into  
 the Kingdome of heauen.

3<sup>rd</sup> take  
 Christians full  
 of doubting.

Besides both these, many poore ignorant soules thinke whiles they doe  
 well and serue God, they may be assured of their redemption by Christ: but  
 if they be by any meanes hindred from pleasing God, yea, though it be by  
 meere frailtie, and corruption of nature, then they can haue no hold there-  
 of; which vncertaintie, though it cleaue vnto many who are deare vnto the  
 Lord, yet it is to be counted their error and sinne, and they must be brought **G**  
 to a more staied iudgement, then thus to thinke: that either there is change-  
 ablenes with God, or to be so much their owne enemies, as by meanes of  
 this error to fill their liues with such vncomfortablenes, and deprive them-  
 selues hereby of this assurance of Gods loue, which is the strongest perswa-  
 sion to true godlines.

These are some few of a great many doubts and erroneous opinions about  
 this matter, as after shall appeare. For resolution whereof, though many  
 things must be said, yet the matter it selfe may cleerely and soundly be set  
 downe in few words.

Three generall  
 heads, or parts  
 of this first  
 treatise.

To the end therefore that these and such like may see how farre differing **H**  
 Gods thoughts are from mans, and (as I haue said before) that al which haue  
 receiued this doctrine, may haue it before their eyes daily in some easie and  
 familiar manner to confirme them, I will, as God hath made me able, set  
 downe that which is expedient for this point: and this I haue thought good  
 to referre to these three heads. First, to shew how a man may attaine to this,  
 to know that he is the child of God, and how God worketh it by his spirit in  
 the hearts of those which are his. Secondly, how the weake beleeuers may  
 vphold themselves in temptation, and so be staied, as seeing that they differ  
 apparantly from those, which are not the Lords. And thirdly, how they  
 may afterwards more easily prooue that they haue true faith, and be able to **I**  
 confirme and preferue the same: and finde how much such an estate is to be  
 desired.

Three branches  
 of the first  
 head.

And for the plaine declaration of the first point hereof, these three things  
 must be handled. The first, the cleere knowledge of mans miserie. The se-  
 cond, of his redemption and deliuerance out of the same. And the third,  
 how both these ought to worke vpon their hearts, and what fruite they will  
 bring forth by the operation of the holy Ghost in such as shall be saved:  
 That is to say, that the one which is the knowledge of miserie, will wound  
 and humble their hearts, when they shall see thereby, that they are but dead  
 and damned people. The other will heale the sores of their hearts, and lift **K**  
 them vp againe, to the beholding of all their sinnes pardoned, and their woe  
 remoued so, as if they had neuer been pressed downe with the same. And  
 to this shall be adioyned a discourse of the lets of faith, and what desire it is  
 from which it commeth.



A

*Handwritten:* The first point of mans miserie.

CHAP. 2.

Of mans miserie.



O begin therefore with their miserie, and briefly to speake of it, and the next branch (seeing they are of others largely handled) no man must think that it is the estate wherein God at the first created them, either *Adam* the father of all the world, or his posterity which was then in his loines.

*The first head.*

*The first point of mans miserie.*

B

Sure it is (I say) that it was not thus with mankind in the beginning: for God then made all things good, and man amongst other creatures hee made holie, and happie, the lord of all the creatures which were vpon the earth, little inferiour to the Angels, indued with infinite blessings, full of beautie and glorie. So that when it might be seene that nothing was wanting but this, that he was not altogether free from losing this blessed estate, yet euen there the diuell tooke an occasion against him, and deceiued him, and his posteritie, and cast them from that happie condition which before they enjoyed.

*Gen. 1. 26.  
Heb. 2. 7.*

*Reuel. 12.  
Gen. 3.*

C

And yet if this had been all the harme that mankind by the malice of the diuell sustained, it had been little in respect of that which fell vpon him. For behold, besides the losse of his felicitie, he was plunged into extreame miserie and desolation, which consisteth of these two branches, that hee doth alwaies, and in all things offend God, being able to doe nothing but that which displeaseth him, as hauing his heart alwaies and onely euill. And secondly, that he in all this is odious to God, and most iustly accursed of him. Mans sinne is not onely that transgression of *Adam* in most vnnaturall and treacherous rebellion, and disobedience, whereof hee is most iustly guiltie with *Adam*, and hath his part (as being to stand or fall with him) but another which riseth out of this, euen that infection of all the powers and members both of the soule and bodie. Which as poyson put into a cup of wine doth make it deadly, dispersing it selfe into the same: in like manner this corruption or concupiscence, which by the first sinne of *Adam* is spread ouer his posteritie, doth poyson his whole nature: so that no sound part is found in him from the crowne of the head to the sole of the foot. And from hence it is that the vnderstanding, euen the excellentest power of the mind, is filled with blindness and darknes, and sauoureth not the things which are of God. The conscience is wounded, seared, or defiled some other way, and neuer soundly peaceable. The memorie forgetting good things wholly, or remembering neither good or euill aright, and as it ought, as experience forceth the

*Two parts of mans miserie: first his sinne. Gen. 6. 5.*

*Hosea 1. 2.  
Coloss. 1. 31.  
Mans sinne vvat.*

D

best to complaine. The will is captiue and of no strength to doe good, neither wanteth habilitie to that which is euill. And thereafter is he caried of his affections, as a chariot on her wheelles, onely to that which displeaseth God. What should I say more? For who can chuse but bewaile and lament such a distressed and wofull estate of the soule of man, which somtimes hauing been framed after the image of God, in true holines and righteousness, is now both emptie of that grace, and filled with all filthines of sinne and

*Every part corrupted.*

*Understanding. Ephes. 4. 17.  
Conscience. 1. Cor. 2. 14.  
Heb. 10. 12.*

E

vvill. The will is captiue and of no strength to doe good, neither wanteth habilitie to that which is euill. And thereafter is he caried of his affections, as a chariot on her wheelles, onely to that which displeaseth God. What should I say more? For who can chuse but bewaile and lament such a distressed and wofull estate of the soule of man, which somtimes hauing been framed after the image of God, in true holines and righteousness, is now both emptie of that grace, and filled with all filthines of sinne and

*vvill. Rom. 8. 5, 6.*

Conuersation.

Thoughts.  
Desires.Outward be-  
haviour.1. Tim. 1. 15.  
Rom. 8. 7.Prouer. 28. 9.  
Iohn 9. 31.  
Psal. 50. 16.Few thinke it  
thus.The second part  
of mans misery.  
The curse first  
on the body.

uncleannes? But alas, who beleeueth this or consenteth to it, that it is true **F**  
 that man (who hath so good an opinion and high conceit of himself) should  
 yet be indeede so farre off from that which he dreameth of, and in such bon-  
 dage and slaerie, as hee would seeme to be farthest off from the least part  
 thereof: But (to goe forward) if his conuersation and course of liuing, which  
 is the vntimely fruite of this bitter roote, were laid out in her colours (which  
 I must onely very briefly touch) it were able to make him who thinketh him-  
 selfe most innocent, to appeare most vile and loathsome in his owne eyes, a-  
 shamed of himselfe, and to hide himselfe in a dungeon that no other might  
 behold him. For (to speake of the actions of the minde) what are his cogita-  
 tions about heavenly matters, but errors, falsehood and lyes? What are the **G**  
 wishes and desires of his heart, but earthly, and fleshly, in degree one about  
 another, till he being led away of his concupiscence, is inticed, and so con-  
 senteth thereto, defendeth it, and is hardened? What is the outward beha-  
 uour, but an yeelding vp of the members of the bodie, as instruments and  
 weapons of sinne, even the sinne of the tongue, and sinne of the life: in so  
 much that he is all waies, and in all things, and therefore out of measure, sinful.  
 As Paul though he liued after the most strict order of the Pharisees, which  
 was in shew farre about many, yet when he was conuerted could say, *I was*  
*a blasphemour, an oppressor, a persecutor*: So that it is most truly verified which is  
 written, *that he neither is, nor can be obedient to the law of God*, and that he can do **H**  
 nothing but sinne.

The sinnes of man are as the haire of his head, and sand of the sea shore,  
 innumerable, and his best actions (as his prayers) are no better then abomi-  
 nable before God, as Salomon speaketh: *He that turneth his eare from hearing*  
*the law, euen his prayer shall be abominable*. Oh, it is not imagined of thousands  
 that there is any such euidence to be brought against the inhabitants of the  
 earth, euen the vnworthie sonnes of men, which yet were sometime by crea-  
 tion the sonnes of God. For the most vngodly which can be heard of, will  
 haue some goodnesse to be found in them: so farre off is it, that they will  
 yeeld to this censure, that all their life is sinfull. And therefore it is no mar-  
 uelle though men account of themselues as they doe, euery one flying to **I**  
 this shelter, that he hopeth he is not the worst of others. For the clearer lay-  
 ing open of these sinnes particularly, some view of Gods law thorough eue-  
 ry commaundement is to be taken: which I would here my selfe haue set  
 downe, but that I shall be occasioned in another place to doe the same.

But all this sinne which thus ruleth and raigneth in man, making him not  
 much vnlike the diuels themselues, is but one part of the miserie which he is  
 in, yea and the least of the two, in their eyes and iudgement, who are the  
 greatest number in the world.

The other part thereof is, that for this sinne he is subiect to all those feare- **K**  
 full and horrible plagues which God hath threatned, and executeth in the  
 world vpon the committers thereof, and to that endlesse punishment of con-  
 demnation in the world to come, which is the principall and most iust des-  
 sert of euery sinne. The particular vexations and calamities which belong to  
 sinners in this life are innumerable, and not to be expressed: but some for the  
 rest it shall be fit to mention, and the rather for that many thousands neuer  
 dreame

- A dreame of, and much lesse are troubled with any such matter. And first, as the curse of God is vpon all creatures for mans cause; so it is lesse to be doubted, that it is cast vpon man himselfe. So that whatsoeuer he doth, or where-soeuer he becommeth, the wrath and anger of God followeth and accompanieth him: *Cursed he is in the field, and cursed in the house, cursed in his basket, and in his store*: and as *Moses* speaketh of all the creatures, wherein he should take his repast and delight, saying: *Cursed is the earth for thy sake, thornes and briers it shall bring forth vnto thee*. From hence come all the dearths, famines, penurie, and pouertie, which euery where are cried out of. In his bodie, sickness, diseases of many kinds, aches, gripings, swellings, burstings, and other
- B paines intolerable. In the senses, deafnes, blindnes, numnes, and such like, which should make any heart to quake and tremble to heare them but named. As for friends and kindred, wife and children, father and mother, or whatsoeuer may be thought of, which men are wont to take greatest pleasure in: how can they delight mans heart soundly, or be pleasant vnto him, when they are mixed with this sauce? The Lord accurseth them, hee will bring him to iudgement for them, euen for enioying them whereto they haue no right nor lawfull libertie, as being not intituled to them by Christ, who is heire and Lord of all. If there were but a sword hanging with the point downward ouer a mans head, which were sitting at a royall banquet,
- C what pleasure could hee take in the varietie of his dainties? But it is another manner of slaying a man, if oft in one houre hee must be constrained with feare to remember and thinke on it, this moment will they take thy soule from thee.

But this goeth not so neere mens hearts as it ought, whiles they haue one obiection or other (as it were water) to quench the force and heate of it. For all men (they say) are not in this miserable estate, except some one or few, who be wearie of their liues, and make all their other delights vnpleasant to them for the same. This (as vnwise) they obiection, because they are moued with nothing but that which they see with their outward eyes, the voyce of

- D God pierceth not their hearts, although it pronounceth as well to him that escapeth al these (if any such could be found) as to him who hath bin plagued with them all, euen to one as to another without respect of persons: *Woe be to the inhabitants of the earth, because they haue sinned!* So long as this word shall be true, no mans estate is better then another, all are vnder the wrath of God: Therefore let no man deceiue himselfe, God is not mocked. How this ought to affect the heart of him that heareth it, we shall see hereafter: but hee that hardneth his heart at the hearing of this, because he seeleth not, neither seeleth any such thing, shall surely come to euill.

- E I haue not yet spoken of the plagues and punishments which take hold vpon the soule, which are yet more fearefull then those of the bodie, if so be they could as easily be discerned. A man to be giuen vp to his owne vilde lusts, like a brute beast to wallow in filthines, who might haue shined as an Angell in goodnes, is there any of iudgement, which counteth it not amongst the most fearefull iudgements? To be vitterly darkned and destitute of the true knowledge of God and of the life to come (the knowledge whereof is the beautie of the world) and to be hastning to endles woe, and yet not



to vnderstand it: what part of miserie can be greater in this world? To be so F  
 hardned in heart as to be past all feeling & remorse, to fall into vtter despera-  
 tion without recovery by any thing he can do: such madnes, frensie, & heaps  
 of the like, can any thing be thought more full of horror? and all these is  
 wofull man vnder. There is none which hath not brought himselfe into the  
 depth of them all: which is all (I may say truly) that he hath to glorie of. So  
 that I thinke it cannot be denied but that he is miserable: vnto the which to  
 adde (as the shutting vp of all) the remediless feares, and deepe doubts,  
 which oft bring anguish here, the paines and torture of both soule and bo-  
 die in the end of this life, when both must take vp their dwelling in hee,  
 who so shall heare it, must needs confesse, that there wanteth herein no G  
 peece of miserie. But seeing the Scripture it selfe calleth it paine vnspeakable,  
 I wil not go about to describe it, least I should any way seeme to make it lesse  
 then it is. It is sufficient for this purpose that it is most extreame, caselesse,  
 and endlesse. This I haue said of the miserie of man, and of both the parts of  
 it, as I did purpose, and that in as few sentences as well I might, and fewer in  
 deede, then such a weightie matter would haue required, but that it is else-  
 where handled by others. And I haue determined to say no more then I  
 must needs, of those things, which are set forth at large both plainly by  
 many learned brethren, and in very good sort and order alreadie.

*The necessitie  
 of this know-  
 ledge of mans  
 miserie.*

These two points of mans miserie are to be knowne as an especiall part of H  
 Gods truth, of him whom the Lord will saue. For hee which knoweth not  
 this, swelleth, and is puffed vp, and goeth on in deepe securitie, and cannot  
 doe otherwise as long as hee is ignorant of this point: therefore the Lord  
 bringeth him, on whom he purposeth to shew mercie, to the preaching of  
 his word, and namely his law, which sheweth him his sinne and damnation:  
 so that he shall cleerely vnderstand it, and that he as well as any other is vnder  
 the power of it.

But here I thinke it not vnseasonable to adde this (seeing ignorant people,  
 which lie yet in their sinnes, doe harden their hearts at the hearing of this)  
 that none haue iust cause to quarrell with the Lord: for if any thing spoken I  
 of in this argument, displease them, they may thanke themselves. But to him  
 they are infinitely beholding, that hee brings this hidden secret to light a-  
 mong them, that they seeing the plague which is comming towards them,  
 may auoide it, and be roused out of the present daunger in which they are.  
 And further they may vnderstand, that God alloweth not his ministers, who  
 publish this message of mans wofull estate, to deliuer it barely and nakedly,  
 and to preach the law onely, but to ioine the glad tidings of the Gospell  
 with it in their ministerie, and to preach remission of sinnes with the vrging  
 of repentance, and with the pricking of the peoples hearts by terror and sor-  
 row for their sinnes: as our Sauour, *Iohn Baptist*, and other his faithfull ser- K  
 uants did. For as none can beleue, except they repent; so none can repent,  
 vnlesse they beleue.

And therefore, I also, in the former point hauing shewed how this know-  
 ledge of his miserable estate must be preached vnto him that shall be saued,  
 am now to shew, that he prepareth other doctrine most fit for him that hath  
 learned the former: namely, that he causeth most ioyful and glad tidings of a  
 full

A full and sufficient remedie against all such miserie to be preached vnto him, without which, how intolerable should the condition of such be?

CHAP. 3.

Of the knowledge of redemption and deliuerance.

B



His remedie therefore I will first lay foorth, and then shew how God will haue him to vnderstand and know it, that when he is inlightened to know the will of God both in the miserie of man and in his redemption, he may (as God hath appointed) haue them both, worke kindly on him, and so know himselfe the child of God, and heire of saluation;

*It must be knowne as well as our miserie.*

seeing without some knowledge of both, no man is either rightly humbled or exalted. And although there be many which know both points, so as some can teach them to others, and yet haue vse of neither: yet can none be saued without the knowledge of both. The summe of all, which is to be knowne of him, is contained in this short sentence: *Christ Iesus preached* (as he is reuealed in the Gospell) *is saluation vnto all that beleue:* and more fully in this saying of S. Iohn: *God so loued the world that he gaue his onely begotten sonne, that whosoener beleueneth in him should not perish, but haue euermore life.* And againe, S. Paul: *This is a true saying, and by all meanes worthie to be receiued, that Christ Iesus came into the world to saue sinners.*

*Ioh. 3. 16.  
1. Tim. 1. 15.  
2. Cor. 5. 11.  
Act. 4. 13.  
1. Ioh. 3. 1.*

Out of these places, as also many other, to the full and plaine declaration of this remedie, these foure things are to be considered. First, what it is, and wherein it consisteth. Secondly, by whom it is wrought. Thirdly, how it is brought to light and reuealed. And fourthly, how it is receiued and imbraced. Now as concerning the first, the onely sufficient remedie for the sauing of man, is to satisfie Gods iustice, which by sinne is violated: without which satisfaction, the wrath of God cannot be appeased, nor his fauour obtained, and so there can be no redemption. For how should the Lord be perfectly iust, if he should chaunge this righteous sentence of his law, that euery transgressor is cursed, and only the perfect keeper of the law blessed? Now then Gods iustice is satisfied only by these two meanes: First, by suffering the punishment due to sinne, which is the curse of God; and the perfect keeping of the law, without which there can be no deliuerance from sinne and condemnation. The onely remedie of our miserie consisting herein, wee may cleerely see that it is out of our selues, and not in any other creature: for neither we, nor any other creature for vs, is able either to sustaine the curse, much lesse to ouercome it: or perfectly to fulfill the law, which is impossible to flesh. Whereby is quite ouerthrowne the foundation of Poperie, and all opinion of merite, or of any thing in man to auaille to his iustification.

*The first point about the remedie.*

*Gal. 3. 10. 12.  
Heb. 9. 22. and  
12. 14.*

*Rom. 8. 3.*

But to goe forward to the second point, to shew by whom it is purchased: This remedie, which could be had by no other, is appointed by the Father, vndertaken and wrought by Christ, and sealed in mens hearts by the holie Ghost. It is wrought (I say) and found only and wholly in Iesus Christ, God and man, who being perfect God tooke our humane nature on him; and in

*The second point about the remedie.*

both became a most mercifull Mediatour betwixt his father and vs, to reconcile vs to him: and both suffered the full weight of Gods curse due to our sinne, by the power of his Godhead ouercomming the same, as also fulfilled the law for vs, whereby he fully satisfied the iustice of God. So that most truly it is said, that saluation is in no other, but that in him onely is the whole remedie of the miserie of mankind to be found: *There is giuen no other name vnder heauen* (as the holy Ghost speaketh) *whereby we must be saved*: So that *whosoever hath the Son* (as S. Iohn saith) *for to redeeme him, hath life, and he that hath not the Sonne, hath not life*. And to make vp the whole matter: if any should aske how Christs redemption is made mans, he is to know, that God his father of his marueilous loue gaue him freely (euen as hee had long before promised him) with all his whole worke of redemption, as the Apostle saith: *God declared his loue to vs, that when wee were yet his enemies, he sent Christ to die for vs, that whosoever beleeneth in him, should not any longer lie vnder Gods wrath and perish, but haue everlasting life; he being giuen vs of his father to be our wisdom, righteousness, sanctification and redemption*; 1. Cor. 1. 30. Now if by him alone God hath brought this most soueraigne remedie to mankind, against the intolerable woe, which by sinne is come into the world, and is (as hath been said) gone ouer all men, the popish practizers may blush and be ashamed, who part stakes betwixt him and creatures, and so ascribe not the whole worke of our saluation to Christ alone.

A. 4. 12.

1. Ioh. 5. 12.

Rom. 5. 8.

Ioh. 3. 16.

The third point  
about the re-  
medie.

Rom. 1. 16.

Luk. 3. 10.

Matth. 11. 12.

The fourth  
point about  
the remedie.

Matth. 11. 28.

The third thing, namely how this diuine mysterie and secret is brought to light, is (in the peaceable and flourishing estate of Christs Church) the glorious Gospell: which because it containeth the most worthie and acceptable message of mans full redemption by Iesus Christ, is called of S. Paul, *the power of saluation to all that beleene*. The vse of the which Gospell is, to manifest that righteousness in Christ, whereby the whole law is fully satisfied and saluation attained. The which being soundly and plainly published and preached by the faithfull ministers and messengers of God, and namely this part of it, that mankind is fully redeemed by the blood of Christ Iesus, the onely begotten sonne of God, manifest in the flesh, doth bring great and exceeding ioy: and is imbraced of them which know the value and price of it, with all possible welcomming of it. And this, though more darkly, as the times were, the Lord caused to be taught vnder the law in types and shadowes, prefiguring Christ to come and to be exhibited; euen as he saith in Ioh. 5. 46. *Moses wrote of me*: though indeede now vnder the Gospell farre more cleerely and plainly, that it may now be verified, if euer, that Christ by preaching him, hath been crucified in our eyes. So that by this, is this mysterie of saluation (purchased by his death) manifested vnto vs.

Now the fourth point remaines, how this tidings of Christs deliuering man from the feare of the wrath to come, is receiued in the world: and that is by faith. For there is no way to receiue Christ and all his merits (the full medicine of mans miserie) but by faith. This true faith therefore is to be knowne, what it is, and how it is wrought: that so by it hee may receiue Christ and be saued. Now this true faith, which for the worthie effect of it, we call iustifying faith, is nothing else but a sound beleefe in that promise of life, that poore sinners comming vnto Christ, he will ease them, that is, free



- A** free them from all woe, and restore them to all happines here and for euer: Act. 26. 18.  
 and to be short, so to giue credit to Gods word, as hee rest thereon that hee Hebr. 4. 1.  
 will saue him. Which true faith is wrought in him by the ministerie of the Rom. 10.  
 word, reuealing this mercie and truth of God: and by these, the holie Ghost  
 inlightening him to conceiue, and drawing him to belecue, and so vniting  
 him to Christ: which whosoever hath thus receiued, is hereby made the  
 child of God (so as he himselfe shall see it) and an inheritor by sure hope of  
 eternall life. This therefore is to be knowne of him who shall be saued, and  
 his iudgement is to be settled in this truth, before he enioy it as his owne, or  
 can haue his part in it. He must be able to see cleerely and soundly that God  
**B** hath made this Christ Iesus his Sonne Lord ouer all creatures, conqueror of  
 the diuels, deliuerer of the captiues, & comforter of the heauie hearts: so that  
 by him there is as full pardon of sinne purchased, as euer was by *Adam* Rom. 5.  
 cured guiltines and condemnation. And thus much of these two first points,  
 that he whom God will effectually call to the assurance of saluation, must  
 haue knowledge in generall of mans miserie and Gods mercie by Christs  
 redemption.

CHAP. 4.

- C** *How this knowledge worketh, and namely, the first worke that God maketh them be-  
 leue their miserie, and to be troubled in minde for it.*



- Here is yet wanting the true imbracing and applying of The third point  
of the first part  
of this Tre-  
tise.  
 Christ, with all the merits of his death and passion, to this  
 man that hath the foresaid knowledge, or else he can in no  
 wise be happie. Let vs see therefore how this knowledge  
 worketh in him, on whom God will shew mercie, how  
 God by the light and helpe of it draweth him forward,  
 vntill he belecue for his owne part, and in his owne person, which the other,  
**D** who haue onely the generall knowledge before mentioned, neuer attained  
 to. And this is the last of the three points, which I purposed to handle about  
 this matter, namely in shewing who is the child of God. Which being done,  
 the question in hand shall appeare and be manifest. This onely by the way  
 it shall be fit to admonish the reader of (as I said before) that he is in no way  
 to the kingdome of heauen, who is yet voide of this knowledge altogether,  
 of his miserie (I meane) and of the remedie: which kind of people, although  
 they are least troubled in their consciences of all other men, but are merrie, Rom. 7. 9.  
 as though no daunger were comming toward them (and therefore keepe a They are most  
light, who haue  
most cause to  
mourne.  
 course in their liues which is after the fashion of the world) are to be pitied  
**E** and prayed for, and to be perswaded to heare the word preached, rather  
 then to be allowed in their madnes and follie. Who verifie most rightly the  
 saying of the Wiseman: *That there is a way that seemeth pleasant to them, but the* Prover. 14. 12.  
*issues thereof are the way of death.* God suffering them (as he did the Gentiles) Act. 14. 16.  
 to walke in their owne waies.

But to leaue them as sufficiently conuincd of a wofull estate, euen by the  
 testimonie of men, who haue any iudgement, and to goe forward with that  
 which

which is in hand, that is, to shew how this doctrine worketh in him, who by it shall come to true faith and assured hope of saluation, we are to know, that he remaineth not an idle and vnprofitable hearer, as sometime, and as many other still doe, but is secretly drawne, he cannot tell how, by the vnspcakable worke of the spirit of God to be perswaded, that the doctrine taught doth conerne him, the Lord giuing him with his knowledge, wife dome, which is a gift of the spirit, whereby he applleth generall things particularly to himselfe: and that he thereby speaketh vnto him, as well as he doth to any other, in the denouncing the threats of the law, and euerlasting damnation: and (his eyes being now opened to beleue this) he thinketh himselfe the miserablest of all other, who before nothing at all regarded the welfare of his soule, but thought himselfe in as good case to Godward, as any other. Hee now perceiueth (I say) himselfe not onely a loathsome creature in Gods sight, through the leprosie of sinne, but withall a most cursed and damned creature, subiect to all Gods plagues in this world, and to condemnation in the world to come. For although the world lie in darknes, and beleueth not the law of God, least it should be conuicted by it (and therefore cannot beleue the promises of the Gospell) yet God otherwise prouideth for his, that they by seeing and feeling the desert of their sinnes, may haue an appetite thereby to seeke mercie and forgiuenes, which without it is vnsauourie to them: as our Sauour Christ saith, *The whole have no neede of the Physician, but the sicke*, Matth. 9. 12. Neither let this deepe impression of the doctrine of the law preached (being no lesse sensible to the partie that feelles it, then the print of the seale is to our eye in the soft waxe:) let it not (I say) be counted a meane and common mercie: In deede it is meanly accounted of, the doctrine of it being so common and oft taught. For as it is said of faith, Luk 18. 8. that when the Sonne of man commeth, he shall finde it rare in the world: so in some sort wee may say of this, that it is rare, that men, who know that all are vnder the wrath of God, till the Sonne of God make them free, doe beleue indeede that it is so with them, and euen their owne case.

Oh, men shunne this as death (and yet without beleueing it there is no life) for did they beleue it personally for their owne parts, they could not but lay it to heart: so as the whole powers thereof should be taken vp with the cogitation of it (as it is with vs at the sudden hearing of heauie newes) yea all the powers of the minde and heart would be affected with it, euen as a man is by the sting of an Adder, or when he is pricked with the point of a sword: so (I say) it is with him that doth vnfainedly beleue his owne miserie, without exception casting away all deluding conceits which might hinder it: such a sudden alteration it shall worke in him, how farre off so euer hee was before that from it. And that is liuely set foorth in the example of the three thousand that were conuerted at *Peters* sermon: who for their estate before, had been of them that crucified Christ, and euen at that present time were mockers and railers at the Apostles, saying, *they were drunken with new wine*: yet when on the sudden the Lord arrested them by his word and challenge, and with his spirituall sword, by *Peters* skilfull handling the same, had wounded and stricken them (so as they could not scape nor resist the power and stroke of it) they were pricked in their harts, as if an arrow had pierced

Col. 1. 9.

Rom. 15. 4.

Act. 2. 37.

- A** ced their liuer, crying out immediatly, that the paine which they felt within them was intolerable: which they exprest in their words when they made their mone euen vnto them whom they had so lately railed vpon; now speaking with new tongues (which is admirable) *Men and brethren, what shall wee doe?* Euen thus in some sort doth the Lord worke, when hee maketh them to giue credit to this his thundring voyce by his law arrainging men for their sinnes: which is no lesse fearefull to them then the roaring of a lion, when yet other men, whose sinnes are as great, and haue as good cause to be feared, and to faint vnder the burthen of them, are not a whit moued thereat: not moued, I say, through the commonnes of it, any more then the
- B** fowles are afraid of the scar-crow, after they haue been long accustomed to it, who in time dare sit vpon the head of it, and plucke strawes out of the very nose thereof.

And this I doe the more stand vpon, to make this point cleere, because I haue obserued by long experience, how grossely the people of our age doe suffer themselues to be bewitched about this matter. For to bewaile them who are soone healed, if they be pricked at all, and them who fall deadly to raging at the Minister, if their hearts be vexed by hearing their daunger: I say, to bewaile the estate of them, there is yet a third sort (in number an hundred for one of the other) who were neuer troubled in conscience for their

- C** sinne, or the woe that it hath purchased them; neither doe once dreame that such a thing is needfull for them: but eate, drinke and sleepe, some play, and some worke; and, as they did in the daies of *Noah*, imbrace this present euill world, prophane, merrie, yea and light-hearted, when (as *S. James* saith) they should houle and mourne: and as though they feared no more then they would make men belecue they doe, are neuer scared, till the very time and houre of death, or deadly daunger. But what do they then? when they haue called in lustily, as men at a banquet, I meane, when they haue taken their pleasure and liued therein? I say, when they see their reckoning, and day of accounts is neere, then what doe they? where is their mirth become? Oh,
- D** they die as *Nabal*, that is, as fooles, and are as he was, when he heard he shuld die, as a stone, and a blocke: or despaire, as *Judas* did, and some of them die as he died, that is, sooner then they needed (as well as they loued their life.) And the best sort of them are but as they that are spoken of by the Prophet, that is, they haue no bands in their death: they die quietly, perhaps with a Lord haue mercie on vs: but they not regarding blessing in their life, it is now farre from them at their death, and therefore dying without repentance, let other be feared by them.

- And yet while the world is full of such people (as I haue said) behold, as if they yet wanted something to make them miserable, how this vnfauourie and dangerous speech is spread farre and neere among such, by many ministers as well as common persons: who crie out, that it is pitie that some are suffered to preach the lawe: and that such vrging of mens consciences for their sinnes, is enough to driue the people to desperation: and such like. When yet *S. Paul* commaunds that the word be preached with all authority, which men may not be able to resist, and with conuincing of the conscience. And *S. Luke* in the Acts commends the fruite of that doctrine so highly,

*Math. 24. 27.*

*Iam. 4. 9.*

*Psal. 73. 4.*

*Luk. 13. 3.*

*The lawe is to be preached.*

*1. Tim. 4. 2.*



But not without  
the Gospell.

lie, euen that they were pricked in their harts for their sinnes, without which they had neither repented, nor obtained pardon of their sinnes. Indee, if any preach the law alone without the glad tidings of the Gospell, or vrge repentance without the incouragement of Gods mercie through Christ and forgiuenes of sinnes, he were worthie to be sharply reprobued, and to bee restrained till he should amend so dangerous an error and so grieuous a fault. But if any finde fault with the ioyning of both together, when experience and Scripture doe shew, that no other kinde of preaching can profit and doe good in the Church, they are earnestly to be desired, if they doe it of ignorance, to be taught; if of a worse minde, to desist from it. But this shall suffice for answere to this speech, rashly and vnwisely cast foorth to cause many to stumble at. I returne to that from which I went aside a little, to perswade those which are teachable, that God doth vse to make his law to cast downe such as he purposeth to lift vp againe, as I haue said.

1. Tim. 1. 13.

Ierem. 21. 18.

Iudg. 2. 3. & 10.

1. Sam. 7. 2. 3.

The Scripture yeeldeth many complaints and cryings out of Gods seruants, who acknowledged as much: Some when they had once escaped the daunger of their former woe; as that of *Paul* to *Timothie* doth testifie; *I was a blasphemer, a persecutor, and an oppressor*: Some in the time of their distresse, as by that in *Jeremy*; *I heard Ephraim complaining thus: Convert me O Lord, or els I cannot be converted*: and they in *Sam. 1. 12. 20.* with many other. And God be thanked, although they are but a few of so many thousands as haue liued in former ages, yet he hath not left this vnwitnessed by many in this our age, of whom some are fallen asleepe, and others remaine amongst vs vnto this day, who with bitter complaints, salt teares, and dolefull groanes, no lesse sensibly, then *Iacob* sorrowed when he thought that a wild beast had deuoured his sonne *Ioseph*, *Gen. 37. 34.* haue confessed the depth of their woe, sighing and seeking, if by any meanes they might finde ease and deliuerance: although the most are hardned, and can bee brought to no such abasement.

Obiection.

Answer.

And if that which I haue said before to this purpose perswade not men to thinke so: but this which I say is the lesse beleued and regarded, seeing many, and those as great sinners as most others, are as merie, or at least as farre from any wound or sting of conscience as any, which a man would thinke were not like to be, if they were in such depth of miserie: Let them know, they haue little to take comfort in that; for (as I haue said) this is so with some, because they neither know nor beleue this, but they lie in ignorance and vnbeliefe, and therefore neither suspect, nor feare any such thing, and so it is with all the world vntill they haue knowledge by the law: and *Paul* sheweth that it was so with him, till the law reuealed it to him, for so he saith *Rom. 7. 8.* *I once was alive before the Lawe*, that is, I thought my selfe in most perfect safetie: euen through this ignorance I say, and vnbeliefe it is, that this which I haue sayd lieth as dead, and not a man of a thousand dreameth of, or is feared with any such matter. And this is furthered by the vnskillfulnesse and carelesnesse of the Ministers, who as the Lords watchmen should awake their people out of their deepe and deadly sleepe, when they yet haue oft-times healed the hurt of the daughter of Gods people with sweete words, saying, *peace, peace, when there is no peace*, *Ierem. 6. 14.* For with such as by the loue

*They consult in this case what to doe.*

13

A loue and labour of their faithfull teachers haue been wisely plied and followed, it may be seene to be otherwise, and there ye may find many (though all take not good thereby) which haue knowledge of and beleeue these things, which bewrayeth the blindnes and bondage of the rest, almost the whole world, who would laugh out, and mocke at this doctrine, and make al beleeue that there is no such matter. But I haue bin long in this; I will now proceede to the next point, and shew further how God worketh in him, whom he will saue, when he hath brought him thus farre.

*The second worke: they consult in this case what to doe.*

B

AFTER that he seeth by the doctrine which hee hath heard, how the case standeth with him, namely that he is guiltie before God of eternall punishment and wrath, and seeth not how to escape the same hanging ouer him; the Lord directeth him and guideth his heart to enter into further consideration with himselfe of and about his present estate, and consulteth what to doe in that his extremitie. Neither doth he this lightly or houerly (as many) after he hath heard the necessitie of that dutie taught him, and the same earnestly vrged vnto him: but mindeth it seriously, and goeth about it as a matter of life and death.

C

That God thus moueth him to deliberate in so weightie and doubtfull a case, no man neede to call it into question, when nothing is well done without it, in earthly matters of any moment, where the wit of man is the chiefe or only agent and dealer. For we know that rashnes doth nothing well: how much more then may we think, that God will not suffer him, whom he meaneth to bring to so great honour as the assured hope of saluation is, to goe about it without due regard and consideration? especially, he dealing by ordinary meanes, where they may be had and come by? But that he entreth into consultation what to doe, it is euident by that the Prophet *Jeremy* saith Ierem. 3. 6. 7. with a vehement complaint, when the people were called to repentance, and the Prophet waited to see what fruit should follow, that there was none that said, *What haue I done?* that is, none entred into consultation about the matter.

D

Therefore it is said, that the prodigall sonne, who resembleth most rightly the sinner, and in his returning home to his father resembleth the penitent sinner in turning to God: that he did before that, come to himselfe, and say, *How many hired seruants in my fathers house haue bread enough, and I die for hunger?* Which, what other thing was it, then to consider and deliberate what he were best to doe? And the Steward questioning with himselfe what to doe, when hee was warned to giue an account of his stewardship, doth plainly teach this. Besides all that hath been said, if the godly who had fallen, could Luk. 15. 17.

E

not repent before they remembred and considered their fall, and from whom they were fallen, as we reade of the Church of Ephesus, and *Peter* before he wept bitterly remembred the words of Iesus, and how he had transgressed against them: Vpon all these considerations, let vs not doubt, but that God draweth his, to consult about their estate what they should doe, being in anguish and distresse of mind. And that they may looke for little good to come of their casting downe, and sorrow, which by the law is conceiued in Reuel. 2. 4.

D

them,

*They consult in this case what to doe.*

*The complaint  
of the penitent  
sinner.*

them, if they doe not in the most serious manner, as they be able, and as the case requireth, thinke and deliberate about it. And therefore they whom God watcheth ouer, if they be not able to counsel themselves, yet the Lord guides them to aske counsell of others, as the forementioned example in the Acts, and of the woman of Samaria doth teach: And in what manner hee doth this, & what thoughts he hath about the same, is not hard to coniecture; but euen as other in the same estate, mentioned in the Scripture doe testifie: namely what he is to doe, and whether there bee any hope, how hee was bewitched to come to that estate; what he hath lost, and depriued himselfe of, in this his estrangement from God, by following and seeking his owne will, and foolish libertie: he seeth an end is come of the cursed race which he hath runne, and that little time which he hath yet remaining, will also full soone be gone: His delights, iests, merrie conceits, dreames, and vaine hope that hee had of long life, of promotion, increase of riches, of good cheere with his companions, or such like, alas they are gone! he is ashamed to thinke what deceiueable pleasures they were. And as for safetie and sound peace, he seeth how farre off from them he is. He seeth that his former life will be called to an account, and is already. And although he thinketh of delaies, excuses, or other vaine shifts and deceiuing of himselfe: yet he seeth that these cannot put away the deadly remembrance of his wofull estate, especially when hee considereth, that *God will not be mocked*, nor his word be frustrate, which hath bewraied his miserie. F  
G  
H

He will therefore *consult no longer with flesh and bloud*, as he hath done, but putteth away all fleshly and carnall shifts and holds; and by Gods gracious direction taketh counsell by the knowledge that hee hath; and considereth that *no man can come to Christ, if the heavenly father draw him not by his spirit*: And therefore although the sorrow of hypocrites vanisheth away, and cometh to nothing, yet by Gods gracious working in him, it becommeth an occasion of humbling and breaking of heart vnto him, and of much other good, as hereafter wee shall see. Also he considereth that *God is slow to anger, and readie to forgive sinners, being gracious and full of mercie*: And though that thought be repelled through the remembrance of the greatnes of his sinne, and vnacquaintance with the promise; yet there is no doubt, but that he is secretly vpholden by it from dreadfull despayre. Thus while present comfort faileth he sorroweth still, and the more deeply, for that he thinketh verily that he hath no part in it: and therefore being cut off that way for the time, he cannot but returne to think of his desolation and wofull condition, which breedeth deepe sighs and sorrowes afresh: And he breaking forth, as one full, which can hold no longer, it wrings out such strong cryes, *Oh miserable man that I am! what shall I doe? how shall I escape this fearefull vengeance?* In this heauines, he accuseth himselfe, and complaineth: but to auoide that miserie, he seeth it impossible; and to go vnder it still, he feesles it intolerable: And although he knoweth that there is a remedie, and what it is (which yet many in such heauines and abasement doe dimmely and weakly know, and therefore their sorrow is the more) yet can he not apply it to himselfe by any means. In this extremitie therefore of his, and being in this streight and distress, he crieth out with *Paul: O wretched man that I am! who shall deliuer me?* I  
K

Rom. 7. 24.

And



- A** And therefore the Lord guideth him to some instructour, as hee did *Paul* to *Ananias*, *Act. 9. 17.* or stayeth him by the publike ministerie, or by his owne knowledge bringeth him, as wee reade of the prodigall child, *Luk. 15. 17.* to counsell himselfe by that which he hath heard.

*The third worke : they are broken hearted and humbled.*

- T**He former consultation by Gods working, bringeth this resolution to him, that he will no more looke backe to his old Sodom, what hard conditions soeuer he go vnder, and so he falleth to relenting, his heart is broken, **B** and he humbled and abased, and in this spirit of meeknes saith, as *Paul* did *Luk. 17. 9.* after he was cast down, *Act. 9. 6.* *Lord, what wilt thou haue me to doe?* And now he seeth that the Lord hath him at aduantage (as a man bound in chaines) readie and attendant to whatsoeuer it pleaseth him, who before, for his stiffnecked stubbornnes was neither to be entreated, commaunded, nor feared. This vnfaigned humbling of himselfe before God, for all his wants, breaches, and wounds in conscience, is a beginning of all goodnes and grace, which man feeleth in himselfe, and casteth off pride, and the strength of an high minde : and what knowledge of religion, or any other good gifts soeuer a man hath without humilitie, he is but vnreformed and vnmortified. **C** A happy discipline and nurture to be wondred at, that can so soone and suddenly breake the clods of so hard an heart, and so easily winde him as a twigge or wand, whether it listeth him, who could not before, any more then the great tree in the least manner, be bowed.

- Thus must the Lord worke and shew his wisedome and power vpon this vnframed and crooked person, before he can be made right and straight. But what then (perhaps you will say) and what is this man the neerer to Gods kingdome, and the sight and knowledge of his redemption, out of his forementioned miserie? I answer, *Very much every manner of way.* For being thus humbled, he is now easily to be perswaded : and being by the same spirit of **D** God enlightened, whereby he was cast downe with heauines and feare before, he is fit to thinke of, and to remember the sweete promises of God, which before though he had heard, yet saw that he had nothing to doe with them, and therefore durst not hearken after them : Now he can thinke of that, which by preaching he sometime heard, as one who may be in hope to be the better for it, that God is of that nature, that he may be entreated, and reconciled to him.

*The fourth worke : a secret desire of forgiveness.*

- E** **A**Nd by such considerations he raiseth vp himselfe, and the Lord kindleth in him an especiall desire of the forgiveness of sinnes, and of the fauour of God, which cannot be right and well ordered, if it did not proceede from some hope that God will be entreated of him. Here therefore he setteth before his eyes, more cleerely then he could before, the nature of God, *how louing and kinde he is : how readie to pardon :* and how how great sinners (who might more easily be dissuaded then he) haue

Math. 12. 20.  
Math. 11. 14.  
Math. 5. 41.

found fauour with him. It is also (by Gods good directing of him) much to the helping forward of him, that he remembreth none are exempted from this benefit, but such as exempt themselues: And that *the brused reede especially, shall not be broken, nor the contrite heart despised, but the beanie laden comming to him shall be eased, and they who mourne shall be comforted, being blessed alreadie.*

Math. 9. 12.  
Luk. 7. 38.

And although through ignorance, and ill building vp, many are farre from those thoughts & affections a long time (the diuell working vpon their weaknes) and God so disposeth it also, that euen some such as haue the best meanes and helpes to set them forward, may feele and see their owne weaknes for a time; yet doth he worke those things in them at one time or other, if he purpose to saue them: and this seruient desire (I meane) though in some with more timorousnes, and this hungering after mercie which God stirreth vp in him, and this earnest longing after a remedie by Christ, is such and so seruient in him, that as a man appointed to death setteth not by all the pleasures and gaine in the world, in comparison of a pardon, without which he cannot haue ioy in any thing: So this poore sinner feeling the terrour of Gods curse, and knowing that there is no release for him, but only in Christ, (whom if he haue, he shall be saued; and if he haue not, he shall perish euerlastingly) doth aboue all things in the world sigh after him, longing to bee made partaker of him.

Prou. 28. 9.  
Math. 15. 27.  
Luk. 15. 17. 18.

Iob. 33. 23.

In this hunger therfore and thirst of his, after pardon, how welcome think we shall good tidings be now vnto him? Such a man so low brought, and so abased in his owne eyes, and so farre from all hope of worldly remedie either in himselfe or in other; if he might be staied with any word of comfort at that time, how acceptable were it like to bee vnto him? Much more welcome doubtlesse then all the promises of the Gospell haue euert been to him before, or then all things in the world be now to him besides. Then if hee might haue the courtest diet, it would be sweete and most sauourie, *to whom an hony combe before, was not pleasant: nay, crummes vnder the table* are comfortable refreshings to him, who before, was glutted with the childrens dainties. Oh, how glad such an one would be, if he might be receiued of his heauily father to be *but as an hired seruant*, who could not before be brought to like of the place of a sonne? But he that could bring him tidings of righteousness, that is, *a messenger sent of God to tell him that God will be mercifull to his offences, and thinke upon his sinnes no more*, this should be vnto him an odde man; *and one of a thousand*. Then to heare that Iesus Christ hath vanquished sinne, death and the diuell, who had power ouer him, and brought to light immortalitie and life to him, and hath giuen him perfect righteousness to couer his shame, and to make him comely and well fauoured in the sight of God, and that hereby he is fully reconciled to him againe: all the former disgrace, anguish of minde, and deadly thraldome abandoned, what thinke we can be more welcome?

Is it to be thought, that a man being in this case before mentioned, filled with miserie from top to the soe, not knowing where to hide himselfe, not seeing how to go vnder the burthen of his griefe, would make no reckoning of this message: as if a man thirsting almost to death should refuse to drinke, or one at the place of execution should reiect his pardon. Among other thoughts,

- A** thoughts, this is not the least profitable which God enableth him to fasten vpon, that laying (as it were) his estate in a paire of ballance, he seeth that there is no hope of mercie, but certaine condemnation by lying still in the estate, wherein he hath liued; and that he cannot appeare before Gods iudgement seate in it: now on the other side, he considering that God calling sinners to repentance, & giuing his son to redeeme euen great offenders, *that it may be* (as the King of Niniueh said) *he will haue mercie vpon him*; so that there is some hope by suing and seeking in humility & remorse vnto God: thus the Lord still bringeth him on. And whereas some other in this case hasteth out of his sorrow, if by any meanes he may either break through it, before it hath
- B** humbled him, or wrought any such effect, as to long after a remedy & deliuerance, or els ouercome of it: yet the soule of the poore sinner whom God meaneth to saue, being meekned & humbled, waiteth till God doth further stay and vphold it, with continued sighs & desires, that the bright beames of his fauour through Christ might shine vpon him, he desiring about al things to be vnburthened of this woe, & pardon of his sins, and yet hath no power perhaps to pray for that which his soule most feruently desireth. After this and such like manner (as hath bin said) is his consultation & resolution: and this is his mind, & thus he deliberateth and casteth with himself: for though he in this case is not able to expresse his meaning, yet if he could vtter that
- C** which he conceiueth, he would say, that these are his very thoughts and considerations with himselfe. In which estate of his, although I affirme not that he is able to applie the remedie to himselfe, yet this generall hope which hee hath found by the promises, that God is kind and mercifull to broken hearted sinners, doth cause him to stay himself, that he may perhaps be so to him: and resolueth vnfaignedly and with full purpose, to goe forward in seeking forgiuenes of his sinnes at Gods hands, this way he will take, *if he perisheth he perisheth*: yet some hope he hath; he resoluing with himselfe that he will neuer walke in his former deadly estate, but that he will confesse and lay foorth his long continued wickednes, vnto the Lord, though it be against himselfe:
- D** neither will he spare himselfe, wherein he hath most pleased his owne heart: for why? he seeth what and how vaine the desires of it be: and therefore is resolute neuer to turne to them any more: yet (he being well instructed) maketh not this purpose of forsaking sinne any meanes of his iustification, but in detestation of his former wickednes is moued and drawne by God so to doe. This resoluing therefore, is one steppe or degree by which he passeth vnto the fuller certaintie of that happines which he seeketh: and he hath receiued a great measure of grace and fauour, when he hath attained to it: therefore Sathan who knoweth this, holdeth men by many strong cords from it, that although they bee long about it, yet as faint chapmen who are bidding still, for the ware which they would haue, but yet buy it not: euen so doe they. For when they haue been well counselled to make haste in seeking the Lord, as that which is best of all for them, yet profit or pleasure, friendship or feare holdeth them backe: who although in their heate and haste, being fore driuen by sicknes, tempests, feare of death, or the like occasions, they doe rashly purpose and protest, that they will neuer be the men, which they haue been; yet doe but bow for a day (as it were) *like the bulrush, with the wind*: and



*They confesse, and aske pardon.*

therefore they are farre from the truth of it: But he of whom I here speake, **F** who hath so neerely and deeply looked into his estate (which the other haue not done) he (I say) cannot be drawne backe, to his former loosens and licentiousnes, nor holden and kept in it any longer by any torture, because he well knoweth that none is like terrible to it.

Now if it be asked, what he is the better for his resoluing: to the end it may more cleerely appeare, I answere, that when this is wrought in him, his heart is mollified, humbled and softened, as *Paul* was, who after hee saw that God set himselfe against his going to Damascus to persecute his Saints, and threw him down on the ground, said: *Lord, what wilt thou haue me to doe?* And when he is brought to this point, his heart is both full of relenting, and sorrow for displeasing God, though not in such sort as afterward it shall be, **G** (which from another not hauing thus resolved, is farre off) and is now *an heart of flesh, not of stone*, in which the sauing grace of God being offered, may be planted and receiued. And all this is wrought in him by the marueilous and secret operation of Gods holy spirit, who as he beginneth, and finisheth the whole worke of his receiuing Christ, so doth he the middle part of the same: for it is not in any other, thus to bow and bend mans heart. Neither doth Gods spirit that onely, as with an hammer breaking and brusing the clods of it, but also doth leade him further.

Acts. 9. 6.

Ezech. 36. 26.

*The fift worke: they confesse and aske pardon.* **H**

**F**OR with these holie affections in this poore sinner, there is wrought an encouragement and some more bold accesse to God by the same spirit, to confesse his sinnes to God, euen as particularly as he can, especially those in which he hath taken most pleasure, and which haue most preuailed in him: and to say with the prodigall child, *I will goe vnto my father, and confesse father, I haue sinned against heauen and thee, &c.* how much soeuer it goeth against him: and as he confesseth his sin, so he powreth our earnest prayers to him for the pardon of the, through the mediation of Christ. All which, howsoeuer they seeme to him to be no great matters (who is not as yet a competent and sufficient iudge in this case) yet the Scripture commendeth them to be great, **I** euen the fruite of some little and weake faith, and him, who obtaineth them, to be in especiall fauour with God: as in the forenamed parable is most liuely to be seene: where *the father* (resembling God) is said to haue met his lost sonne before he came to him, and to haue imbraced and kissed him, after that hee was resolved in himselfe to goe and seeke to him for fauour and pardon, and to acknowledge his faults vnto him, &c. Now was there any thing (thinke we) in the naturall father, which is not much more in *the father of mercie*: who exceedeth all the fathers of the earth in kindnes and compassion. Thus the **K** Lord by his holy spirit worketh in the hearts of his children, and with all these forementioned graces, which he giueth them, he draweth them to prize and value this benefit of redemption so highly, as the wise Merchant doth *the field, wherein the pearle is hidden*, selling all to buy it: so doe they (I say) set light by all things, in comparison of this, and are caried with this mind, that they will forsake whatsoeuer may hinder, for the obtaining of it.

Luk. 15. 18.

Rom. 10. 14.

Math. 13. 44.

proleptically

et

The

**A** *The sixth worke: they forsake all for it, and highly prize it.*

**B** Vt what then? (some perhaps will say) do you affirme that these things can do a man any good without faith? (for of this nothing hath yet bin said) and doe you affirme a man to be iustified (for such an one is he who is in fauour with God) hauing no faith? or that any thing is accepted of God which he doth (as his desire to bee forgiuen, his hanging after it, his humiliation, access to God in prayer and confession of sinnes) all these being without faith? or if not so, do ye then say that we our selues must thus prepare our selues to receiue faith? but that is to attribute free will vnto man being yet in the estate of miserie and bondage, and vnrenewed, as being yet

**B** without faith. To the first I say, that although none of these be faith, yet I say, that they are not without it; as I will more fully shew afterward: neither that God is pleased with any man, neither he himselfe is iustified, but only by it: but wee cannot discerne or set downe the very moment when faith is wrought: but when the other forenamed graces of God are effectually wrought in the heart, then is this of faith wrought also by the same spirit: neither can hee that hath receiued this faith into his heart, so certainly and easily iudge of it, as of those other gifts which accompanie it. To the latter obiection, I answer, that I am farre from ascribing to man vnrenewed, any inherent goodnes, whereby he may prepare himselfe to receiue faith: he is,

**C** I say, destitute of all goodnes in his will, and of power to doe good: such graces are giuen him of God, as was said before. For God findeth all *men in their filthines and gore blood*, as the Prophet *Ezechiel* speaketh: and the whom he vouchsafeth to make his beloued spouse (I meane his Church) he raiseth out of the dust, washeth and clenseth her from her filthines wherein hee found her, and then taketh her to him to delight in, as his deare and onely spouse. It is the Lord therefore which is *the author, and finisher of his faith* who shall be saued: and he, as he hath abased him, and filled his heart with sorrowes for the same purpose, so it is he that soketh it by little and little, and seasoneth it in time with faith, hope, and comfort: This is his only worke.

*Ezech. 16. 6.*

*Heb. 12. 2.*

**D** And although it be hard to determine whe faith is wrought (as I haue said) and how long dreadfull feare continueth: yet by meanes of the knowledge of his miserie, and redemption, God worketh them both in his heart, and that when, and in what manner it seemeth best to his wisdom; so that it may be seene that it is so. And thus I hauing answered these two obiections, I wil now proceed, more fully to shew how he guideth & bringeth home this lost sheep, as I had in som sort proceeded to do, before I was occasioned to digresse a while, by reason of the two former questions now answered.

To proceede therefore with this person whom the Lord wil saue, when he hath wrought thus farre in him earnestly to desire the remedie against his miserie, he leaueth him not there, as many through ignorance & want of wise building vp, are held longer at this stay: and although not lying in viter vnbeleefe, yet not bold to applie Gods promise to their soules, euen as there are many, who haue had compunction of heart, that neuer goe further; but waueringly are off and on; and *when the desire is not accomplished, the heart fainteth*; and they for all their desire, seeing it vanisheth away, & is not constant, fall away altogether. But God goeth further with this person, as I haue said:

## They forsake all for it, &c.

Math. 13. 44.  
He whom God  
loueth highly  
prisetb the  
pearle.

Luk. 16. 12.

Esay. 55. 1.

He hath no-  
thing of his  
owne but sin.

Yet hard to re-  
nounce that.

Math. 19. 29.

But he despi-  
seth it.  
Hos. 14. 9.

This is a great  
worke of God.

Ioh. 6. 44.

Ier. 13. 23.

He forsaketh not  
sinne as the  
wicked.

For he hauing now with the skilfull merchant weighed the price of this **F**  
pearle, namely, to haue Christ to become his, hath it in such estimation, that  
he counteth meanelly of all things, in comparison of this: and in good ad-  
uisednes selleth all that he hath, to buy it. But what hath he (you will aske) of  
his owne, to purchase or come into the possession of it? As for his goods  
and riches, whatsoever he inioyeth, they are not his owne, but an others,  
and borrowed: (yet many thousand poore soules which shal be saued, haue  
little or no wealth at all) but this precious pearle is not bought with money.  
What hath he then (ye say) to procure it? verily, he hath nothing, but an  
interest and hold in sinfull pleasures, and worldly lusts. But alas (some man  
will say) what doe ye naming of them, as things any thing worth? But I **G**  
say againe, I must mention that which he hath of his owne: and that is his  
sinne: which though euery reasonable man will say, that it is not worth the  
mentioning, yet it was sometime, more precious to him then siluer, and in  
account about the purest gold: and therefore to renounce it, is no easie nor  
small matter. And yet (so well it falleth out for him) there is no other thing  
required of him, to the attaining of the forementioned pearle, then the  
casting away and the forsaking of that his sinne. For so the Lord plainly  
testifieth: he that denyeth himselfe, he shall be my disciple: and whosoever  
forsaketh any thing (that is, which God condemneth) he shall haue an hun-  
dredth fold more then he forgoeth, (so bountifull a rewarder is the Lord of **H**  
all that seeke him) and afterward, eternall life.

Therefore, when this silly sinner vnderstandeth, and giueth credit vnto  
it: as deare and pleasant as his sinnes were vnto him, that he could neither  
by feare nor shame, neither by allurements or perswasions before that, be  
brought to abandon and waxe wearie of them, yet now, he disclaimeth and  
cryeth out of them, and in an vtter detestation of them, saith: as Ephraim  
said of Idols (in which the had so much delighted) *What haue I to doe with  
them?* A thing all may see to be verie admirable. A man to forgoe that,  
which he loued best of all, yea better then life it selfe, (for how many lose  
their liues for their sinfull pleasures?) yea and that willingly and readily, on-  
ly for the hope of that, which as yet he hath not, is it not admirable? and  
must not that hope (thinke we) be sure and certaine, though in him so weak  
as yet, that they cannot professe it? Thus doth the Lord worke in the heart  
of him, who shall imbrace Christ for his Sauour, that nothing shall sepa-  
rate betwixt them. It may well be said, *No man commeth to him, except the fa-  
ther draw him* by his spirit: for otherwise, we reade, that it is as hard for a  
wicked man to become good, as for the blacke More to change his skin,  
or the leopard his spots.

And whereas it may be said, there are many, when they are pricked in  
conscience for their sinnes, who doe thus cry out of them, for the time, but **R**  
it appeareth afterwards to haue been but a blast, and as it may seeme, a so-  
daine passion, which vanisheth away, and commeth to nothing: I affirme  
the same, and grant it to be so: but this is a farre other thing, and this worke  
of grace to forsake all, for the hope of mercie and forgiuenes of sinne, differ-  
reth as much from that rash and sodaine cracke of fearefull crying out of  
sinne while onely terror oppresseth, as cannon shot differeth from the  
shot



- A** shot of paper: the one casting out the diuell for bearing any more dominion in him, the other seeming to fray him with bold and lowd words (I desie the diuell, &c.) but driuing him away in deede, no otherwise then the popish holie-water: as may be scene in comparing both sorts together. For example: though *Ahab* gaue signes that he forooke his sinnes, by rending his cloathes, (but not his heart) putting sackcloth vpon him, and fasting; yet he shewed by and by after, that al was but a ceremonie, by wilfull resisting and disobeying the message of God by the prophet, and boldly affirming, that he hated him: Yet on the other side, *Zacheus* did farre otherwise: for how he receiued Christs doctrine, he declareth by the fruites following: reueng-  
**B** ing himselfe for his ill gotten goods with a restoring fourefold, and giuing halfe the rest to the poore: and Christ also testified of his forsaking and leauing his gainfull vnlawfull trade, by open affirming him to be the sonne of *Abraham*. An other example: the people, whom *Samuel* perswaded to forsake their sinne, for the hope of the promise, did not only lament after God, but they did in deede forsake it: they did cast away *Baalim* and *Asharoth*, idoles, which they so delighted in: declaring thereby, that they found by the prophets ministerie, a farre greater treasure: that is, the mercie of God in forgiuing them their sinnes: according to that, which is written since; but true before, euen since the first mans repentance: *He that confesseth and forsaketh his sinne, shall finde mercie*. But their fathers, who made as great profession and shew as they, returning to God and seeking him early: yet they did but flatter him with their mouth, and dissemble with their tongue, for they were not faithfull in his covenant.

1. King. 21. 27.  
Ios. 1. 13.  
1. King. 22.  
8. 26.

Luk. 19. 9.

1. Sam. 7. 3. 4.

Pro. 28. 13.

Phil. 78. 36.

- But these shall suffice: like vnto the which, there are many more: Let it be graunted therefore, that this is a mightie and admirable worke of Gods spirit, which thus perswadeth this sillie soule, which is trauailing hard to finde peace & rest vnto his heart, thus (I say) to bid farewel to his sweetest delights for the hope of the gaine that is set before him: For these two goe together: highly to esteeme and prise the promise of life and happines: and for the same, to despise and set light by the things which were best beloued. And yet this, as impossible as it is to any other, in those whom God chooseth out of the world, he worketh it as sensibly, as we may discerne the wilde beast to be tamed; and the cleere and sunshine day to be ouercast and darkned. For God kindleth a feruent desire & longing after that glad tidings (namely that he will freely bestow it vpon him that thirsteth after it) till he hold and inioy it, as his owne. And that which *S. Paul* saith of himselfe, that when he began to see the beautie of this blessed message, he counted those things losse, which had been vantage to him, yea very doting for Christs sake, that he might win him: the same is verified in all such as I now speake of, euen whosoeuer he be: and then he is truly come home, no more to be cast off or forsaken of the Lord. And this gracious affection is thus riuited into him, and as it were writtē with an adamant pen, neuer to be rased out any more, to the end it may alwayes after remaine and be found in him after experience: as it standeth with great reason it should: euen as it was with *Moses*, when he was of a ripe age, full fortie yeares old, he did shew the fruite of it, as many other wayes, so this one: that he refused to be called the son of *Pharaos* daughter,

Phil. 1. 7. 8.

## *The applying of Christ and his promise.*

daughter, and to enjoy the pleasures of sinne for a season. And when this worke is wrought in him, that he forsaketh all things for this which he seeketh, and so highly priseth it, then he is fit to apply it: as followeth: which is the last worke.

*The seventh worke: they apply Christ and his promise.*

*God/caleth up  
his promises to  
the beleener*

*2. Cor. 1. 22.*

*Rom. 8. 16.  
The beleener  
reasoning with  
himselfe.*

*Act. 16. 15.*

*Luk. 15. 10.  
He weigheth  
all things here-  
to belonging.*

**F**OR by the doctrine of y<sup>e</sup> promises, which he heareth, or hath heard published and preached vnto him, he draweth his hart to a p<sup>p</sup>lie th<sup>e</sup> to himselfe, and to fasten vpon them as his owne, euen as if they had bin properly made to him: he perswadeth him by that which he heareth, no longer to feare God as a terrible Iudge, and so slavishly to abide in his former bondage, as one in danger of damnation stil, and vnder the curse; but sealeth vp his saluation in his heart, and maketh it as effectually his, as any bargaine is made sure to vs, when he, who sold it, hath sealed it vnto vs, or giuen earnest thereof. And therefore it is that the Scripture doth so often vse this phrase of speech, *We are sealed up by the spirit of promise, and by the spirit of our God*: to giue vs to vnderstand, that as nothing is with greater securitie assured vnto vs then a writing sealed; so there cā be no surer way for a man to hold this redemption and saluation, then by hauing it sealed vnto him by the spirit of God: who onely knowing the minde of the father and of the son, doth make the same knowne vnto his minde, *and beare witness to his spirit that he is the Lords*: and teacheth him thus to reason. If God will forgiue him, who hath receiued grace to seeke without fainting & wearines, who longeth for it in a melting heart for offending him, who desireth it more then al earthly pleasure and profit, and is willing to cast away all impediments that may hinder it: if he will forgiue such, and he hath framed me to be such a one; then (doubtles) he will be mercifull and forgiue me.

Thus God maketh him (of whom I speake) to see cleerely that he is his, no more to be separated from him, *when he hath opened his heart, as he did the heart of Lydia*, and causeth him to beleue that the sonne of God who was giuen to the vnworthie world, is giuen to him, being one of the same. For if earthly fathers be kind to their childrē crying to thē, how much more the father of fathers? For we must think that this afflicted person now mentioned, doth often and deeply weigh the truth, vnchangeablenes, and perpetuities of the pretious promises which hee heareth preached vnto him; yea and that with more delight, then he doth any thing els, he weigheth what may be like to hinder and hold him from hauing his part in thē: and when he considereth that God, who willeth him not to feare, is greater thē al that letteth him; what hee may, hee remoueth it, though neuer so precious to him; and considereth what doth giue him greatest encouragement, and so embraceth the same; we must think when he once conceiueth the incomprehensible excellencie of eternall life, and how it maketh the soule alwaies cheereful euen here: we must think (I say) that he weighing what his misery is without it, counteth it the most soueraigne medicine to heale his sore: and therefore he is readie to vse any meanes, and bestow any diligence to come into the possession of it; and to make it his owne, especially when he seeth that it is so freely and mercifullly offered.

Thus

- A** Thus setting his heart vpon it, as that which hee seeth would make him more happie, then all the world; though for a time he hath not been able to attaine vnto the assurance of it (the diuell holding him backe by many lets and subtilties, abusing his error, weakenes, and simplicities thereto) yet the Lord suffereth him not to giue ouer, till he hath waded thorough and overcome all hinderances. And if this be too hard to doe by himselfe, he seeketh the helpe of others, wheresoeuer they may be come by, men of deeper insight, and greater iudgement and experience in and about the will and purpose of God, concerning saluation, by whose louing trauaile, counsell and labour he groweth more expert and resolute, and so setteth his heart in beleeuing, as he seeth he hath good cause, and strong incouragement, to his full quiet and contentation: The Lord himselfe speaking thus: *If any thirst, let him come to me, and I will giue him the water of life to drinke.* So that as Iacobs hart failed when he beleued not his sonnes report that Ioseph was aliue, and the chiefe gouernour vnder Pharaoh; yet when they told him the words of Ioseph, and shewed him the Chariots which he had sent to carrie him, the spirit of Iacob reuiued, and he said, *I haue enough, &c. Ioseph my sonne is yet aliue.* So though the goodnes of the message shall be so farre beyond the expectation of him to whom it is brought (as fearing the cleane contrarie) yet when hee shall weigh and consider aduisedly the truth of the matter, and certaintie of the promises, and therein behold the depth of loue which is in God, and that to the broken hearted, though vnworthie, it quickeneth the soule, and refresheth it aboue all that can be expressed: And so hee beholding his estate without these promises, and what neede he hath of them, and who it is that offereth them, euen he who cannot be gainsaid; that is, the Almighty, he imbraceth them, and by little and little, as he gathereth more strength by the infalliblenes of them; so he beleueth them, and taketh exceeding comfort by them, giueth God thanks, and (as he hath good cause) he cannot satisfie himselfe therewith, nor (as he thinketh) haue enough of them.
- B** And thus doth his soule stay vpon it selfe: for seeing God doth giue it freely to him, and he desireth it aboue all other things, as seeing that he cannot be safe without it, who is hee which shall hinder it? Thus are all teares wiped away, the ragges are cast off, the robes are put on: the sponse is betrothed to Christ her husband, and she by faith made partaker of all the good things which he bringeth with him: who is giuen vnto his Church, not poorly nor bare; but to be her wisdom, righteousness, sanctification, and redemption. And he that hath thus put on the Lord Iesus, God will know him for his, wheresoeuer he findeth him, neither shall any take him out of his hands, so saith our Saviour himselfe: *My sheepe (whom in the verse before he calleth those which beleue in him) My sheepe heare my voyce, and I know them, and they follow me, and I giue vnto them eternall life, and they shall neuer perish, neither shall any plucke them out of my hands: for my father which gaue them me, is greater then all, and none is able to take them out of my fathers hand.* Like vnto these are they all, who shall glorifie God in this life, separated from the world, though annoyed by the people of it, as the fillie sheepe are by the goates: whose conuersation what it is, another place shall declare, and lay foorth hereafter. And this is faith, which making them inwardly perswaded in some sort by so cleere euidence,

*He seekes helpe of others.*

*Ioh. 7. 37.*

*Gen. 45. 26. 27.*

*What will follow of applying Christ.*

*1. Cor. 1. 30.*

*Ioh. 10. 27. &c.*



## *The applying of Christ and his promises.*

(as I haue said) causeth them outwardly in time to professe the same more **F**  
boldly, & without feare, as occasion shalbe offered: although it be for y time,  
both weake and faint, yet is it sound and sure, and after experience in a godly  
life (I meane the life that is led by faith) it shall be strengthened, better con-  
firmed, and procure withall, rest to their soules. For where the forementio-  
ned graces are, as true contrition, the heart broken with sorrow, and meeke-  
ned, hungry and pining for mercie and grace, confessing and forsaking the  
sinne, with accusation and deepe groanes for pardon; there is some true mea-  
sure of sauing faith, for Gods graces are not separated: for our Sauour pro-  
nounceth *them blessed which haue these graces*: but none are blessed without  
faith: therefore faith is there also; because the spirit of Christ dwelleth in **G**  
such, and *he dwelleth in his by faith*, therefore it must needs be in them. Which  
thing I doe the rather stand vpon to proue, seeing it is rather tried and discern-  
ed by these, then knowne by it selfe without other holy affections going  
with it, and for that many of tender age in Christ, and yonglings, cannot be  
certaine and thoroughly perswaded that they haue faith, and consequently,  
that their sinnes are forgiven them, and yet by infallible signes and tokens  
we know that it is so. I speake of the least measure of it: for of the stronger  
faith, the question is easier. And the weakest measure of faith I call that, when  
an humbled soule longeth, and almost fainteth for Gods mercie in Christ;  
and although he be not assured of it, yet he seeth that it cannot be denied: **H**  
and therefore waiteth for it, and is staied from despaire. I say he seeth that  
it cannot be denied; but that God doth graunt pardon to him against his sin:  
because he seeth himselfe to haue obtained many graces and workes of the  
holy Ghost, which cannot be in a reprobate, as was said before; and thereby  
he is holden from despaire and dreadfull feare. And yet through weaknes  
and want of experience cannot call God father, though he cannot suffer the  
contrarie thought to haue any place in himselfe: and therefore the thing  
that he most laboureth to be satisfied in and resolved of, is, that he may haue  
some cleerer light, and lay better hold of it, that Christ hath redeemed him  
indeed, yet is he as the child first taught to goe alone, who at the first is wicke **I**  
in the ioynts, but in time can runne about: so shall it be with the soule which  
thus longeth and languisheth after God.

*A description  
of the smallest  
measure of  
faith.*

This I haue spoken for their sakes who more hardly doe lay hold on Gods  
mercies, and doe with more difficultie applie the promise to themselves: the  
which to doe with all possible care, and not to be turned aside from exami-  
ning our selues soundly and thoroughly by any let, is a grace of the greatest  
importance. And he is wise indeed, who will not stay before he haue it:  
which wisdom God will teach them whom he loueth: for though many  
very ignorant and careless heartes doe hardly, yea neuer come to any reso-  
lution of faith; yet ordinarily, where people are soundly, cleerely and wisely **K**  
taught, it is otherwise: for (to speake of them, who shall be saued) the word  
is preached, by little and little sooth and distilleth into the hearts of ma-  
ny of them. And though they know not when this gracious worke of God  
was wrought, for the most part, neither can we discern and see the plants  
and herbes when they shew out, though in time wee see it is so: yet  
somewhere are, whom God in special manner doth priuiledge at one time  
and

*How God wor-  
keth faith.*

- A** and in one day to receiue that grace, and gift of assurance, which others are long labouring and trauailing for, before they attaine it: As our Sauour Christ pronounceth of *Zachens*: *This day is this man become the sonne of Abraham, and saluation is come into his house.* So *Lydia*, and they in the *Ac. 2. 37.* And this is the faith whether it be weake or strong which vniteth to Christ; *Faith vniteth to Christ.* and maketh them that haue it (which is a mysterie and riddle to the world) to haue and enioy their hearts desire, yea and indeed more then they could desire or thinke, namely, to be truly the children of God, and thereby happy. Euen the same faith, for which Christ pronounced *Peter* blessed: who when hee saw him but in base estate the sonne of man, yet for the words which Christ had spoken, and his miracles, had beleueed him to be also the sonne of God, the annointed of the Lord, and his Sauour, he pronounced this of him: *Blessed art thou Simon, for flesh and bloud hath not reuealed it vnto thee, but my father which is in heauen.* *Matth. 16. 17.*

- This faith though *Peter* had, and he hath it of whom I speake, euen who-soeuer it be whom the Lord maketh blessed (for both weake and strong are partakers of one and the same precious faith, *2. Pet. 1. 1.*) yet the common professors and hearers of the Gospell haue it not, because they doe not looke that the Lord should reueale it to them, without which they cannot haue it, but take counsell of their owne wisedome and reason, which doe hinder and hold them backe from it. For reason thinketh it an absurd thing, and to bee laughed at, that a man simple in the world, & a sinner, especially fore burthened with his miserie, and confessing the same, should yet be more happie before God, and in his owne knowledge, then all the worlds good can make him: Mans wisedome (I say) can neuer be perswaded of this; but faith holdeth it for truth, and enioyeth such an estate with good securitie. And how God reuealeth any such thing vnto men (which yet is plainly said he did vnto *Peter*) they cannot tell nor see: except this be it, when they thinke and haue a good hope that it is so: as though such a thing might be wrought in them, and they not know how, the change which it worketh being so apparant: or that God might reueale this secret mysterie of faith to them, & they not aware of it; yea and that (which is more) especiall signes accompanying it.

- B** But such men should vnderstand, that as it is the gift of God to beleue, and he draweth men hereto by his secret working grace: so yet, hee doth it by meanes outward, euen whiles men obey his ordinance in attending vpon the preaching of his word, and waite for this worke, seeking it and praying for it daily: his ministers so speaking, and the people so reuerently hearing, that they may beleue: and if not in the time of hearing, yet after by their owne examining of their estate, and comparing it with the doctrine taught, as I haue shiewed before in the person whom the Lord will saue. And this thing verely men doe not, that is, heare, trie their estate by the rule taught them, weigh after examination, and remoue lets, vntil they may see that they haue found that which they sought, and that there is no iust cause to hinder it. Few will bestow any labour, or beate their braines about any such matter, nor any trauaile of the minde: for that is vnfaourie and vnwelcome vnto them. Therefore it is, that after so long preaching of faith, there is (as our Sauour

Common professors haue not this faith.

Phil. 1.  
How God worketh faith.

Ac. 14. 1.

VV by many want faith.

Luk. 18. 8.

Sauour foretold *little faith in the world*, few haue acquaintance with it, (though they cannot like in any wise to be so thought of) as by this which I haue said may appeare, and shall better appeare (I trust) by that which shall follow.

The conclusion  
of this third  
part.

But before I goe any further, I will, for the readers better remembrance, conclude that which I haue taken in hand in this third branch of the first part of this booke to proue, that is to say: although there be many departings from the right way leading to eternall life, and many breakings off from it, and though it be easily conceiued but of few: yet he whom the Lord will chuse and repute for his, shall both see into it, & discerne it from al by-paths, and walke in it, and so be partaker of happines by beleeuing. Whereby also appeareth who is the Lords, and who it is that in reuerent boldnes may (though it is at the first hardly obtained) assure himselfe against all the subtilties of the diuell and other cursed spirits, *that he shall see the Lord in the land of the liuing*: euen he who hath been truly humbled in the sight of his miserie, seene Christ Iesus the onely deliuerer of such, and therefore himselfe hath, and doth beleue in him vnfaignedly.

And thus I haue shewed how both the doctrine of miserie and redemption ought to worke, which is the third point. But seeing we are so fearfull at the first beginning of our effectuell calling, that wee dare not rest perswaded that we haue any faith: these few markes of it following I haue set downe in a brieue manner, which both accompanie the weakest faith: and where they be found, are infallible tokens, that in such a person there is some true measure of iustifying faith. That is to say, first, if wee strue against doubting, Iudg. 6. 17. Secondly, if we not feeling faith, complaine bitterly of the want of it. Thirdly, if we seeke feruently to be seded in beleeuing. Fourthly, if we desire to search out the sinne which may possibly hinder vs, and to expell it. And some one of these, or other graces like them, shall euer be seene in the beleuer by such as can iudge, though not alwaies perceiued of the partie himselfe.

Markes of  
faith.  
Ioh. 3. 23.  
Seeing God  
commandeth  
vs to beleue.  
Psal. 77. 3. 8.  
9. 10.  
1. Pet. 2. 2.  
Psal. 32. 5.

## CHAP. 5.

## Of the lets of faith, and namely in the behalfe of the Minister.



And now that I haue shewed, how by faith men are made the people of God (and consequently iustified thereby) who were before his enemies, and his beloved, which sometimes were not beloved, I would here cease to say any more of this matter, but that I consider that euery truth is not by and by receiued, and so I feare, I may say of this, especially because it is oft bewailed and complained of in the Scriptures, that *few haue this faith*, and that it is seldome or rarely found in the world: which thing, wee who make the course and praefise of the greatest part in the world, doe see may well be so: I will therefore here speake to my deare and weake brethren somewhat more at large to satisfie them, and set downe the chiefe lets that hinder faith on the behalfe of the Minister. Now seeing that faith so honoureth in- richeth,



- A** richeth, and beautifieth men, as we haue heard, it should (doubtles) bee farre otherwife with thousands of them which thinke they haue it (but are deceiued) then now it is, if they did enioy it. Yea, and to come more neere to our selues, for whose cause chiefly I wrote this, the multitudes in our parts of the land which professe that they haue it, and by no meanes can abide the contrarie speech to goe, or opinion to be conceiued of them, should, if they had it indeede, astonish and feare all Epicures, Atheists, and Papists, and other hypocrites, which now differ little from them. They should make the religion (I say) of those which haue any (as it is in it selfe, a lumpe of lies, and an heap of heresies) to appeare so indeed; and the other, who regard none at all, to bee abhorred, as they deserue to be: whereas now, they being the fewest which haue attained to any true fruite of the Gospell, are gazing stockes, and reproches to such as haue no more then a bare name, or vaine opinion thereof, euen to many of the professors themselues, as to the rest of them, which are enemies to the truth. According to the complaint which the Prophet *Esay* made in his time, saying: *Behold, I and the children whom the Lord hath giuen me, are as signes and as wonders in Israel*, *Esay. 8. 18.* In few words therefore let vs see what is the cause why so many, who boldly affirme that they beleue; and looke verely to be saued by the death of Christ, are yet viterly destitute of the same. It is briefly set downe by *S. Paul*, to be this: *If our Gospell be hidden*, (as it is hidden to none but to them that are lost) *the god of this world hath blinded their mindes, that the light of the glorious Gospell of Christ should not shine vnto them.* He plainly sheweth that the fault is in men, that they are content to be blindfolded and holden backe, though the diuell be the bewitcher of them, and so keepeth them from so great a treasure, as is brought vnto them by the Gospell. But as wee truly say that man is faultie in this, that he openeth his eares, and giueth credit to Sathans deceitfull suggestions: so because God did see what would come to passe thereby, he did therefore set watchmen, who should giue his people warning thereof, namely, how Sathan holdeth them from beleeuing by some of his subtil traines, to the end they might preuent them: therefore wee must know that this fault, whereby men are letted from beleeuing, is either in him who should bring the tidings, that is, the watchman, who is the Minister; or in them who should receiue the same, that is, the people and hearers: for if the lets be not remoued in both, faith is rarely, or not at all come by.
- B** It is cleere therefore (to begin with the Minister) that if he be one which teacheth not at all, they that depend vpon him cannot know what loue God beareth to them through Christ, or at least they cannot know it to belong vnto them: for as much as *faith commeth by hearing of the word of God preached vnto them*: and as our Sauour faith: *If the blind leade the blinde, both will fall into the ditch.* Therefore it is too manifest, that in some parishes, not one man knoweth himselfe to be saued (I say, if he depend vpon his Minister) but all such knowledge is a myserie to them. And yet if that were the onely let on the Ministers behalfe, it were well with many people: but where seldome teaching is, the hearers must needs be ignorant of this matter also: because this heavenly truth, to teach how men may know that they are the elect of God, and without wauering, cannot be sufficiently and cleerely enough laid
- E** forth

*Many deceiued in faith.*

*1. Let of faith, the diuels bewitching.*  
*2. Cor. 4. 3. 4*

*Fault of not beleeuing in Minister and people.*

*In the minister.*  
*Prou. 29. 18.*  
*1. Not teaching.*

*Rom. 10. 17.*  
*March. 15. 14.*

*Prou. 29. 18.*

*2. Seldome teaching.*

Heb. 8. 11.

Phil. 3.  
1. Thess. 2. 11.

1. Tim. 4. 13.  
2. Tim. 4. 1.

1. Pet. 1. 12.

Ioh. 11. 17.

1. Pet. 5. 2.

Necessitie of  
often teaching.

Rom. 12. 9.  
Ezech. 33. 3.  
Ierem. 48. 10.  
1. Pet. 5. 5.

3. Let of faith  
in the Minister  
not plaine tea-  
ching.

foorth by the skilfullest teachers seldome teaching; neither, if it could, were **F**  
the hearers able to *conceine and vnderstand, remember and be familiarly acquaint-  
ed with it*; so as they may be able to *trie themselves, and to proue their citate to be  
good*; all which yet is meete and necessarie. For though I know that the  
grounds and generall truths are few, vpon which this matter dependeth: yet  
the breaking of them small to the peoples benefit, requirerh labour, and  
time, plainenes, and loue: yea, *so teach the same thing oft, for their safetie*; and in  
a *nurselike or motherly affection* to stut and stammer with them: that is, to apply  
our selues vnto them, and to giue them *here a little, and there a little, now a line,  
and then a line*; and yet to count all litle enough to make them fauour our  
message: at least, and to be saued by it. Howloeuers many Ministers make **G**  
their reckoning, that a litle may serue, and the people be so blockishi (they  
say that nothing will enter into them) yet the well aduised will not refuse to  
heare and weigh the rule of S. Paul to Timothie, *that attendance should be giuen  
to teaching*, and that they should be readie to *doe that dutie in season and out of  
season*, and to put the people in minde of the same daily (*though they know this  
thing*) as well as to attend to reading priuately, to make them fitter for that  
dutie: Christ hath laid no weightier busines vpon them, calling it the *pawne  
of their loue to him*, to whom he hath giuen this charge, to this end that this  
may be well and thoroughly done, and the rather seeing the people depend vpon  
them.

**H**  
They will also consider, that the people haue many infirmities, much dul-  
nes, slipperie memories, and sundrie other pulbackes; all which doe shew the  
necessitie of often teaching. The which being so, I professe with griefe, it a-  
stonisheth me oft, when I thinke of the too great slacknes, and vnwillingnes  
of many who haue gifts; that they hearing, and knowing, *that he who hath an  
office, must attend vpon it*: and againe, *that woe is pronounced to them who doe it  
not*: and that *as they loue Christ, they should feede his lambs, and his sheepe*: and al-  
so *that the flocke dependeth vpon them*. Yet that they can be content to take the  
commoditie, and to refuse the labour, and as some doe count it, too base a  
thing to discharge that dutie. But howloeuers they can easily shift it off before  
men, they shall not be able to answer it with peace, to God. But yet where **I**  
this is remedied, there may be lets enough on the Ministers behalfe to hin-  
der the hearers (yea though they should be willing to be taught) from com-  
ming by faith. As if he should teach often, and yet doe not carefully acquaint  
himselfe with the peoples weakenes, and want in conceiuing the doctrine,  
which is to bee deliuered vnto them; but should speake aboute their reach,  
litle to their vnderstanding, and conceiuing, and consequently litle to their  
edifying. There is nothing more like to hurt the people, then such a kinde of  
teaching, when they shall haue a learned man to preach vnto them (whereby  
they are readie to thinke their case farre more happie then others) and yet **K**  
they shall not be able thereby to receiue light, edification in faith and god-  
lines, and found comfort: that is not easie and plaine to them, which he him-  
selfe vnderstandeth. Although it were to be wished that some things were  
not put foorth by them to the people, which they themselues haue not tried  
by the Scripture, and cleerely seene into of the speakers, before they vttered  
them. I vtter not this to grieue any of my brethren, who desire to doe good  
in

- A** in the Church of God, hauing receiued gifts of God thereunto: but to put all in minde to labour to be vnderstoode, as well as to speake the truth. And that some may more especiallie know, that the neglecting of plaine speaking, is a chiefe cause of little fruite of their labours; it neede not be taken heauilie: for I know men of singular learning, and gifts, who haue already much altered the manner of their teaching, framing themselues to the diligent hearers capacitie, and more and more desire to doe the same daily, rather then to be commended for learned men, of them which neither conceiue nor vnderstand them. Yet my meaning is not to nourish or perswade to rude, absurd, and barbarous teaching, which were more fit to make them which
- B** should teach, ridiculous, and the Scriptures themselues without authority or credit, as also to mocke the people: but that by their plainenes, *in the euidence of the spirit*, reuerence might be procured to their Ministerie among the hearers: and that their doctrine might be approued in their consciences, which is approued of the Lord, as being drawne from his word, and easilie conueied to their vnderstandings, that so *they may proue that they preach with power and authoritie, and not as the Scribes.* 2. Cor. 5. 12.  
Math. 7. 29.
- There is but one thing more, which in my iudgement doth hinder profiting on the teachers behalfe: and that is, when by Catechising, the chiefe grounds of faith be not briefly and cleerely taught, in right and good order,
- C** the one depending vpon, or following the other, as they ought, by fit coherence and agreeing together, that the people may see the way cleerely to saluation: and thereby they may the better make profit of their whole Preaching and Ministerie also. As that repentance be not required of the people before faith: that faith be not warranted to be in the people, when they see no neede thereof by their sinne and miserie; because it is cleere, that they can finde no sweetnes in Christ, who feele not their sinnes bitter and sower. Also that a man be taught, that he no sooner beleeueth, then he is made a new creature, and so is changed in heart and in life: and that *the new borne desire to growe by the sincere milke of the Word.* It were a great furtherance to their Ministerie, if, where the grounds of Religion be plainely and soundly taught, the Minister did by conference and questioning, in his Catechising, and by examination at Communion, trie how the doctrine is receiued; seeing for want of this, a better opinion being conceiued of many by the teacher, then he knoweth cause why; they are vnfound in many necessarie things, who yet for their often hearing are thought to be ignorant of no necessarie poynt of knowledge, which the Minister hath often taught. It were much to be wished that the Minister, who is willing to take this paine (for it is tedious and vnwelcome to many) might haue authoritie to proue such as heare him, how they profit: as well to build vp those which are weake the better, when he
- D** seeth wherein their want is greatest; as also to purge out the leauen of Poperie, and other errors out of them which are infected therewith. Whereby also this benefit might come, that if any sculking Iesuits or Priests, or other Papists, or heretikes, should creepe into any of their Parishes and Townes, they might by the diligent care of the Minister well furnished with knowledge and authoritie, be remoued, or reclaimed. And otherwise the people being neuer proued how they haue receiued the truth, neither by authoritie
- Ministers should haue authoritie to examine their people.*
- E 2
- inoynd



*Of lets that hinder faith in the People.*

injoynd to be subiect to triall of their soundnes, as well as to resort to the as- F  
semble, doe through custome lye hardened in their ignorance and supersti-  
tion, and still remaine wilfull in their old dregges.

*Commendation  
of Catechising.*

Hcb. 6. 1. 2.

*Good life of  
Ministers.*

*Private confe-  
rence.*

Luk. 20. 21.

A Minister able, and painefull through loue, in few necessarie points jointly laid together (labouring with the people) to make a sufficient Cate-  
chisme, might be well assured, that he should call so many to the fellowship  
of the pretious faith, *as God had appointed there, vnto eternall life*: and without  
this, it is found too true, that much preaching doth the lesse good, as shall ap-  
peare better vnto such as list to looke more deeply into it. And I could  
with all my heart desire, that they (so many as neglect this worthie worke,  
and necessarie dutie) might be constrained to attend vpon it with all dili- G  
gence: which being done with a very Christian care had of giuing good  
example, and shewing themselves, in all good conuersation, lights vnto their  
flocks, and free from reprochfull faults, great good must needs insue. And  
there should not onely be a recouering of the due credit and reuerence to  
the Ministerie, which the popish Prelacie and barbarous rudenes, blindnes,  
and shameles life of many vnder the Gospell hath lost, but also it should  
bring many home to God, who otherwise must vtterly perish: And if with  
this there were a willing and ready mind in them, to satisfie them priuatelie  
by conference, who should resort to them vpon speciall neede and occasion, H  
to comfort them in their heauines, and to stirre them vp to religious and  
godly communication in their meetings priuately, and at their table, by their  
own examples, rather then to be companions with them in profane, worldly  
and needeles talke, that so they might as well speake good things in priuate,  
as teach the truth in publike (as Christ did;) I make no doubt, but that God  
would plentifully blesse their haruest.

CHAP. 6.

*Of the lets that hinder faith on the behalfe of the People.*

*Lets of faith in  
the people.  
Diuels be-  
witching.*



*Light este-  
eming the Gos-  
pell.*

Ve if the Minister be framed both in life and doctrine, as I  
were to be wished, thus to giue warning to the people of  
Sathans malicious intents, and other impediments; and  
so seeke to winne them to the faith: yet are there such  
swarmes of euils in the people, and so many kinds of them,  
that except they for their parts be willing to be counselled,  
and to receiue their message and doctrine, they shall finde, that through one  
let or other, few of them *shall be partakers of this pretious faith* which I speake  
of. To speake more plainelie, my meaning is, Sathan layeth infinite stum-  
bling blockes in their way: for when God by the Preaching of the Gospell K  
sheweth the world how their sinnes are pardoned, and their deadly woe re-  
moued in Christ, they will not marke it, nor take any paines about it, but e-  
steeme of it as of a light matter, as though God did seeke his owne good by  
making such an offer to them, rather then theirs: and that he must be more  
beholden to them for hearing the way to saluation preached, then they to  
him for teaching them; and so count it not thanke worthie. Other haue  
weightier

**A** weightier matters (as they thinke) to looke after, namely, *their pleasures, and their profits*, with the beautie and loue whereof, the diuell dazeleth their eyes; that they see nothing there, that is, in their preaching, which can prouoke them to be in loue with it: although that which can saue them be onely there to be had. So by one deceite or other he preuaileth so farre with them, that they belecue not, no not euen they, who hearing, receiue the doctrine with liking it, and for that very cause thinke that they belecue.

And what is cleerer at this day, then this, that of many thousands which receiue the glad tidings of eternall life by our preaching, willingly, or at the least without resisting our doctrine, yet few, yea very few attaine to the po-

**B** wer of faith, neither declare any worke thereof to bee in them: For either they feele no neede within themselves, whereby they should be driuen to seeke helpe out of themselves, in Christ; or if they doe, they by and by, before they sustaine any smart, lay their burthen vpon him: so that he is neuer sought, nor cared for of them, but when their need pincheth them; and then they beleue in him (they say) but be indeede no more staied and confident by their faith, nor in their liues reformed, then they were before: and so serue him with their tongues, and lips, and follow their owne lusts in their hearts; or staggering still betwixt hope and doubt, at a blush reioycing, and not able to render a reason why; and at another time cast downe as farre againe, in token of no stay nor peace.

**C** Now of all these how truly are the Apostles words verified, *the Gospell being hidden from them?* that is, the promises of it not being beleueed of them; what other cause is there then this, the diuell by one meanes or other hath so blinded them all, that they belecue not: and as for this latter sort, they seeing their miserie what it is, and how vnauoidable by any way that they can finde out, how could they (if they were not enchanted and depriued of their right minde by the diuell) be content to goe without the remedying thereof, it being so freely and graciously offered them?

The which thing also, is prooued further to be true by the practise of true Christians, who hauing sure hold and taste by faith of Christs merits, will

**D** admit no delusions that deceiue the other, whereby they might be depriued of the assurance thereof. But although they haue temptations, strong and fierce, as well as the other, yet they so looke to the greatnes of Gods loue, and the truth and certaintie of his promises, and the benefit which they reape thereby, that although with strong fighting, and lowd cryes through depth of sorrow, they are in combat with Sathan; yet they will not giue ouer, nor yeeld their right into his hand. But as one in the perill of drowning taketh hold of a naked sword, though it cut him deepe, rather then yeeld his life to the water: so they chuse to keepe their faith with some great difficulties, rather then to giue ouer their soule, which is vpholden onely thereby, into the diuels hand, and themselves into perdition. Whereupon we heare such speeches testifying sore conflicts betweene Sathan and them, *Although thou kill me*

**E** *(O Lord) yet will I trust in thee: and, Though I walke in the midst of the vale of death, yet will I not forsake thee.* By which appeareth, that the same god of this world, is not wont to cast mists onely before the eyes of the best, but euen attempteth sore to take away all the light of their faith from them, as hee doth keepe it from the other altogether: But God hath taught their hands to warre,

Few that receive the doctrine haue faith.

Practise of true Christians.

Heb. 4. i.

Iob. 13. 15.  
Psal. 137. 4.

# *Lets that hinder faith in the people.*

and their fingers to fight (as it is in the Psalm) the which skill, because the other want, they are foyled.

None beguiled  
by Sathan, but  
wilfull and fool-  
ish.

And thus by this which hath been said, let all learne to know, that none are kept voide and destitute of the fruite of the Gospell, and the beleeuing of the same vnto saluation; but such as willingly put their neckes in Sathans yoke, and are contented to bee depriued of the crowne of righteousness and life, through their owne follie; whiles others, more wise then they, will by no means let it goe. But to the end that euery sort may see themselves as in a glasse, and what their seuerall lets are, I haue thought good to set them down briefly and particularly; or at least so many, as whereby the most are hindred by the diuell from imbracing and beleeuing the promise of life: that all which list, may see how they are held backe from their happines and peace: And these they are briefly.

Particular lets  
of faith.

1. Some thinke  
it impossible.  
Psalms. 14. 1.

2. Not necessa-  
rie.  
Matth. 19. 22.

3. Too hard.

Luk. 14. 18.

4. Careles.

Luk. 8. 12.

5. Feare losse.

Heb. 12. 16.

Luk. 8. 13. 14.

6. Presume.

Ioh. 2. 23. 24.

Matth. 8. 21.

Reuel. 3. 17.

7. Neuer broken  
hearted.

Ierc. 4. 4. & 8. 6

8. Feare conti-  
nuance.

Act. 26. 27.

Ioh. 6. 60. 66.

9. Too slightly  
seeke it.

1. First, some thinke it impossible to be assured of their saluation in this life, and therefore seeke not after it.

2. Others think it possible, but not necessary, that men should busie themselves about it, for the obtaining and keeping of it, and that they may be faued without so much adoe.

3. Another sort are such as thinke it both possible and necessarie, but they see it so hard to come by, that they are loth to take the paines, therefore they will not goe about it.

4. Another sort are careles, and as ignorant, as they are careles; neuer learning, but neuer comming to the knowledge of the truth: who though they come to heare, yet regard not when God speaketh vnto them out of his word, their minds being taken vp about other matters: Now by this manner of hearing, they come not to vnderstand the doctrine, much lesse affect it.

5. Others see that if they should labour so after heauenly things, they must lose their liberties in sinful pleasures, which they wil not by any means forgoe: and contrariwise, that they must suffer reproch, and afflictions, with the children of God: and therefore they looke not after the promise of the life to come: as *Esaie*.

6. Others are presumptuous, who through selfeloue perswade themselves that they doe belecue, and yet keepe some one sinne, or many in their hearts, which they will not renounce; contenting themselves to thinke they haue faith, when they haue it not; and so neuer seeke for the truth and power thereof. As, *they would follow Christ, but first they would goe burie their father.*

7. Others with these, though not so grosse offenders, were neuer broken hearted through the sight of their sinne, and miserie, and therefore the doctrine of faith cannot enter.

8. Others thinke, that though they begin, yet they shall neuer continue, or hold on in a godly course; or els doe take offence some other way: and therefore will neuer goe about it: or hauing begun, will soone reuolt againe.

9. Others will say, it is a comfortable thing to know our selues to bee the children of God, and they hope they are so: they speake well of the Gospell: they are glad to heare it, and like well of the promise of eternall life, but they neuer goe about to fasten it to themselves, by meditating of it, weighing the truth

F

G

H

I

K



**A** truth and vnchangeablenes thereof, and making their account to liue by it, Reuel. 3. 1.  
and to be conformed to it.

**10.** Others like well of it, as the former, and sometimes weigh and consider the doctrine, and thereby thinke themselves to be in good case: but this comfort is sudden, and quickly gone againe. And thus they are driuen and tossed to and fro; yet being close men, will not disclose their hearts, and lay open their doubts to such as may helpe them, and helpe to set them at libertie from their lets: although they be vtterly vnable to helpe themselves. 10 Sudden flashes soone out.

These are the chiefe lets, whereby the people are holden from this grace of beleeuing, without which, it is impossible to please God; or to be his children. Matth. 7. 16.

**B**

And now that I haue set downe a taste of both kindes of lets, I thinke it not amisse to stay a while in speaking to both sorts of them, by whom these arise, that is to say, the Ministers and people. And first, I turne to you my brethren in the Ministerie: And you I exhort to consider your duties laid foorth at large in the word of God, sometime by the names and titles which he giueth vs, and sometime in plaine commandements and charge. The names are many; as *watchmen*, Ezech. 33. 7. *Cant. 3. 3.* *labourers*, Mat. 9. 37. *the salt of the earth*, and *light of the world*, Matth. 5. 13. 14. *shepheards*, Ioh. 21. 15. and the *good Scribes which bring out of their treasure both old and new things*, Matth. 13. and *stewards to giue euery one his portion*, 1. Cor. 4. 1. and *nurses*, 1. Thess. 2. 7. with such like. In

*An exhortation to the ministers*

*The titles of Ministers.*

**C** commandements thus: *Take heed to your charge, and to the whole flock, over which the holy Ghost hath made you ouerscers, to feede the Church of God which hee hath purchased with his blood*, Act. 20. 28. And againe, to *Timothee*: *I charge thee before God, and the Lord Iesus Christ, who shall iudge the quicke and dead at the appearing of his kingdome, preach the word, be diligent in season and out of season, conuince, reprove, exhort, with all long sufferance and doctrine.* 2. Tim. 4. 1. 2.

*Their charge.*

All which with the like, what other thing doe they teach, but that all such as the Lord hath put in trust with his people, bought with so great a price, should loue them tenderly, as nurses doe the yong children, and beare their

*What their practise should be.*

**D** weakneses kindly, rather then break their hearts with sorrow: Also that they should prouide for them liberally and with good allowance, and teach them the whole counsaile of God, as good Scribes: and regard all sorts as the Lords stewards, by wise applying themselves to all. Then that they should be diligent and painfull, as the Lords workmen and labourers, going before them as lights to guide, in example of vncorrupt life in all wisdom and grauitie, but especially (as Christ taught his Disciples at his departing from them) in humilitie, Ioh. 13. 14. 15. not thinking themselves too good, *for Christs sake to be their seruants*. And to the end, they may bring them to him, and preserve them as chaste spouses to him their onely husband; to doe them good priuatly, as

2. Cor. 4. 5.

2. Cor. 11. 2.

**E** their needs should require, by confirming the weake, comforting the afflicted, admonishing the vnwily, and being patient towards all, Ezech. 34. 4. 5. 1. Thess. 5. 14. These duties (I say) the Lord inioyneth vs by the forementioned titles which he giueth to his Ministers, and by the commaundements and charges annexed thereto. Now, as we would be glad he should heare vs in the time of our necessitie, and especially in our last and solemne day of our departure from this life: so let vs heare him thus calling vpon vs to haue compassion

2. Tim. 2. 4.

*An exhortation vnto the Ministers.*

*Incouragemēt  
to the Mini-  
sters to do their  
dutie.*

*The first from  
their honour.*

*The second, frō  
their comfort.*

on his sillie, ignorant and shifdles people. And although the burthen that he laicth vpon vs is great, yet are not our incouragements for that purpose exceeding great also? The honour that hee putteth vpon vs to be his ambassadours, and to bring the message of so great a king, and the message it selfe not about things transitorie or earthly, but eternall, what can bee like vnto it?

Besides, the comfort which wee may reape both by our priuate studie in giuing attendance to reading, and as hauing that, as our ordinarie labour to talke with God (as I may say) and his good seruants, when other men must toyle and trauaile in all weather, with much care and trouble: and also the comfort by our preaching, which may easily be greater to vs then to them which heare vs, oh what can be in this life, comparable vnto it? whereby also our hearts are sweetly seasoned, and our liues fatte better gouerned, and wee more safely kept from euery euill way, as Salomon saith, Prou. 2. 10. vnlesse we be carelesse of our owne good. More then this, we haue incouragement and perswasion to doe our duties in this behalfe more cheerefully, by considering that so many as we turne from their euill waies, so many soules we are counted to saue, Iam. 5. 20. And this wee should doe now, whiles wee may doe it in peace, and whiles there are many willing to heare, whose example may draw on others: who, if they should not be taken, whiles they may, will not afterwards perhaps be brought on, though we should neuer so much desire it: fearing that which the Apostle saith, 2. Tim. 4. 3. that *the time will come, when they will not suffer wholesome doctrine, and hauing their eares itching, shall after their owne lusts, get them an heape of teachers, and shall turne their eares from the truth, and shall be giuen to fables.* And lastly, we know, that the reward after this life, is a stronger motiue then all these, which I haue mentioned: (but I am sure, that all together are most strong, and should be to vs as the threefold cable that is not easily broken) and that is set downe in Daniel thus: *They which instruct others shall shine, as the light of the firmament, and they which turne many to righteousness, as the starres, for ever.*

*The third, the  
peoples benefit.*

*The last, from  
our reward.*

*Dan. 12. 3.*

This is that which I thought meete to say to my brethren in the Ministerie, who according to their diuers estates, places, people, and other occasions, shall (I know too well) meete with discouragements enough: but if they be wise against the greatest of all other, which are within them, I meane the distemperatures and contradictions, and disputes of their owne euill hearts, I doubt nothing, but that the other shall be resisted and overcome. All objections which might trouble and hinder from this worke, and dutie, are infinite: Therefore only looke to God, and haue him going alwaies before you, and let his word be the man of your counsailes (in which estate alone, sound, and durable peace is to be found) and he will teach the teachable about their expectation, and give wisdom to the simple, and strength to the weake, that by him, they shall finde that easie, which otherwise were impossible: I meane to swallow vp discouragements, and finde the greatest ioy in the diligentest performing of dutie.

*How to answer  
the objections  
which might  
discourage vs.*

*An exhortation  
to the people to  
embrace the  
Ministerie.*

Now I turne to you, my brethren or people and hearers: who (as I haue said) raise vp lets and hindrances to too many against your selues, though ye had none offered you by your Ministers. Whole case (for the greatest part) I pitie and bewaile, that you are so farre from knowing and duly considering this

- A** this great mercie of God towards you, in sending his preachers among you, that very few of many, see the end of their ministerie; and therefore receiue them not as from God, as the instruments by whom ye may belecue, and be reformed, and consequently look and waite for the accomplishment of your happines, *after ye haue first tasted how good the Lord is to them by their preaching vnto you.* Know ye therefore, that God hath appointed them as *messen-* *The first reason.*  
*gers of your reconciliation* with him, who were farre sequestred from him before, and estranged: and wheras he might haue taught you by other meanes, and led you thorough this long and wearisome wilderness by other guides, he hath seene this the fittest way to doe it, by men his ministers, seeing yee  
**B** should *neuer haue been able to heare the Lord himselfe,* if hee should haue spoken to you, no more then the people of Israel were, when they cried out at the hearing of his voyce, and said, *Lord speake thou no more to vs, but let Moses speake to vs, and we will heare him in all that thou shalt say to vs by him.* Hear them therefore, who are able to deliuer the Lords message vnto you; whose preaching is life or death to you: and if ye despise them in that their message, ye shall doe all one, as if ye despised the Lord himselfe that sent them. Hear them (I say) in the Lords steed, in all that they shall say to you from him. Learne by their ministerie to see your selues to be the *sonnes and daughters of God almighty,* who, before the ministerie of the word worke vpon you mightily, are his enemies,  
**C** your hearts being set on euill workes, and vnder his wrath iustly. Suffer your selues to bee launced, purged, wounded, seeing ye cannot otherwise be healed. *Receive the wholesome word of exhortation,* and be content to put your neck in his yoke, and willingly submit your selues to his word, that so ye may glorifie God for his loue towards you, in and by their labour and trauaile among you, that ye may thereby gaine more, then if you had al abundance and your hearts desire.

- Which because you see not, I will shew you how great it is in some sort: and that is so much, as if you attaine it, ye owe no lesse then *your owne soules to them* for it, Philem. 19. For they shall not only *saue themselves,* who shal performe *The second reason.*  
**D** this dutie of teaching amog you, in such maner as hath bin before set down, but they shall *saue you also,* who intertaine them as Gods messengers, 2. Tim. 2. and be meanes to make you see your selues happie, both here and for euer. Which being so, who can sufficiently admire the blindnes, nay the wilfull blindnes of the people, the carelesnes, yea the bold carelesnes and blockishnes of them, who see nothing of this which I say, though wee speake oft of it and aloud among them, that they may regard it. I thanke God to see some thing, that I see in some persons; I meane their reuerent and thankfull receiuing of the Gospell, and their care to be reformed by it: but that in so long a time of peace and free passage to the Gospell vnder her Maiesties most prosperous raigne, so few make that the flower of their garland, and their best portion, it is most worthily to be bewailed. Which testifieth too cleerely, that either there are many enemies of the Gospell among vs, besides Priests, and Iesuites, and open Recusants: and among them that loue it (as they pretend) many of them *loue darknes more then light, because their deedes are euill,* and who doe not esteeme Gods messengers as sent from him, for their singular benefit. For then would not some (and those not a few) denie them their due  
**E** which



*What desire breeds faith.*

*How the people  
hinder them-  
selves.*

which God hath giuen them that labor among them, *nor withhold their earthly things from them, to whom they deliuer spirituall*: nor esteeme meanly and basely of them, who would faine win them to God: Neither would many of the people lay such blockes in their owne way as they doe, descanting of them in such wise, as they will be sure that none of them shall doe them good. For rather then they would haue nothing to except against them, if they cannot finde those accusations, that are iust, they are content with any shew, why they should refuse to bee counsellled and perswaded by them. And therefore, if they be old, they say, they dote, and know not what they say: if they be yong, they haue no iudgement nor experience: if they be wealthie, then they are couetous: if poore, then base and contemptible: if they be married, they can not follow their callings, but the world: if vnmarried, then they liue suspiciously. And thus (to say no more) it is fearefull to see how little the people (in one respect or other) are seasoned with the sweete fruite of the Ministerie: and therefore, if ye feare God, regard your owne welfare and peace, and will not come to iudgement, imbrace the Ministry reuerently, as Gods message, and the greatest and most lets of faith are remoued.

*There are fit  
remedies to  
these lets.*

Thus I hauing set downe these lets which doe chiefly hold from faith, both on the Ministers part and the peoples, and hauing said somewhat to both in way of exhortation, seeing out of these two kinds of men, God chu- seth out his elect: I conclude, that there are many lets from faith, but yet with- all it may be scene, that there is apparant remedie to be found against them, (as I haue said) and how subtilly soeuer the diuell bewitcheth and holdeth men backe by them, yet the Scripture offereth greater grace, by the which they may breake through all hindrances and discouragements, which may keepe them from it, if the Minister and people would make conscience of their duties.

## CHAP. 7.

*What desire breeds faith.*

**B**Vt seeing it were both long to stand in prescribing remedie against all these lets, and the way for all, hath been set downe to come by faith alreadie: I will therefore briefly stirre vp and ad- uise such as are in good way, and haue made some good en- trance, that they may see what to take heede of, and what to imbrace, and to seeke faith by the meanes, and in the manner which before I haue set downe, and a little to strengthen them after they haue attained to any true measure of it. Wherein it is to be marked (because I before highly commended a good desire) that a naked and bare desire of saluation, now and then stirred vp in men, is not to beleue, as many thinke, although without any ground: But seeing such as haue a desire sometime, are they for the most part, whom God doth make beleeuers (for while men are voide of that, there is little hope to be conceiued of them) I will therefore shew (for the helpe of them who doe any thing looke after true happines) what desire it ought to be, and whereto it groweth if it be true and sincere, that it may not deceiue them. For we may finde

- A** finde many, who haue sometime desired it earnestly, and yet neuer obtained it, as *Balaam*, that a man could hardly haue shewed any difference betwixt their desiring of it, and the desire of such as haue attained to it indeede, for that instant. But in time it hath appeared, that it was but sudden, or of short continuance, and failed before it obtained that which it sought: as by them who in the Gospell are said to *haue ioyed in that which they desired to heare*, but it vanished; whereas the desire of the other cannot be satisfied without it: but mourneth, and longeth for it, and pineth for sorrow when any thing cometh in the way, to weaken the hope, which was conceiued of it, till that bee removed, which hindred them from that benefit. Therefore such must know that their desire, which is sometime fleeting and sometime faint, must become both feruent and constant: as in the parable of the *pearle* may be seene: That as soone as it was found, the value of it being knowne of the skilfull Merchant, he neuer rested till he had gotten it for his owne: for wee must know that he, who thus desireth it, is forcibly drawne hereunto by God, who hath shewed him his great neede of it, and what he shall gaine by it, and thereby hath prepared and made him fit to receiue it: for otherwise, if God draw not men to the valuing of it, it is of no account with them.

Mat. 13. 10. 22  
True desire  
giues not ouer.

Marth. 13. 45.

High account  
of it.

- C** Now further, this desire, if it be the worke of Gods spirit, is strengthened hereby: namely, while hee prizeth, and valueth it according to the worthines of it, as farre as he is able: that is to say, thus, that in his account it farre surmounteth, and excelleth all the world, with whatfoeuer is of account in it: he esteemeth of it, as a most pretious treasure to beleue: because hee knoweth that he *which beleueth is deare vnto God, and shall be saued*.

Luk. 7. 50.

- And so must faith and assurance of eternall life be valued indeed, of him who shall finde the blessing of it: for which cause *S. Peter* calleth it *pretious faith*. Now who can esteeme thus of it, as that it is better then all profit, pleasure and preferment, but he must needs thinke, all his praying for it, hearing the word which worketh it, his questioning about it, and his trauaile and labour in meditating of the promises, whereby the spirit of God writeth it in the heart: but he (*I say*) must needs thinke all his paines well bestowed in seeking it, yea and infinitely recompenced, though he hath long waited the Lords leisure for the enioying of it: Al which meanes another man thinketh very needlesse, and that it is meere follie to make all this adoe to come by it, and yet he will say it is better then the world also: but he can content himselfe (when he hath heard the promise) without any setting of his desire in it, to wash away all with a word of course, that he hopeth to be saued by Iesus Christ, as well as other: Which slight esteeming of it, is too cleere a token, how farre hee is from it. Now who seeth not the difference betwixt these two, to be this, that the one is led by the spirit of God, whereby the father of heauen doth reueale this secret mysterie of faith to him, and doth wonderfully draw his heart vnto it: the other is led by fleshly reason, as his guide: which is the greatest enemy to this worke? For our reason thinketh it vnneccessarie to set more by that which we cannot see with carnal eyes, then by that which we haue in present possession, and see it, handle it, enioy, and vse it: therefore no man doing thus, is led by the spirit of God, which assureth him, who is led by it, that God hauing promised glorie greater then the world (though hee seeth

2. Pet. 1. 1.

Difference be-  
twixt sound  
and vaine de-  
fire.

seeth it not) he shall finde no lesse, then is promised: therefore he setteth more **F**  
by it, then by all things here before his eyes.

Heart vpon  
Gods promises.

Gods will we  
should beleue.

2. Cor. 5. 19.  
1. Tim. 1. 15.  
1. Joh. 3. 13.

And this is the way to beleue in God indeede, though wee see him not,  
that by this our confidence in him, wee may haue ioy and peace. And be-  
cause this faith is counted farre more pretious then all worldly wealth: there-  
fore he who thus accounteth of it, will set himselfe to seeke it willingly and  
readily, as I said before. And therefore as the word teacheth him, he will haue  
his heart vpon the promises of God, because they are his treasure, musing on  
them, vntill he hath al difficulties and doubts of any moment, remoued from  
him, which God for his part will not be vnwilling to graunt. And in his me-  
ditation he shall see that he is not more desirous to beleue, then God is that **G**  
hee should so doe: hee seeth that God, for his greater assurance of it, doth  
through loue intreate him: of friendship counselleth him, and of his autho-  
ritie being able to performe, commandeth him to beleue: as if hee would  
hereby shew that none hath authoritie to hinder or forbid the same: He seeth  
further, that as hee may receiue this promise, hauing so strong incourage-  
ment, so he can no otherwise be saued, nor happie. All this hee seeing, and  
weighing deeply, beginneth to stay himselfe, and to lay faster and surer hold  
on eternall life: and seeth that it cannot otherwise be, but that he should be  
saued, how farre soeuer he was from this perswasion before. And now he be-  
ginneth to conclude with himselfe, that he is deliuered indeed from all feare **H**  
of hell, and the diuell: for hereby his heart is more humbled and meekened  
to be subiect to the will and gouernment of God, without which, this faith is  
not attained. To whom this counsell yet is to be giuen (though he be come  
to such great preferment) that after hee hath by the forementioned meanes  
gotten this faith and confidence, that he beware of all occasions which may  
darken or put out the light of it: As that he be not too bold to reason and que-  
stion against himselfe for yeelding to this truth lately receiued, and beleued  
of him, before he be well grounded, and haue gotten some experience, but  
follow his rule that guideth him: for example, If any doubting should arise,  
any lying spirit should suggest, and trouble him with feare of falling away **I**  
hereafter, or that he cannot tell whether he be predestinate or no, or that ma-  
ny haue been as forward as hee, and yet haue in the end fallen from God,  
or any such like: he is to be counselled to hold them all for spirits of errour,  
and Sathans instruments to delude and terrifie him. And because they speak  
otherwise then Gods voyce, which saith, *Beleue, lay hold of eternall life, cast not  
away thy confidence*, who also saith: *The plants of the Lord shall flourish and grow  
up as the graine of mustard seede, till it haue branches and bowes*: And againe, *Be ye  
established, confirmed, and abound in faith*. Therefore he is to lend no care to the,  
remembring that which is written: *My sheepe heare my voyce, and the voyce of  
a stranger they will not heare*. It was the first degree to the viter vndoing of her **K**  
selfe, and her posteritie, in our grandmother Eue; that when God *had giuen  
libertie to eate of all the trees, excepting one*; that she rested not in this word, but  
opened her eare to a false and lying spirit, in the mouth of the serpent, which  
vnder a faire colour, perswaded, or rather couertly inticed, & drew her (con-  
trarie to the word of God) to eate of that one tree also, which was forbid-  
den: whereas she should haue been astonished to haue heard the Serpent  
speake,

If any doub-  
ting arise.

Iohn 3.  
1. Tim. 6.  
Matth. 13.  
Coloss. 2. 5.  
Ioh. 10. 27.

Not to hearken  
to any contrary  
voyce.  
Gen. 3.



**A** speake at all, especially in that manner. It is a dangerous thing to set so light by the word which God speaketh, that wee dare so much as hearken to any voyce which speaketh the contrarie. For she by giuing eare to the Serpent went further, and gaue him speech also: and yet neither such speech, as whereby she cut him off by holding her selfe to Gods word; neither (if she would needes answere) referring him to her husband (as she should haue done) who heard God speake, and receiued the charge of not eating of euery tree, from himselfe.

**B** We must learne some wisdom of the Adder, who *roppeth both her eares* Psal. 13. 5. that she may not heare the voyce of the charmer, charme be neuer so wisely. And if any doubt doe so trouble him, who hath attained through Gods grace to this weake faith, let him aske of them who haue instructed him, *the men and brethren*, who if they haue kindly pricked, can as well skill to heale: and therefore also remoue such doubts, as for want of sure laying hold on the promise; haue troubled any.

**C** And further, if he which is weake in faith, after laying sure hold, shall yet be dismaied thus, that hee cannot keepe (for any continuance) his faith strong and stedfast; but feeleth it sitting: he is to be answered, that a childe which beginneth to go by a stoole or forme, is not strengthened, as he which is by long vse and custome settled in his ioynts: in like manner it fareth with weake belecuers: and yet, after that such shall haue experience of their own sinceritie, and care, to keepe a good conscience in longer continuance of time, they shall be well and fully settled in their faith, to their great contentment and comfort.

And thus I conclude, that what lets focuer there be, which hinder men from beleeuing (as that they be vnworthie: they shall fall againe to their old course: they shall neuer be able to attaine to it: or if they haue not like certaintie of it alwaies, therefore they conclude, that they neuer had any at all, or any such like) yet he who earnestly desireth it, will not utterly faint, except in temptation, when hee must bee well plied, and helped; and when hee is not his owne to guide himselfe aright: nor cease or giue ouer till he be perswaded *that all teares are wiped away*: and therefore will refuse no meanes to attaine to it, by attending on God, and waiting his leisure, & reuerently considering the encouragements and perswasions which haue been set downe, that so he may lay sure and strong hold of Gods promises and Christs prayer for him, *I haue prayed that thy faith faile not* (as one in his case may doe) and so by little and little shall see himselfe to be in the number of true belecuers, no more to be cast out from them.

**CHAP. 8.** *How the weake in faith should be established.*



And thus to passe to the second head of this first treatise, vnderstand that these two things are here to be handled: first, how the weake belecuers may and should bee staied in their vehement temptations. Secondly, how they may further proue, that they differ from such as

## *How the weak in faith should be established.*

are not beleeuers, although they seeme so. Of these weak ones, there are two F  
 sorts: some lesse, some more: both shall be better vnderstood by that which  
 shall severally be said of both. And herein I desire my brethren, who are bet-  
 ter seled, not to thinke this labour superfluous: but to measure the weak  
 by their owne weaknes at their first beginning, and to thinke that as the gift  
 of faith is most excellent, so there cannot be too great helpe yeelded to the  
 weak, in directing them to come by it. Concerning the first therefore, al-  
 though I haue by sundrie tokens shewed, who are the children of God, and  
 how euery faithfull Christian may iudge of himselfe hereby; yet for want of  
 experience, and by vehemencie of temptation, they cannot so boldly and  
 confidently rest, and stay themselves by generall doctrine, nor applic it to G  
 themselves; those I meane which are weak Christians, yet such as haue at-  
 tained communion with their brethren in faith and godlines: therefore  
 though the aforementioned properties of true beleeuers, may be cleerely  
 seene and discerned to bee in them, and they themselves also will confesse,  
 that they haue been staied (saue in temptation) and that some of them often-  
 times haue found singular comfort in Christ, and desire much to be with  
 him: yet soone they are driuen from their hold, and caused to suspect their  
 comfort to be a vaine fancie, and so fall into much feare and doubting, that  
 they are none of the Lords. They must know therefore, that seeing there is  
 no shadow of changeableness with God, that it is their owne weaknes so to think, H  
 as the Prophet confesseth of himselfe in the like case, after he had long wrest-  
 led and stroue with that temptation: for he that hath been assuredly perswa-  
 ded of Gods loue toward him at any time in his whole life, *ought not to cast a-*  
*way his confidence* after, nor suffer himselfe to be deprived of it, being his chief  
 treasure. But though this may be a stay to a weak conscience, who is some-  
 times afflicted in this sort, yet I say further, that seeing hee cannot be satisfied,  
 till his doubtfulness (which by all his might he seeketh to subdue) be remo-  
 ued, and his soule set at libertie againe by some new light in Gods promises:  
 therefore he is to be perswaded that he labouring after, and groaning to rest  
 his worried and beaue heart on these, he cannot miscarry, nor be forsaken of I  
 the Lord in the lowest depth of his distresse. For some one or other testimo-  
 nie and propertie of the new birth shall euer be found in him, although hee  
 alwaies feeleth it not, neither perceiueth it himselfe; whereby it shall be ma-  
 nifest, that he liueth to God the life of God: euen as hearing, breathing, mo-  
 uing, feeling, and such like, are infallible tokens of life in the bodie, which by  
 many likelihoods appeareth to be dead. And if to his owne iudgement it see-  
 meth, that all hope is cut off through the rage of the diuell, and strength of  
 the temptation: yet it is, as if a man were suddenly stricken downe to the  
 ground with some violent blow, and amazed, who yet afterward recovereth  
 himselfe againe: so that euen he, which feeleth not that he hath faith and K  
 life, is not yet without it, seeing hee is not without that worke of the spirit,  
 which alwaies accompanieth it, although indeede he hath neede of especiall  
 and strong comfort. And this is mine answer.

But if this bee not enough, but thou wilt maruaile, why God doth thus  
 deale with thee, and suffer thee to fall to such depth of doubting sorrow, and  
 feare, although he loueth thee; yea and that after thou hast felt such comfort  
 to

Phil. 77. 13.

Heb. 10. 35.

The first per-  
 suasion to up-  
 hold a weak  
 faith.

The second per-  
 suasion to up-  
 hold a weak  
 faith.

Heb. 10. 35.  
 Phil. 77. 13.

Heb. 10. 35.

Phil. 77. 13.

- A** to thy conscience: I must make mine answer more full and large, for the further satisfying of thee herein. I say therefore, although this be by the wise providence of God, that many of his truly begotten children (who therefore haue had sound comfort in Christ) doe fall sometimes, and that very dangerously, and do greatly wauer, and doubt oftentimes, and so become vncomfortable, which the Lord disposeth: least by their sudden chaunge from so damnable and vncomfortable an estate to so happie and ioyfull, they should bee lifted vp, and conceited, and so become secure and presumptuous (the forerunners and causes of a fearefull fall) yet this is certaine, it ought not thus to be on our parts: for it is (as I haue said before) a weaknes, which must be withstood and overcome. For the attaining whereto, the occasion of this doubting in him who hath once beleeued, must be searched out, and so removed: which ordinarily is our own infirmitie, neglect of dutie, and sleightnes in the manner of performing the same, or some particular sin; also pronenes to sinne, a nourishing of the same and strength of it, or long lying therein: whereupon the tender conscience feareth that his former comfort was but deceitfull and vaine, and so doubteth of his owne estate.

For the right removing hereof, this is duly to bee considered, that as the roote of our comfort in Christ is not the strength of our Christian life: so the weaknes herein, ought not to breed doubting of our saluation by Christ.

*A third perswasion to uphold a weak faith.*

- C** But for as much as all our comfort standeth in this, that God, *who iustifieth the vngodly*, hath freely giuen his sonne, and in him is reconciled to vs, who so heartily desire his fauour, hauing been his enemies: and hath by his Gospell called vs, and by his spirit wrought in our hearts a sure perswasion hereof; wherby *we which were dead in sin*, are made aliue to God, & so are new borne: and therefore begin to be chaunged, first in affection, and then in conuersation by little and little. Therefore if we haue this assurance of our new birth, though there be in vs much weakenes of the spirituall life, yet we ought not to doubt, whether we be Gods children, seeing he that is new borne can neuer die.

- D** But rather wee are to remember first, wee are but children, and therefore weak. Secondly, we are very subiect to many spirituall diseases; some such as take away sense of life: and therefore wee must seeke to be cured, and not despaire of life, because it is certaine that no such can perish. So that if we see, that we haue turned our harts from our christian course, & offended God, or (which is more) if we haue suffered our selues to be seduced any manner of way, we must not despaire, or doubt of the safetie of the whole person, when any one part or member is distempered, and ill at ease; but cure it, and labour to restore that to health againe: as if it be thine heart, thine eye, thy hand, or any other part which hath offended; resort thou to the Physician Christ Iesus; make thy complaint, that thou art heauie, and wouldest faine returne againe from whence thou art fallen: and be confident for his owne promise sake, who calleth with stretched out armes, saying, *Returne thou which wanderest, and thou who wouldest finde ease and comfort, come vnto me, and I will refresh thee*: beleue in me, and I will satisfie thee in that which thou hungrdest for. Now if they who haue fallen and offended God, may turne home againe to their first husband with good welcome: shall not they much more be beloued of

*The fourth perswasion to uphold a weak faith.*

*A fit simile.*

*Esaie 55.1. Math. 11.28.*



*How the weake in faith should be established.*

him, and therefore comforted by him, who haue not prouoked him, but are onely held downe through feare and infirmitie? F

And thus I hauing answered the doubts of this sort of Gods people, weak in faith: I had purposed to haue proceeded no further to deale with them *which haue the seale of God*, and which are marked to eternall life: but to haue disclosed the packe of counterfeits, and to haue proued that many such, *as say they are Christians*, and the elect of God, and are not, but doe lie; that they are nothing lesse then the children of God (for as the weakest in faith must not be deprived of their priuiledge, as to thinke they are not y<sup>e</sup> Lords: so must not the most glozing hypocrites be suffered to conceiue a false opinion or hope of that which is none of theirs: as to dreame of happines) This, I say, I had purposed next to haue entred into: but in the meane while, it commeth into my minde (by occasion of such, as I haue answered already, that is, the faithfull, who hauing receiued much comfort through their hope, after an effectuall calling, haue yet after that, been troubled with doubtings) by occasion of them (I say) I called to mind another sort of Gods deare seruants, who are weaker then they, deeper grieued, and therefore more tenderly to be regarded: least that they *being brused reedes should be altogether broken, and as smoking flaxe should be utterly quenched.* G

*Another sort  
weake in faith,  
and how they  
are to be com-  
forted.*

And these are they, who hauing manifest signes of faith, and the new birth in them: yet by the subtil and cruell malice of the diuell (although not without the wise disposing of the Lord, to their great good, and example of others) are brought to this bondage, that they are perswaded that they are vtter reprobates, and haue no remedie against their desperation. They feele (they say) the wrath of God kindled against their soules: and anguish of conscience most intolerable: and can finde no release, notwithstanding their continuall prayers made vnto the Lord, and in their iudgement stand voyde of all hope of the inheritance promised, expecting the consummation of their miserie, and the fearefull sentence of eternall condemnation. Now this vehemencie of temptation, though it bee enough of it selfe barely, to shake and terrifie the afflicted; yet when melancholie shall herewithall possesse the partie, then is it made farre more grieuous: for that raiseth excesse of distrust, and feare, and perswadeth it selfe of miserie, where there is no cause, and is the very seate of the diuell, being an apt instrument for him, both to weaken the bodie, and to terrifie the minde with vaine and phantasticall feares, and to disturbe the whole tranquillitie of our nature: and one chiefe propertie of this, is to feare a man without iust cause. So many as are troubled with this latter, I exhort to reade the treatise of Melancholie, set forth by Doctor Bright Philition, Anno 1586. vnto the which also I may referre them, for the former point: that is to say, if they be deeply touched with the conscience of sinne alone, how they may be comforted and deliuered out of it. H

But seeing it is both appertaining to the matter which I haue taken in hand, to say somewhat thereof, and the other treatise not alway at hand, I wil partly borrow from thence, where it is largely and profitably set downe: and partly adde my selfe somewhat for the staying and perswading of such weak ones, as their case requireth. K

*Perswasions to  
the weake to  
uphold them.*

And first they must be perswaded, that they are not vnder the wrath of God;

- A** God; neither is his anger kindled against them, for all their feare that oppres-  
seth them, when their estate is to their owne feeling, euen at the worst: be-  
cause they haue not sinned against the holy Ghost: which sinne onely is able  
to shut them out from hope of saluation; and yet many of them in their temp-  
tation do thinke that they haue. And to proue that they haue not committed  
that sinne, it may appeare by this: that they haue not maliciouſlie set them-  
selues against the truth and Gospell of God: nor wilfullie persecuted it a-  
gainst their conscience, but doe imbrace it heartily, and loue the same, which  
they are not able to denie. But it is a meere delusion and temptation of the  
diuell, which holdeth them in this terror and bondage; which time will dis-  
**B**couer, and lay open, as they themselves shall hereafter most plainly see and  
discerne: which, many such as they are, in the like case haue found in the end.  
And though it be a temptation of the enimie purposed of him to their con-  
fusion: yet from their louing and mercifull father a triall of their faith and  
patience, and other vertues. Indeed the ground hereof, is their owne weak-  
nes (as I said before of the former sort of Gods Children) vpon the which  
the diuell worketh, although not to wring from them their hope (which he  
shall neuer be able to doe:) yet to wearie their liues with heauines and dis-  
comfort. And this our infirmitie Sathan doth sometime assaie without  
meanes, that is, onely by spirituall suggestion: sometime by meanes and out-  
**C**ward occasions of euill, and forcible perswasions to sinne and rebellion a-  
gainst God. For the first of these two, it is certaine, that he after a personall  
manner to the soule, though not in bodilie shape to the eye, without meanes  
of outward things, tempteth vs, in the very secret thoughts of our hearts. For  
he, being a spirit (and by creation most excellent) hath access vnto our spi-  
rits, to trouble them, and disorder all their actions: as we see corporall crea-  
tures with corporall and bodilie force to annoy one another. And as he is a  
spirit, so the long experience (which he hath of our corruption, and miserie  
from age to age) giueth him knowledge of our minds more perfectly, who  
gathereth it by the least signe of our inclination and will: not that he kno-  
**D**weth our hearts (for that is proper to God only) but through his long ac-  
quaintance with our nature, he conceiueth our intents and purposes, and  
that oftentimes without signification, either of speech or gesture. And thus  
he being able to discouer the vanitie of our minds, by the knowledge of our  
vniuersall corruption: as he seeth occasion, and whereto we most incline, he  
suggesteth his temptations to sinne and disobedience.
- Now if to these two we adde his malice (for he is not called the enuious  
man for naught) and his vnsearchable subtiltie, and exceeding strength; and  
that which is greater then all the rest, that he most hurteth, when it least ap-  
peareth, when we least suspect it: for which cause it is said, *that hee changeth*  
**E** *himselfe into an angell of light*, 2. Cor. 11. 13, 14. we shall not meruaile, though  
without any meanes, or outward occasions, he raiseth great terror, and dis-  
maidnes, especiallie the Lord giuing him leaue so to doe, for the good of vs  
which are exercised with them. For besides that, we are inticed sometime to  
the finnes, which by nature we loue: we are also (especiallie such as are thus  
brought low, in the anguish and bitterness of their soule) tempted to such e-  
uils as are very strange, and such as we abhor the very least conceite of them;  
and

*Sathan wor-  
keth vpon vs  
by suggestions.*

*Sathans pro-  
perties.*

*Sathan temp-  
teth and per-  
suadeth to sin,  
which we de-  
light not in.*

## *How the weake in faith should be established.*

*He laboureth  
to dimme our  
knowledge,  
and the sight  
of Gods grace  
in vs.*

and finde not the least part of our nature to incline to them; though otherwise we complaine of great frailtie: as to haue thoughts to blaspheme God, to be tempted, to lay violent hands on others, not moued thereto by any hate or malice, or to deuoure our selues, to dispaire and distrust of Gods mercie and grace: all which sinnes with such other, the partie hath neuer had delight in, when hee was yet ouertaken with some other sinnes, and had his heart drawne after them indeed; and yet he is feared with the guiltines of those, which he euer loathed. And when the diuell can fasten vpon such as this weake person is, in this wise, he especiallie laboureth to dimme their knowledge and iudgement, that they may haue no sure hold of any point of doctrine, which may soundly comfort them, that thus he may, *like a Lyon, deuoure them* more speedilie: For when they cannot be perswaded in their iudgement, that God can, or will pardon them, how are they able to desire, or pray for it, when it shall be beaten into them, that they haue no faith, nor any better things in them than reprobates? how can they be moued to stirre vp that weake faith which they haue? no more can they desire good meanes, as counsell, reading, or any such like, when he hath stricken this deadly blow in their consciences, that God hath forsaken them.

And this be spoken of the diuels tempting the children of God (when, and whom it pleaseth the Lord for their triall) and that without the helpe of outward meanes, or any occasions to worke by: the which I purposed to speake of to no further end, but for the helpe of such as are sometimes deceiued, and so oppressed after the same manner. Here is no fit place to satisfie them who would be glad to know more of this matter.

*He troubleth  
much by out-  
ward obiects.*

To proceede therefore, and so to draw to an end herein: As he doth oft without any meanes, deeply fasten vpon the weake consciences of Gods people, to feare and dismay them; so doth he the same much more easilie by the helpe of outward meanes: so that, when he hath couered their hearts with darkenes, and brought them into a dreadfull feare of Gods wrath, and plucked their armour from them, whereby before they had resisted him, he holdeth them at this vantage, that euery thing which is before them, is made matter to increase their distressed estate. And therefore if they see a knife, all their thoughts are to destroy themselves; if they goe by water, they are vehemently perswaded to drowne themselves; and so are they tempted to strangle themselves, if either the place giue them any occasion, or the instrument wherewith they should doe it. So if they see any merry, their heauines is the more increased, seeing (say they) we shall neuer come out of deadly sorrow and dispaire: if they see a dogge, they wish that they were so: when they should eate their meate, they thinke it wil increase their damnation; and dare scarcely take the meanest scraps to relieue nature: And if any Scripture be recited to them, oh, it belongeth not to them, they say: they are past hope: and whatsoeuer we answer them (be it neuer so fit for them, and to doe them good) yet they are neuer satisfied; but raise new obiections against themselves, as being nothing satisfied by that which was spoken to them.

*The obiections  
of the weake in  
temptation.*

It were infinite to set downe their speeches and thoughts like vnto these, which I haue now mentioned; which the diuell draweth from them by such occasions, as he worketh by: but all this is (as we see) through their owne let-  
ting



**A** ting goe their hold of Gods promises, and mercies in Christ : which yet sometime they haue imbraced, and felt great comfort in, or at least, could not deny, but that they had part in them. And it is the vnspeakeable goodnes of God, that they are not vtterlie swallowed vp; but kept through his secret grace, though not scene of them : and that all other of his deare seruants, are not plunged into the same depth of distrust and dispaire, that there might be no one to comfort and counsell another, but discouragements on euery side.

**B** For it is not to be attributed to Sathan, or any want of subtiltie, readines to hurt, ablenes, malice and crueltie; that either the one sort is at all preferred, or the other more freed from the like measure of languishing and feare, or (which is the senselesse sicknes and disease of this age, and farre more dangerous) from bold securitie and presumption : but (as I haue said) the Lords keeping of them both: Neither is it any meruaile to vs (though it be not marked of the vnbeleeuers) because the Lord hath his eye euer vpon his beloved ones (as *Dauid* speaketh, *Psalm. 41. 12.*) *That he may see that no hurt befall them;* euen as a mother hath her eye alwaies on the young child which beginneth to goe, that it get no knocks.

**C** But now to conclude, ye will aske, what remedies are to be vsed against such fore assaults? First I say, that seeing their consciences beare them witness, how much these temptations are repugnant to their desires and liking; and chiefly raised and procured by Satan in them, who abuseth their simplicitie : therefore there is no cause, why they should be so discouraged, and out of heart, although he hath haled, and violentlie carried them to such miserie; as though they had taken glorie in offending God: this (I say) let them marke, as soone as they be fit to heare it; and the rather, they are to count them to proceede from him, than from themselves, because they are such, as are altogether contrarie to their former conuersation, and to nature it selfe: and such as haue no enforcement, nor inticement, but from him. They are further to consider, how much it doth displease God, that they are removed from their faith, and giue place to the spirit of error : and therefore they

*Remedies against Satans temptations.*

**D** should gather more godly boldnes and confidence in him, on the one side, and more strength against Sathan, on the other side. For if God calleth and incourageth vs to trust and beleue in him : and we standing in need thereof, would most gladly (as we will all say in such a case) imbrace his promises made in *Christ Iesus, who is he, which should hinder vs? If the Lord will iustifie and cleare vs, who shall condemne vs?* Neither let them after all this, be still obiecing, that they feelee small strength of faith and hope, as many of Gods deare children doe, for thereby the enemie may take great encouragement to their owne disadvantage: for what if they feelee not the sweete taste thereof, which sometime they felt; shall they iudge therefore themselves to be vtterly bereaued thereof? If the soule be now sicke, and tasteth not the sweete meates of consolation, which it was wont, was it therefore alwaies so? Will they measure themselves by that which they presently feelee, when the soule hath lost her taste? Or rather by the times past (as the Prophet, by his example teacheth them in the like case) whilest it stode free from the disease of temptation, when they found comfort in the spirit, through an acceptable measure of faith.

*Further remedies.*

*What wee should doe, when we feelee not the sweete taste of Gods mercies.*

A first perswasion to uphold the weak faith.

A first perswasion to uphold the weak faith.

Deut. 33. 11.

A seventh perswasion.

Rom. 5. 4. 5.

Further, the triall of their faith is likewise to be taken, by those fruits which are euident to the eye of others, who can iudge more sincerely, then the afflicted themselves, whose vnderstanding is much altered by Satrans terrors. And here (as in fittest place) I alleage the strong faith of the woman of Canaan, when Christ seemed to giue her the repulse vterly, yet she would not be moued from her faith, when fire darts were thrust into her, three or foure one after another. The same I say to other their objections of like sort, as I haue said to these: As when they reason thus against themselves, that they do not liue as Gods children doe, nor so holily, as God requireth, and therefore they cannot haue such comfort, as they haue. What then? are they reprobrates? haue they no grace, because they want that which they would haue? Ought they not to consider, that they being *the Lords plants*, take not their full perfection at once: but according to the nature of a plant, require a daily watering and dressing, whereby in the end they attaine to a full growth in Christ? Oh, but they feele not the testimonie of Gods spirit, which might assure them! I answere, neither doe any of Gods children at all times feele it: but that they may see their owne frailtie, God doth, as it were, hide himselfe sometime for a season (as the mother doth from the child to try the affection of it to her) that they may with more earnest desire mourne for Gods wanted grace: and when they haue obtained it againe, may with more ioyfulness of heart praise him: and yet God doth not withhold comfort from his, many times, when they walke heauily, who (if they could giue credit vnto him) may assure themselves that they may liue in safetie vnder his protection all the day long: but their owne frailtie, and the vehemencie of the temptation, which oppresseth them, diminisheth the feeling thereof. But patience and constancie, with a resolute mind to beare Gods triall, will bring a good end: yea and by the meeke going vnder Gods hand in these, they shall learne experience, afterward to waide thorough greater, and yet in the midst of them, to haue *hope, that shall not make them ashamed.*

And thus it may appeare, that although the weak faith of Gods deare seruants may be many waies assaulted, and their saluation by meanes thereof, to their feeling, be doubted of: yet that such are vndoubtedly the Lords, and cannot be taken out of his hands, because they are not destitute of faith (as I haue proued) whereby they apprehend Christ, though weak: and which hath brought vnto them much comfort in times past, though for a season the Lord working all for their good, it seeme to them farre otherwise. And of the former point of this second head or generall part of this treatise, that is, how the weakest of Gods people are to be vpholden in vehement temptations, thus much be said.

#### CHAP. 9.

*The difference of beleeuers from them that are none.*



OW followeth the second point, wherein for the clearer manifestation of that which hath been said, I must now discerne from the former sort, such as haue great shew of faithfull ones and beleeuers, and

**A** and yet are nothing lesse, and shew that the weakest Christians, of whom I haue spoken, may see their estate apparantly different from theirs; who yet come nearest of other, vnto beleeuers: and then answere some doubts, which I know doe sticke in the mindes of diuers about this matter.

And first whereas some may maruaile, that I in the describing of Gods children, haue not rested in these as infallible markes thereof, namely, 1. sorrow for their miserie, 2. confession of their sinnes to God, 3. feare of his displeasure for the same, and 4. desiring some kinde of amendment of life; seeing they are also in them, who are effectually called of God: I answere, I haue followed the Scripture herein, and that I haue in shewing who are the

**B** Lords, made mention, rather of those graces of God, which are properly belonging to the faithfull, then of them, which may be in hypocrites, and hollow hearted professors. Seeing we finde both by Scripture and experience, that these forenamed affections, and many good and commendable vertues (as they seeme to be) may haue place in those which doe not appertaine to Gods election: For a man may be much burthened with the weight of his sinne, his conscience terrified by the spirit of bondage; he may be peniue afterward for his sinne committed, and wish it were vndone, afraide for the punishment, and may promise amendment; and walke heauily, and expresse it by outward signes: and yet not released; nor set free from that which he

Math. 27. 3.  
1. King. 11. 27.

**C** feareth. So the same person, by the hearing of the promises of the Gospell, may finde ioy, and delight in the glorious tidings, which it bringeth: and take sensible pleasure in the exercises of religion: *He may haue a taste of the life to come, as Balam;* he may reuerence and feare the Ministers of God, *as Herod,* and begin to amend some faults in his life, as hee and others, of whom wee reade in the Gospell did; and yet for all this (though fearefull to thinke of) not sealed vp to saluation: euen thus farre a man may goe in the profession of Christian religion; and yet *a stranger from the power of faith, from the life of godlines,* and from that, which accompanieth both; I meane, a good and peaceable conscience.

Math. 13. 10.  
Numb. 22.  
Mark. 6. 10.

**D** Of the which argument, because much is written, and where the Gospell hath been preached (of some places I may speake of mine owne knowledge) it hath been often handled, and largely, I thinke, I may say the lesse. Neither doe I speake that, which I haue said, about this matter, to discourage any: but partly to driue them from deceiuing themselues, which loue to stay themselues, they care not vpon what rotten hold, and broken staffe, partly to make the true testimonies of eternall life to be more pretiously esteemed of those which haue them: and such as are without them, to bestowe more diligence in seeking of them. For the weakest faith findeth Christ Iesus no more to lose him, seeing he hath said, *that he will not breake a brused reede, nor quench*

Math. 12. 10.

**E** *the smoking flaxe;* and the most glorious shewes of godlines, and boldest crakes, and most loude boastes of faith, where yet it is not indeede, shall all vanish away in the ayre, and come to nothing, not hauing any part in him: euen as *Sauls bragges, that God had deliuered Dauid into his hands,* when he was shut in the citie, were frustrated to his owne shame, 1. Sam. 23. 14. & 24. 5. The which, how true it is, may appeare not only by some examples mentioned out of the Scripture, but also by the liues of sundry in the Countrey,

Luk. 18. 14.

who



*The difference of beleeuers from them that are none.*

who haue receined the Gospell with ioy, and been much cast downe by the force of the lawe: But as their humbling hath been a bowing of themselves for a short time, *like a bulrush with the wind*; so their ioy hath been a suddaine flash of fleeting mirth, not well grounded in them, and an inlightning of them with the generall knowledge of saluation, rather then a sealing of the assurance of their owne in their hearts for continuance.

*Forwardnes in religion was sometime in many.*  
Hebr. 6. 5.  
Exod. 12.

Ier. 2. 13.

2. Pet. 2. 12.

*Apostates.*

Iohn 6. 66.  
1. Iohn 2. 19.

Iames 5. 8.

Math. 13. 12.

Exod. 16. 3.

Iohn 5. 35.

Math. 19. 29.

*The fals of many Professors haue made them vile.*

Oh, how many haue after the report made by others, what great change the Gospell had wrought; how many, I say, haue resorted to the hearing of it, and giuen good and commendable hope of their owne change also, and repentance; who yet were soone wearie of the Lords yoke, and of being subiect to his holy gouernment? how many *haue forsaken the fountaines of the water of life*, which could haue refreshed their soules in their necessitie with found comfort, *and haue digged to themselves broken pisse, which can hold no water to comfort them*? And so *haue started aside, like a broken bowe*, and haue returned shamefully *to their vomit*, and as the *stone which was washed, to wallow againe in the mire*? Which I speake not, as though God had not both called out of this life many amongst vs (within these yeeres in her Maiesties raigne) of singular hope, and left a comfortable companie amongst vs still, with others dailie comming on; but to cast their shame as dung in their faces, who haue fallen from that seruient desire of the sincere milke of the word (which once they had) to the world, to prophanienes, and to carelesnes. These (as the Scripture saith of Iudas) *went out from vs, but they were none of vs: for if they had been of vs, they would haue continued still with vs*. For when either prosperitie hath been graunted them, they haue waxen wanton, and haue turned the grace of God into loosenes: or when affliction hath followed them, they haue growne wearie of their profession, saying as we reade in Ecclesi. 7. 12. *That the former dayes were better*, and wished againe for the merrie world, which they inioyed, and the pleasant life (as the Israelites did their flesh pottage) which they passed in ignorance of God, and the lusts thereof in superstition, and such like: and so haue fallen from the grace of God, and haue departed from him, to whom yet they had professed themselves to haue been infinitely indebted, as for his other benefits, so especially for his Gospell, in the which they seemed to take no small delight for a season. But these when I consider their falsehood towards God, and their double dealing, that they would not giue their hearts to him to beleeue his mercies, to be their onely treasures, and so hold fast their confidence in him (who would sufficiently haue recompensed their forsaking of the world) I cease meruailing at them, although they are fallen from an high account and estimation among the seruants of God, vnto a vile and reprochfull estate, to be reckoned with the vnbeleeuers; some of them making this their chiefe religion, rather to be iudges and censurers of their brethren, then to hold and retaine loue and fellowship with them. For whom yet, I will not cease to intreate the Lord dailie, that if any of them belong to him, it would please him to awake them, and to bring them home with the prodigal sonne, in the sight of those who haue seene their revolt: that so, not onely themselves may be saued, though they take shame in the world; but others also, who were imboldened to sinne by their example, may be reclaimed.

Thus, the loue of these men hath constrained me, a little to go aside in lamenting

- A menting their miserie, because I haue knowne many of them, who hauing shined as lights for a season, are become mistie cloudes to hinder light from others: whom I also counsell to consider, that they haue not been driuen away from their holy profession by persecution (which if they had been, *Some haue fallen away before trouble came.* might haue giuen better hope of them to their brethren, that meere weaknesse had hindered them) but they haue gone away *from their first loue,* and broken off *their fellowship with their brethren,* euen in the time of the Gospell flourishing, and preached in some places with more power, then when they were in the beginning most earnestly stirred vp to imbrace it: yea, and some of them then forsooke their good beginnings, not when *Mo-*
- B *ses* was gone aside from them, for the space of fortie daies, but whilst he was amongst them, and in the midst of their tents, calling vpon them to be sound and constant, and to goe forward, as he had done long before: and himselfe also (to Gods glorie be it spoken of some) with great courage and cheerefulness of good example going before them. And therefore seeing their sinne is the greater, they are to be aduised to looke for better assurance *Let sinner* of their saluation, and whom they haue offended, that so they may repent. *pent.* and now take surer hold of eternall life, with the hand of their faith, rather than by so weake and small occasions to let it goe. For if they had in the feeling of their sinne, feare, sorrow, and other distresses for the same, been vnfa-
- C lnedly humbled, their hearts mollified, and they resolu'd to seeke the forgiveness thereof, and righteousness thereby, and that through the free imputation thereof by Iesus Christ: they should soundly haue had their diseases healed, their sorrow and doubtcs expelled, and true comfort ministred from their faith in him, which would so effectually haue wrought in them, and haue raised such an vnfaigned loue to God againe, that they would for no cause haue been withdrawne, but rather haue set themselves to growe in godlines with their brethren, then in the least manner *so haue returned to their former state of their ignorance;* from which they professed themselves to haue *been purged.* *1. Pet. 1.9.*
- D This I haue written for their causes, who haue been content to be deceived with an opinion of happines, and yet to be voide of it: who because they haue had some light in the beholding of their sinnes, and haue been wounded in conscience for the guilt of them, and punishment due to the same; haue therefore perswaded themselves, that they haue been effectually called, when yet they haue not scene nor found this, that their sinnes haue been pardoned to them: and in token thereof that they themselves, haue been changed in will, affection, and conuersation: and so haue *become new creatures.* *1. Cor. 5. 17.* For though they alleage (and that iustly) that in the conuersion of Paul, the people mentioned *Act. 2. 37.* the returning of the people of Israel to *Iudg. 10. 16.*
- E God, in the time of the Iudges, and in the dayes of *Samuel,* and in such other examples, the holy Ghost setteth downe their trouble of minde, their pricke of conscience, and their great abasing of themselves, which I graunt are wrought in such, as haue been truly penitent: yet there hath been ioyned also with these, an earnest hungering after Gods mercie, an vnfaigned faith, the spirit of adoption sealing vp their saluation vnto them, and the liuelie fruites of the same: They haue beleeu'd that God hath become their most
- louing

*The difference of beleeuers from them that are none.*

1. Pet. 1. 3.

louing father through Christ Iesus, who was before their fearefull iudge; **F**  
and they haue hereby been inforced to loue him therefore, and to seeke now  
to please him with all their hearts: and these graces haue set them forward in  
a godly life to bring forth fruites, becomming their profession.

1. Tim. 1. 4.

But these men furnish not themselves with faith, a pure heart, a good con-  
science, change of their life, through the louing of God; but they let time end  
their griefe of mind, and their woundes of conscience are healed outwardly  
with opinion that it is sufficient repentance, onely to be sorrowfull: some not  
abiding the gripes of griefe, and yet not finding sound comfort against them,  
haue cast them off, and therefore in affliction are from time to time vexed  
with the returning of them againe, because they were neuer driven away **G**  
kindly, nor aright. If they shall further defend themselves this way, that they  
thought their course was good, to be thus cast downe, seeing the lawe was  
preached to them, which constrained them thus to doe: and if they will  
aske, why we preached the iudgements of God to them, if we saw it not  
meete for them to be humbled? I answer: first, the law was neuer preached

*The Law is not  
to be preached  
without the  
Gospell.*

*Why the Law  
is preached.*

alone by any discrete teacher, who himselfe was skilfull in the doing of his  
dutie, but the Gospell with it. Secondly, the law was not, nor is not pre-  
ached to hold men vnder, with the yoke of feare and bondage; but to cause  
men to see their sinne more cleerely: and thereby their punishment to be  
due, that so they might come to themselves in truth, and let more store by **H**  
Gods mercie, and Christs merits, which onely can saue their soules, and mi-  
nister them comfort. Thirdly, we haue not as from God approoued, nor wi-  
shed any to rest in any workes of the lawe, or the best actions which they  
could doe; when as yet they had no faith, nor perswasion of the remission of  
their sinnes, truly settled in them: but to haste from thence with all speede, and

2. Cor. 13. 5.

to trie themselves both by rules and doctrine, as well as by their owne experi-  
ence, if Christ were in them, that if through him they might become accep-  
table. Now then if they haue heard and receiued one part of our Ministry,  
and not the other: if they haue placed happines in the repentance, which  
they haue fancied, and not in the knowledge of God through Christ, which **I**  
we haue urged, they haue been deceiued through the subtiltie of the tem-  
pter: if they haue sought to please God, for feare of his vengeance, and not  
because they haue found deliuerance from death, by his vnderferued fauour;  
they haue laboured in vaine, and been with-holden from the principall fruit  
of the Gospell preached: But no interuaile, for many are the sleights, by the  
which the diuell keepeth his possession in such, as are not yet escaped his  
wiles and snares, in the which he holdeth them, not without their own good  
liking. He discourageth some from hope and confidence, that they are the  
Lords; because they haue been more deeply pricked for their sinne, and  
longer holden in doubtfulness, then other of Gods children are; and that **K**  
none haue so great temptations and conflicts, as they haue: But haue not they  
these afflictions to bring them vnto God? And others he dismayeth, and hol-  
deth vnder with the contrarie: as that they cannot be Gods children, be-  
cause they haue neuer had that deepe sorrow, and long lying in it, for their  
sinne, as many of their brethren haue had: As though mens examples, and  
not rather Gods word should be their rule to follow. So he suggesteth this to  
some

*How men a-  
buse their af-  
flictions  
through Sa-  
thans wiles.*



- A** some others, that their estate could not be good, seeing they haue not had their liues full of some outward crosses, as some of the godly haue : and yet on the contrarie, many haue been long holden captiues with these cogitations, that they durst not thinke themselves to belong to Gods election, seeing they are euery while vnder one crosse or other. Thus the diuell (whose malice and subtiltie few doe know, fewer doe well weigh, but fewest of all doe wisely and carefully resist) the diuell, I say, holdeth numbers occupied about these and such like points : wherein the triall of their happines, and certaintie of their peace doth not consist. And because religion and holie doctrine doth affect them, and that he seeth they will needes imbrace the same, he laboureth to keepe them at this stay, to hold themselves contented with that shadow, though they be vncertaine of their estate to Godward, and remaine in suspence and little hope of their saluation : and so hee permitte them to haue the letter of the Scripture in their mouth, and to talke generally about religion, or (if occasion be offered) about some questions, and matters concerning the same ; *but they hate vnterly to be reformed.* Who seeth not that he holdeth these in error and bondage, as grossely as he doth the other before mentioned : who trouble themselves about opinions and conceits, which are not the chief and maine points to occupie themselves about, as though happines consisted in them, but may faile of eternall life (for all that) when they haue all done ?

*Psal. 73. 13. 14.*

*Psal. 50. 16.*

*Looke to that which is principal.*

- C** For neither doth this commend a man to God, whether he hath long continued in griefe of minde, feare of conscience, and doubtfulnes of saluation : but that he be well freed and deliuered from such trouble, and discharged of his feare : I meane that hee can heartily thanke God through Iesus Christ, that he seeth and feeleth himselfe set at libertie, and by him is made happie : for if the truth of God and his promise make him free, then he is free indeed. Neither is this with a man, or against him in assuring himselfe of saluation, whether his life be full of afflictions and crosses, seeing God keepeth not alwaies, an euen hand in these things, for they are common both to good and bad : but that a man know himselfe, though a wretched sinner, yet through faith, *so be iustified and acquitted before God :* and therefore *is at peace with God,* in himselfe, *even such as passeth all vnderstanding,* whether his crosses bee many or few.

*Ioh. 8. 32.*

*Rom. 5. 1.*

- There are many things of like sort, with which Sathan doth blindfold sundrie of good hope : as that, for hauing some infirmities, or falles breaking forth in them, therefore they cannot be beloued of God : and when they finde that in some sort they can ouercome them, then they think they are the beloued of God : in neither of which a man is to place his safetie. For both the deare Saints of God may possibly be led out of the way, to commit somewhat offensively : neither is he to promise well to himselfe, who sometimes keepeth from sinnes, which at other times he hath fallen into : for it may be, that there is no great occasion offered him that way ; or he is otherwise busied, so as he is not so easily carried after such temptations ; or some sinnes of another sort as grievous, doe hold him vnder. And therefore seeing many are deceiued this way, partly for want of knowledge and grounded iudgement in the truth, and partly whiles they haue through long custome been

*When a man is none of the worst, he may be farre from being good.*

*The difference of beleeuers from them that are none.*

1. Pet. 1. 10.

detained and holden in such snares, they are to be desired in the most earnest manner, that they would bestow some of their time and meditations about the substance and marrow of their happines, to see that they haue a part in it indeed : and as S. Peter saith, *to giue all diligence to make their calling and election sure* : and in trying by all meanes, whether their faith, their hope, their patience, and loue be sound, though vnperfect ; and true and effectually, though weake and feeble : for vpon these the matter dependeth.

And if they can be certified, that the spirit of God since, and through their hearing of his Gospel preached vnto them, *hath shed such grace into their harts*, as to make them partakers of the fruites thereof, they shall not need to be troubled about the other : and if they contrariwise finde that they doe yet want these, they must fully purpose to seeke for them ; and not to feed themselves with a vaine and a deceitfull hope, staid vpon no good ground nor foundation at all.

Iam. 4. 2.

Let the vn-  
staied ones vse  
all meanes to  
be conuerted.

Esa. 65. 1.

And here I must further require, that such as, to whom God giueth any worke of his spirit, and whose hearts he seasoneth with good affections and desires through the Gospel, so as they sensibly feele themselves to looke after eternall life, that they would cherish, and make much of these holy sparks of grace kindled within them : and whiles they bee warme in them, to blow them vp euery while, with the bellowes of seruent prayer, and to inflame them by acquaintance, companie, and conference with such, as in whom they see God hath wrought the same things before them ; and in greater measure, then in themselves : alwaies highly reuerencing Gods gifts in them, that they may the sooner come by them : and that the things which they see but dimly, they may behold more cleerely, and their doubts may be resolved to them, and they may finde comfortable incouragement to goe forward. But especially, they must giue attendance daily and diligently to the doctrine of faith and godlines, where they may enioy that soundly preached vnto them : assuring themselves that if they finde not that *the one thing* above all things, chiefe and necessarie, they loue it not, as Mary did, Luk. 10. 42. and then they shall not haue their part in it. But otherwise they may know, that God, who doth shew himselfe kind and louing to such as seeke him not, (as it is written, *I was found of them that sought me not*) will not hide himselfe from them which doe seeke him ; seeing he findeth all in their filth, when he calleth them to repentance, euen the best. And finally, they must waite vpon him, desiring him in his good time (notwithstanding their vnworthines) to draw them by his secret grace vnto him. But this shall suffice to haue bin said of them who thinke themselves Christians and are not, but doe lie : and of them who haue left their first loue of the Gospel and of their brethre, which sometime (as it seemed) they had. Which two being of the forwardest sorts of professors, who goe for true beleeuers, and yet being none indeede, doe iustifie the estate of the weakest seruants of God, to be approued of him and happie, being farre different from them. Which although I haue by the way as it were spoken to admonish both : yet principally and most chiefly, I haue done it, for the vpholding & comfort of Gods weake seruants, who may see him most louing and gracious vnto them euen in that, I meane their abasement and humiliation : which they sometime thought to be their vtter and  
extreame

**A** extreame miserie. And thus much of the second point of the second part or generall head : namely, of the staying of the weake Christians, and how they differ from vnbeleeuers.

Thus I haue, not as I would, but as I could, set downe my meditations *The third head* vpon this first point, to shew, who are the true people of God, and giuen occasion to many, who haue little to say for themselues, why they should claime any right or title in that great purchase, to consider of their estate more deeply and seriously then they haue done. If these, who are almost Christians, and (as I may say) not farre from eternall life, being many of them vsuall hearers of Sermons, would inquire about their estate, till they should

**B** see it good, as I am sure the other may bee well staied by this which I haue written, I should not be a little comforted, whom for their good (which I heartily desire and pray for) this I beseech to heare me in. What wisdome shall they shew, to be carelesse in so weightie a matter as this is, concerning their saluatiō, and that their care in matters transitorie can neuer be enough? or what sound comfort doe they looke for, whiles they rest but in vncertainties about the assurance thereof, which yet to misse and goe without, is their vtter and perpetuall desolation? But they hope they are in good case, and perswade themselues that they are in the estate of grace. I am farre from enuying it them: I would to God that I could hope so too.

**C** But what euidence or prooffe haue they of it? They can answer, none, but this, that they professe Christ, and loue the Gospell, and contemne Poperie. They heare Sermons oft, and thinke not well of them who doe not so. Some of the forwarder sort, doe thinke verely sometime, that they belecue, and ioy therein, and sometime weepe at a Sermon: but this is their anchor that they hold themselues by, long after: when they be able to speake of such times and actions done in them. But when they haue been at the best, haue they then put foorth themselues a little further, to demaund: are these things sufficient markes and testimonies of our saluation? or if they be not, do they inquire what be? And do they not cease trying their state, till they can proue it to be good indeed? and vntill they finde rest to their soules that cannot deceiue them? Nay rather, they come not to this at all, that they can applie Christ to them: that studie is vtterly vnwelcome to them and vnsauourie. They can doe any thing but that: and why so? Verely, euen to the end they may be deceiued: as men that haue matter at law, and are in sute, boast much of their case, but yet are very loath to come to triall of it: and why are they afraid so to doe, but for that they know they haue no good euidence to shew for it?

They may be compared in this, to King *Nabuchadnezzar*: he was very *Dan. 4. 26.* earnest to heare the interpretation of his dreame, and could not be satisfied vntill he heard the same. But this was not all that behooued him to doe. For when he saw that God gaue him twelue moneths to repent of his pride (for the which, his dreame told him his kingdome should depart from him) he forgot his dreame like a dreame, and did not repent, but at the twelue moneths end began afresh to increase his pride, crowing and boasting of his wealth and honour, thus: *Is not this great Babel, which I haue built, for the house of my kingdome, by the might of my power, and for the honour of my maiestie? Where-*



*The difference of beleeuers from them that are none.*

by we see, that he was more desirous to know what his dreame meant, then to bee warned by it: Euen so, these professors (which I speake of) are very carefull to heare the glad tidings of the Gospell preached, and cannot bee withdrawne or dissuaded from it: but to lay their estate with it, and to take this warning by it, that they will receiue the print of it vpon their hearts and liues, and bee cast into the mould of it, that (I say) they cannot be brought vnto: for then they should finde it to be the power of saluation to them, for the which end it is preached.

But what is the cause that they going so farre before many other, who are professors also, cannot be brought to goe beyond them in this as well? and herein to be equall to the best louers of the Gospell? I meane, in prouing and examining, *whether Christ be in them, without which they be reprobates*: and whether *they haue not the spirit of God, without which they be none of his*? The maine cause is this: Their hearts are not vpright: nor they will not deale plainly with the Lord. They cannot say in truth: Search me (O Lord) and see if there be any vnrighteousnes in me, which I doe hide within me: and it shall be remoued out of thy sight: Nay it is certaine, if they might come to triall, that they *doe keepe some sinne (as Iob saith) euen as a child doth sugar vnder the palate*. Sundrie faults, I graunt, such will refraine both themselues, and driue them out of their families: but yet for all that, they will not bee brought to this, to make profession that they will be willing to be reformed in what part of their life soeuer they may bee iustly chalenged: for then they should not blemish their religion, as the best of that sort doe.

Neither doe they set their priuiledges, which they haue by the Gospell, before all other things alwaies: they thinke it ouer strict, that they should be tied so narrowly: and that is is neither befeeming wisdom, credit, ciuilitie, policie, grauitie, or such place and calling as some of them may bee in, to shew what is in them (though they be zealous) they say, but too base a thing for them, when yet the Scripture saith, *I beleue, and therefore I haue spoke*. And againe, *The Zeale of thine house hath consumed me*. And againe, if this be to bee vile and base, *I will yet be more vile for the Lords sake that hath honoured me*. Yea and they thinke it is more then needeth, that *all their delight should be in the Saints which are on the earth, and such as excell in vertue*: and that they should be companions with such as feare God, when yet the communion of Saints is more pleasant and sweete then was *Aarons ointment*, and more fruitfull then mount *Herman was*, with the dew, and Sion and her vallies about her, with the siluer droppes that fell vpon them. Yea for the preciousnes thereof the Church spake thus of it: *If I preferre not Ierusalem, that is, the welfare of Gods people, before all in that I haue on earth beside, then let me lose my best delight*.

To returne, they of whom I speake, though in their owne opinion, and in the iudgement of some others, they be in right good state to Godward: yet God, whose thoughts are not as mans, and the truth which must giue good report of them, as well as men, iudgeth and determineth of them farre otherwise, if that be the best that can be said of their faith and repentance, which I haue set downe. For the elect and deare children of God doe farre otherwise: They hauing found the pearle, sell all that they haue to buy it, though they are occupied about many things, yet that one (euen the word of God)

1. Cor. 13. 5.  
Rom. 8. 9.

Ierem. 5. 3.

Iob. 10. 12.

2. Cor. 4. 13.  
Psal. 69. 9.

2. Sam. 6. 25.  
Psal. 16.

Psal. 133. 2.

Psal. 137. 6.

Math. 13. 44.  
Luk. 10. 42.

**A** is chiefe with them. Their loue of it, is strong as ielousie, that admitteth no recompence; and as death that cannot be resisted. They cast not away their confidence, if they once grow to see what recompence of reward it hath: *nor will not suffer any to take their crowne from them*, euen their honour that they haue in being the Lords sonnes and daughters. *They conet spirituall things, the hunger and thirst after righteousness*: they with good and honest hearts receiue the word, and bring forth fruite in due season. They if they haue offended their most louing father, cannot be quiet till they returne and come home againe, and say, wee haue sinned. And if they be in worse estate then this, they like it not, vnlesse it be when they are fallen asleepe, and haue forgotten themselves.

Cant. 8. 6.  
Hebr. 10. 35.  
Reuel. 3. 11.  
John 1. 12.  
1. Cor. 14. 1  
Matth. 15. 6.  
Luk. 8. 15.  
Cant. 3. 3.  
Cant. 5. 2.

**B** And yet what doe they in all this, more then they ought: feeling for all this, their wants and burdens, of which they complaine and crie out. And whereas they are mocked and euill spoken of, for this, that they doe thus carrie themselves in the loue of heavenly things, and in the hope of immortallitie, farre more feruently then they who are not intituled to any such thing: it is hard to say, whether they who offer them this iniurie, doe most offend in hindring the honour of God thereby, or their neighbours welfare, or their owne saluation: For God commaunds, that wee should labour rather for the foode that abideih to eternall life, then for that which perisheth. And **C** what doe we offend then, who doe so: and is it not our gaine and benefit, if we doe so: Therefore let men for shame, and feare of iust damnation, desist from such madnes.

Ioh. 6. 27.

But to returne to them to whom I speake, and to conclude in a sentence or two to them, and such as they are: I say therefore, giue no rest to your selues, till you can prooue that you be in the estate of saluation: You haue many waies set downe, by which you may doe it, euen in this treatise, in other godly mens labours; and especially in the Scriptures. Lose not all your labour which you haue bestowed in seeking to be saued: I meane your reading, hearing of Sermons, praying, and confessing your sinnes (it is lost, if you attaine not that which you seeke.)

**D** You are not farre from it, a little more humilitie and truth of heart, will bring you further into the estate of happines, then that ye can fall any more from it. Be neuer satisfied, till ye haue more then an vnrepentant person can haue. You count it no toyle to sweate in hay and haruest: This is another manner of substance; if ye once had part in it, ye would not forgoe your portion for a kingdome. And thinke this of me, who am not ashamed to be said to haue giuen you this counsell, I know what I say in thus prouoking, and labouring to perswade you: if ye refuse, neuer looke to come to the like offer. And to you, and as many as desire saluation, how farre off soeuer as yet ye be, know that ye are in the estate of diuels, if ye continue

Iohn 6. 70.  
1. King. 2. 33.

**E** as ye be: and ye are the liker to continue so, the longer ye liue, if while ye be called, ye refuse. You are as outlawes: Gods care reacheth not to you, neither are you vnder his protection, being his enemies; but he or some of his sergeants will arrest you, when you thinke not of it: and hell will receiue you; and the happines which other shall haue, will flie from you: which God forbid.

## CHAP. IO.

## Of the eyght companions of Faith.



Ow I haue spoken of those, who are weakest in faith, and haue the smallest measure of it, and haue laboured to stay them in their temptation: I haue also shewed the causes of their conuersion, *the loue of God the father in giuing his sonne: the loue of the sonne in reconciling them to God, and deliuering them from all their miserie: the word of promise* G preached to bring them tidings of this: Gods spirit, assuring them by working faith in them, and perswasion thereof: (and to this end I haue set down these, because in the ordinarie comming to eternall life, there is no other way: yet seeing these are not so easilie felt of vs, as they are sure and infallible groundes in themselves, to vs of saluation: therefore I will adde some other effects, or rather properties of true faith, which doe accompanie the assurance of the loue of God, and of Christ Iesus in vs, and are the workes, or fruites of the holy Ghost by the Gospell, which, although they be not of like authoritie with the former, yet are they easilier felt to be in vs. So that both sorts of euidences laid together, and meeting and concurring in one H and the same person, shall giue him most cleerely to vnderstand, that as God hath graciouslie bestowed it, so we may effectually receive and hold it as our owne: and that with more certaintie euery day, as *our saluation shall euery day be nearer, then when we first beleued.* And thus I come vnto the third generall part of this treatise, wherein (seeing I hope the weakest beleeuers are or may be somewhat staied by that which I haue said already) I now purpose in this last part, to shew how all such of Gods people, as are staied from strong feare & trouble of mind, may by other cleere euidences, haue further prooffe and triall of their faith, and be able to preserve and confirme it, and how much such an estate is to be desired for the benefit it bringeth. And first, to I teach the beleuer to trie that he hath this excellent gift of faith, these eyght graces being companions of it, and more easilie perceiued and discerned, then faith it selfe, will cleerely testifie that where these be, there shall that be found also.

The first inseparable companion of faith, is ioy.  
1. Cor. 13.  
Rom. 5. 5.  
1. Pet. 1. 8.

Psal. 126. 1.

This true beleuer therefore whosoever he be: first, as soone as he shall perceiue that God (faire otherwise then he looked for) hath giuen him his sonne to bring life vnto him, and to be *his wisdom, righteousnesse, sanctification, and redemption*, he must needs feele in his heart great ioy and comfort, as we see in the example of the Eunuch, when Philip had conuerted him, he *went away reioycing*, Acts 8. 39. and in Samaria, where when he had preached Christ K there, and had brought them to repentance, *there was great ioy in the Citie*, Acts 8. 8. And what maruaile? for how can a man be perswaded by good and infallible groundes, that greater happines is giuen him of God then all the world is worth, but he must needs reioyce with ioy vnspokeable, *as they which dreame?* For is there any naturall man so senseles, that if he should vnderstand that some portion of goods, as an hundreth pounds value by the yeere,



A yeere, were befallen him; yet he should not feele his heart made ioyfull thereat: and can this honour befall any (that he is highly in fauour with the Lord of heauen and earth, and thereby of *a child of wrath*, made heire of heauen for euer) but it must needs glad his heart exceedingly, and raise sensible ioy in him, which cannot be expressed: *as in him who found the pearle*. But doe common professors thus, or worldlings: when they manifestly bewray that they are gluttied with the tidings of it? So that, as the Eunuch before mentioned, immediatly after he had been instructed in this mysterie of faith, *went on his way reioicing*; and as *Paul* soone after his conuersion was marueilously comforted, although before as farre from it, and as deeply cast downe as a

Math. 13.44.

Act. 9.17. & 19.

B ny: so let it nor be doubted of; but when God hath once inlightened the heart of any (which before sate in darkenes) to see himselfe vndoubtedly saued, but that it raiseth vp in him *joy unspeakable, and glorious* in his measure.

Rom. 5.1.

Indeede it shall not perhaps so much be seene, or appeare to another, as by good euidence it is felt of himselfe. Neither shall a stranger, that is, a man otherwise affected, be partaker of this ioy: but that it accompanieth them, who are by faith made assured of their election; our Sauour Christ teacheth, saying, *Reioyce not that the spirits are subdued vnto you, but rather reioyce because your names are written in heauen*.

Luk. 10.10.

C And whereas it may be objected, that it is fore shaken and slaked by afflictions, let that trouble none: for *no affliction for the time present is ioyous, but grievous*: and yet we reioyce euen in them through hope, that maketh not ashamed, Rom. 5.4. Besides, we haue it here but in part, as we haue all other graces: and yet affliction (after we haue been exercised with it aright) shall make our ioy the greater in the end; when Gods former graces shall be restored to vs, *which we were wont in him to finde*: therefore Saint Peter saith, *Though ye haue not seene, yet ye loue him: in whom (though ye see him not) yet ye beleue in him, and reioyce with ioy unspeakable*. Now seeing it must needs be thus, it may well proue to vs, that the common opinion of faith, which most haue where the Gospell is preached; namely, that they beleue in Iesus Christ, deceiueth them, and is nothing lesse then true. For were they perswaded of their happines, how could they chuse but feele withall, their soules more ioyfull and glad within them, then all the commodities of this life could make them? For we no sooner know *our selues iustified before God by faith, but we are at peace with him: and such peace as passeth all vnderstanding*. Which after we know how sweete and pretious it is, we will by no meanes forgoe againe: although for want of stronger faith and sounder knowledge, it is more sitting in some: and yet euen that maketh them complaine, vntill they be enlarged: and he that hath not this witnesse within him, shall not doe best to sooth vp himselfe with a vaine confidence. Thus I conclude, that ioy and peace

Hebr. 11.11.

1. Pet. 1.3.

D are inseparable companions of faith.

Rom. 5.1.

Iohn 14.27. &

Philip. 4.7.

E But here me thinkes, I heare some objecting thus. If you zealous folke, who glorie so much of the assurance of saluation, and for that very cause be so ioyfull, ye agree not within your selues: for some which are of your mind, are euer sad and sorrowfull: To this I answer, that many desire to be sure, and grone for it, in the Lords eares; and in time, shall be comforted, being already pronounced *to be blessed*: and sometime they are assured for a season,

Math. 5.4.

and then are cheerefull : and before this, they cannot be so, as they, whose hearts the Lord hath opened more cleerely to behold that excellent mystery. But further I say, that it should trouble no wise bodie to see them mourne for a while after that, which shall (being attained) make them merrie for euer after. And it is a meere cauill in them, that twit Gods weake seruants for that which giueth so iust cause of mourning, namely their doubting, seeing they desire nothing more then to be assured. And if they doe not mixe their feare and heauines with melancholy passions, they offend not in lamenting after God, while they long aboute all things, to behold Gods louing countenance towards them: But if their heauines make them waspish, touchie, froward, vnquiet, & rash in censuring them who are not in their estate; I say these as mad and frantike passions are to be condemned. But these obiectors say, that this sad countenance and behauiour in them, who are more religious than the most part of others, causeth many to shun religion, and to be affraide to ioyne themselues to their acquaintance and company, and to meddle with mizing on the Scriptures, or on Sermons, more then to heare and reade them, and so trouble themselues no further. To this I say, that we are not so to looke to examples, that we hurt and hinder our selues thereby from that benefit, which the Scriptures doe most certainly direct vs vnto. But if men would weigh things indifferently, they who are so ready to challenge many good Christians for their heauines (which yet they know tendeth to the seeking of comfort) might see their owne fault greater, whose mirth for the most part is ioyned with lightnes and profanenes, holding goodnes and grace out of the company, and not a reioycing for that they know God to be their most louing father; without which, their ioy is but follie, yea madnes; as Salomon speaketh of laughter, which testifieth such ioy. But to end this in few words, let such as haue true hope in God, though weakely, moderate their heauines, that they may offend as few as they may: and they that finde fault with them for that, let them know, that they ought rather to pitie and pray for them, and interpret all in the best manner, and looke that their owne mirth and cheerefulness be well warranted them, or else it were farre better for them to haue part in the others heauines. And for answere to this, thus much.

Jerem. 9. 23.  
Luk. 10. 30.  
Eccles. 7. 8.

The second  
companion of  
faith; holy ad-  
miration.

Iohn 14. 22.

But to goe forward, as the due consideration of the greatnes, and perswasion of the certaintie of his benefits, will raise this ioy in the heart of him that possesseth it: so likewise it will cause him to maruaile with reuerence, to see his state so changed; himselfe to be brought from so lowe a depth of extreame miserie, to so high a degree of honour and glorie: and so to be enriched by this fauour of God, that he shall oft feare on the suddaine, least it should not be so, wondring at the greatnes of the same: as *Iudas* the good Apostle did, who considering the great kindnes of Christ, brake forth into these words: *Lord, what is the cause, that thou wilt reueale thy selfe to vs, and not to the world?* Yea, and the woman of Samaria, which had long lien in blindness and superstition, and in the fruites of both, that is, in cauilling and mocking; yet when our Saujour had ouercome her euill with good, and conuerted her, her heart was so set on the benefit which she receiued by him, that she forgot her water-pot (which in her, who sauoured before only of the earth, was a great matter) and went, admiring at her owne change, to tell her neighbours

K

**A** neighbours of that welcom newes, which had befallen her, and was a meane of their conuersion also, Ioh. 4. 28. 29. But *Sauls* conuersion did so cause him to wonder at Gods worke therein, that it caused also them that beheld it to admire it & to be amazed, when they *saw him preach the doctrine, which he before pursued*, with the imbracers of it, A. 9. 21. So great admiration doth this precious faith worke in them that obtaine it. And yet if this holie and reuerent admiration at so great good things befallen those, or other such, should but then onely immediatly after the receiuing of them be felt, the benefits might seeme the smaller: but it is farre otherwise, if it be duly nourished and maintained: for they are so sweete, and so farre *aboue all that they can aske, or*

**B** *looke for*, that except it bee through mens owne default, they are every day new and fresh, and so farre from bringing tediousnes, that the oftner they be daily considered, and the longer they be inioyed, the more they will cause wondring at the loue of the giuer, and what should moue him to bestow so great a portion (euen more then the whole world) vpon so vnworthie an one, as would haue thought a little before, that it had been an happie estate, not to haue been at all. The Sunne in the beautie and strength thereof, doth not more cause the eye to dazle, then the viewing and beholding of this glorie, which God communicateth with his beloued ones, doth astonish and abash the heart to thinke of it: which is so true that *Dauid* the man of God, did many yeeres, after hee felt himselfe beloued of God, fall into this holie admiration, as that *God should doe such great things for his soule, as deliuer him from the neathermost grane*, by which he meant hell.

*Gods fauour  
the longer it is  
inioyed, the  
sweeter.*

*Psalm. 116. v. 8.  
139. 34.*

And therefore it cannot be without grosse bewitching of many professors by Sathan, that if they haue, at the hearing of this tidings published, meruailed a little, they thinke they haue receiued this benefit with that reuerent account, that it deserueth, though after it waxeth a common thing with them: for this they say, it were foolish daily to bee wondring at one thing, as when we first heard of it.

Full well all such declare what fruite they reape by it: but if they did daily consider their vnworthines, they should see more cause to wonder every day, then at the first, if comparison may bee made in such a case: It is to be wondred at, that God pardoneth sinnes daily, in that his mercie continueth daily to pardon them, and for that it being so great, should bee so induring also. For who can thinke vpon his slippes, and rebellions (I speake of the best of vs) which breake forth from him daily, for the which the wrath of God is iustly prouoked against him; and what might bee feared thereby, and how notwithstanding them all, hee may come to God for refuge by Christ, and bee without feare, as if hee had not sinned: yea and hold fast his confidence, that God yet loueth him: who (I say) can consider

*Psalm. 118. 4.*

*1. Ioh. 4. 2.*

**E** this, but hee must needs bee astonished at the inioying of so great kindnes; when a cursed man, no better then our selues, must be sued vnto, and intreated by vs, and all the friends that we can make, and being displeased, must be pacified with gifts, and yet hardly holden from vexing, imprisoning, and pursuing vs to the death, and may not be intreated: Therefore *magnifie the louing kindnes of our God for ever, euen as it endureth for ever*, Psalm. 118. 4. For though naturall reason, euen flesh beare a great stroke in this matter: yet wee

are



## Of the eight companions of faith.

are not debtters to it : and we haue great cause whiles we liue, to doe this. **F**

So that, although I confesse, that in nature it is otherwise, that a man cannot alwaies admire the greatnes of some rare deliuerance, or fortunate estate befallen him by his friend, which at the first raised great admiration ; yet it ought to be farre otherwise with the spirituall man being a beleeuing Christian : he, I say, hauing the louing countenance of God shining daily vpon him as before, which is a treasure vnvaluable, should wonder at the continuance of it ; especially seeing he prouoking the Lord with his sinnes daily renewed, might therefore feare that such former comforts as had been inioyed, might haue been turned into as great sorrowes, and his light into darknes, rather then be continued and multiplied. And this he shall do, vnles through **G** vnthankfulnes (the corruption of nature leading him thereto) hee burie the same in obliuion, and begin to affect too much, and to bee ouer neere glued to things present and temporarie, setting the creature before the Creator, and the gift before the giuer. For thereby, he shall (no doubt) slacke his meruailing at that kindnes of God, that hath neuer end, although it be most precious : whereas otherwise, he shall be able from day to day, to beare downe all transitorie things before him, with the estimation and high prizing of it. And this of the second companion of faith, namely, holy admiring the greatnes of Gods kindnes.

*The third companion of faith, love.*

1. Ioh. 4. 19.  
Ioh. 15. 16.

Psal. 116. 1  
Luk. 7. 47.

*The true beleu-  
ners feele sensibly  
the loue of  
God to shadow  
the loue of o-  
ther things.*

But that I may not dwell vpon this matter, who haue purposed but in brief **H** manner to shew what a traine of heavenly companions do attend vpon this faith, and certaintie of Gods eternall fauour, and to leaue the meditation of and vpon it, to the reuerent and deuout reader : Another therefore is heartie and vnfaigned loue, in him (*who feeleth this loue of God shed into his heart*) returned to him againe. The which although in hollownes and hypocrisie, the most affirme boldly to be in them towards God, before they haue found and felt themselves to be beloued of him ; yet the Scripture teacheth vs that it is farre otherwise, *seeing we haue not loued him, but he hath loued vs first*. But when we see indeed what great things God hath done for vs, from what dreadfull bondage he hath deliuered vs, vnto the which in all our life we were in danger, and to what gracious liberties and priuiledges he hath restored vs, by forgiuing vs all our sinnes ; then we see iust cause to say with the Prophet : *I loue the Lord, because he hath done so great good things for my soule* : and with the woman to be thus affected, *that seeing many sinnes are forgiven vs, therefore wee must needs loue much*. So that although before this *we were louers of pleasures, more then louers of God*, as others are : yet now that we know Gods bountifulnes towards vs, and the vanitie of our fond delights, we haue our harts more set vpon God, then vpon the best pleasures which we inioy.

And although sometime before this wee loued father, mother, friends, goods, more then God, when wee were meerely naturall : yet now *that wee know God, yea rather are knowne of God*, we haue our hearts set on him, as being our chiefe treasure. For this our spirituall kindred with Iesus Christ, hath knit vs to him with a farre more neere bond of loue : and therefore wee rest in him, ioy in him, and satisfie our selues with him ; for there shall be euer cause so to doe, and that without wearines. There is no end of his bountie and kindnes, *his mercie induresh for euer* : and who doth not see that such infinite **K**

- A** finite loue of God to vs, may prouoke and raise vp in vs, truth of loue to him againe, that we be euer filled with the fulnes of him, as it is said of the spouse in the Canticles : *I am full of loue, yea sicke*, chap. 5.8 : And yet they who shall say to vs for thus doing : *What is thy welbeloued more then anothers welbeloued?* We may answere them, that know not the loue of our welbeloued : *Our welbeloued is the chiefeft of ten thousand : wholly delectable : his head, as fine gold*. &c. Cant. 5.10. But indeede, I must say : except wee haue tasted of this, our loue shall be cold enough towards him, as may be seene too commonly, euen in many who worship God with vs, that all the loue and mercie of God which they boast of, cannot make them forsake their vile lusts.
- B** But to proceede : where these before mentioned are found, how can there be but vnfaigned thankfulness, and acknowledging of this gift of God to his great praise, when we shall weigh what *he hath done for our soules*, and what *solace he hath filled our lines withall*, which otherwise must needs be full of deadnes, or deceiueable and vnsauourie follie ? They must of necessitie worke the same affections in vs which were in the man of God, mentioned in the Psal. 116.12. *What shall I giue vnto the Lord for all his mercies ? I will praise his name before his congregation*, and commit my selfe wholly to his gouernment hereafter, who heretofore hath regarded me so gratiofully : yea and we shall be prouoked daily, to this honouring of him, *euen to sing a new song of praises to him*, who will renew his kindnes, and goodnes daily vpon vs still : so that we shall say that his first receiuing of vs, was but the beginning of our happines. So it shall follow, that our hearts being daily exercised in praise and thanksgiuing, the more wee doe it, the more wee shall see cause to doe it still, and so shall waxe thankfull still in all that God sendeth, and so in all parts of our life, euen in our troubles, as it is written, *In all things be thankfull*. And although the world see none other cause, but to murmur and rage in their afflictions, yet shal we see Gods fauour to vs euen in them, and knowing that they turne, as well as benefits, to our good ; wee shall praise God, euen for them also : *for it becometh well the righteous* (who know how greatly they be occasioned hereto) *thus to be thankfull*. It is the loue of God that constraineth vs, and enlargeth our hearts to Godward, and giueth vs matter and occasion of singing and making melodie to the Lord, and of praising him, alone, as well as in the assemblie of the righteous : and no meruaile (whereas without that sweete smell of his loue, wee should be vtterly lumpish, and farre from all cogitation of any such matter.) And I say, it is no meruaile that continuall and oft thinking on Gods kindnes should make vs thankfull : for how seruiceable, yea how slauish shall ye see a poore man to a benefactor to him in his bodily necessities, though it be but a little : when he can be content *to lose his life for him*, Rom. 5.7. and the very borrower is a seruant to the lender.
- E** These formentioned affections, which accompanie faith in vs, doe take such taste and sweetnes in God (he making vs so acquainted with his fatherly kindnes and bountie) that we finding no such welfare in any estate beside, *doe now desire to be with him, that we may see his glorie*, and so long after his blessed presence, that we desire nothing more *then being unburdened of this earthly tabernacle*, and prison of our bodies, euen to be with Christ to see his glory. For thus wee resolute with our selues vpon deepe consideration, and certaine triall,

The 4. companion of faith, is thankfulness.

Lamen. 3.23.

1. Theff. 5.18.

The 5. companion of faith, is a desire of an holy communion with God. 2. Cor. 5.1.

Psal. 84. 11.

Gods presence  
in heauen to be  
preferred before  
it on earth.

Reuel. 14. 13.

Psal. 16. 11.

Reuel. 12. 20.

Phil. 1. 23.

triall, that if we might haue our choise, whatsoeuer we should wish: *one day in sweete communion with God, and so passed and bestowed in his seruice (as our frailtie is able to attaine to) is better then a thousand in all varietie of earthly pleasures.* And if his fauour be so much to be desired here, *where we see but as in a glasse;* and his benefits, which he bestoweth vpon his beloued ones so sweete, *where we are but strangers:* what thinke wee shall they appeare to vs, *when we shall see him, in his maiestie, as he is?* and when we shall inioy the pleasures of his house in fulnes for euer? Yea, I say, if here, where we liue but in a vale of miserie, God doth so shew his bountie towards vs; what (thinke we) shall our estate be, *when we shall rest from our labours, and haue fulnes of ioy with God at his right hand for euermore?* The beleeuing and weighing of this, hath caused Gods deare seruants to say, *Come Lord Iesus, come quickly:* And againe, *I desire to be dissolued, and to be with Christ.*

1. Sam. 25. 37.

And this (if wee be not grossely deceiued) shall cause vs, euen when our daies shall be at the best, to receiue, and hold fast this minde and heartie desire to go home, and be euer with the Lord. And if this heauenly affection, & holie desire be a companion to true faith, it might be meruailed, where their faith is become, and where it lieth a rusting, who make so little haste home, and haue so small desire to be with Christ, where he *is in his fathers house, that they may see his glorie (and where there are many mansions, euen for vs as well as for him)* that they cannot abide to heare of departing thither, no more then *Nabal:* who when hee heard of his death, *he was as a stone:* and who are so befotted with that which is visible, that they haue no longing after that which is not seene with eye but eternall: when yet all should know this, that the presence of God in heauen is farre to bee preferred before his presence here on the earth, yea when our estate is at the best.

The 6. compa-  
nion of faith, to  
forsake the  
world.

1. Pet. 2. 10.

A great grace  
not to be tied  
to the world.

But to ioyne the next companion of faith to this, from which it cannot be separated. This maketh vs sigh oftentimes, and to desire to goe hence, and (that which we thought would neuer haue been) to become strangers and pilgrimes here, and so to haue no more to doe in this world, then we needes must. And this I may truly say, is more then was like euer to haue been, if it be considered, how exceedingly we haue been tied to the world, what pleasure it hath been to vs, to thinke what we haue here, and may haue: how we haue sought to fulfill the lusts of our heart, the lust of our eye, and what pride, and what glorie we haue had in the things which we haue loued best: yea and how like vn-to mad men, wee haue nestled, and delighted our selues here (where yet we haue had no certaintie of abiding til to morrow) as though we should haue continued alwaies: and yet who seeth not, that euen then when we ioyed most in our life, we were but as the bankrupts, which flourish in their kinde, and occupie with other mens goods: So that, in which we gloried, was not our owne: goods, and glorie which wee tooke such pleasure in, they were anothers, they were but borrowed: In which times, God was not knowne of vs, nor the daily course of his liberall dealing with his faithfull ones, was not once dreamed of. And therefore *we being earthly minded, could not saour of heauenly things, but onely of the earth.*

Luk. 16. 12.

But since that the Lord hath by faith perswaded vs of his fauour, and granted vs to see, what varietie of holie & heauenly delights may be inioyed of vs in



- A** in this our Christian course, in comparison of the pleasantest estate, that euer we liued in before, we haue (as I haue said) determined with our selues to renounce our former course: to hold all things here, as transitorie, vaine, and soone flitting away, and beleeuing that we our selues are with al other things, daily drawing to our end, we desire to haue nothing to hold vs here, rather then to abide here in the flesh, which ought to admonish vs, that we keep fast a willingnes to die, and when wee haue gotten it, that wee lose it not againe: and the rather, seeing it is that alone which maketh vs fit to liue, while we remaine here, as we ought. Euen this grace accompanieth faith in vs, after that it is effectually wrought in vs: I say not, that wee loath the benefit of life Math. 13. A great liberty to be willing to die, such only are fit to liue.
- B** which God hath giuen vs here, neither doe we forsake our particular callings 1. Cor. 7. The forsaking the world, is not to leaue necessary duties. in the which we are commaunded to abide, neither condemne wee the moderate care of maintaining our selues and ours, and prouiding for our outward estate, retaining (in all these) heauenly mindes: but we *renounce the corruption that is in the world through lust*, 2. Pet. 1. 4. and prophane abuse of earthly affaires and dealings, which will not stand with the practise of Christianitie, nor with the word of God.
- Which I say for two causes: The one, because in some respects it is lawfull, yea holie, *to desire to liue*; namely, to doe good in the Church: and wee may and ought to say with *Dauid*, *I will liue and not die, to set forth the praise of the Lord*. The same I say of dealing in our earthly affaires, to the end we may not be burdensome to others, and of performing the duties of our particular callings: in the which actions, we may haue prooffe of the grace that is in vs; I meane patience, righteousness, hope, faith, loue; that so our whole conuersation may bee well ordred, and proportionable to other holie duties: and therefore in these respects we may be willing and content to liue, while God will haue it so, *that wee may shew forth the vertues*, which he hath giuen vs, amongst men: which otherwise should be hidden, and it could not otherwise be scene of men, that any can possibly liue godly, who hath an hand in the world; when in the meane while God forbiddeth not the actions mentioned, but commaunds them: only he chargeth, that in doing of them, we be not tainted, neither haue our consciences defiled. Phil. 1. 20. 21. Psal. 119. 17. Luk. 21. 34.
- D** The 2. cause, why I say, that we should not contemne life, and other lawful liberties, is, because vpon this principle falsely grounded, and as falsly vnderstood (that wee should forsake the world) diuers haue troubled many weake people & abused them; saying and teaching (and that vnder a great pretence of godlines) that when we begin to be deuout, and to fauour of religion, wee ought to leaue the world: that is to say, depart from our earthly callings, and dealings, and also from the societie and fellowship of men who are occupied therein. And to the end that greater deuotion and pietie may be bred in vs, Cloystring and such like no point of godlines.
- E** we are (say they) to goe aside into Abbeyes, Frieries, Armetages, and Cloysters, where we may neither heare nor see any such dealings. And as the opinion is plausible to the ignorant and vnstable, though palpable to them that are staied in iudgement: so it hath deceiued many, and the diuell hath shewed himselfe as an angel of light in perswading, that such a kinde of life is the highest degree of holines, although it hath been and easily may be proued to be the denne and depth of abomination. 2. Cor. 10. 14

For though many haue of a good meaning at the first, gone apart from secular affaires, and betaken themselves to live in sequestred places, because they would not be troubled with earthly dealings: yet subtile theeues arose afterwards, of the popish prelatie, who abused this to horrible mischiefs: for we must not be ignorant of this, that when men will venture without their warrant, the longer they doe it, the further they fall into the depth of sinne, as a man once gone out of his way, goeth further astray, till he seek to come in againe. Which hath been the cause, why much wickednes hath in time broke forth in the Papacy (where the people haue been hartned to this monasticall life, and superstitious deuotion) as idlenes, whoredome, sodomitry, hypocrisie, and most cruell murdering of the soules of many infants which were misbegotten. So that (not to digresse too farre) this is the second reason, why I made plaine my meaning, in saying that the contempt of the world is not, the wearines of our life, the leauing of our affaires in the world, or the forsaking of our particular calling; as though no man may be godly and a beleuer that vseth these: but to proue that one may be a contemner of the world that vseth them all; and by consequent, that he who is sure of his saluation by faith, may haue this grace to despise the world: which I haue set downe as the sixt proprietie or inseparable companion of faith.

*The seventh companion of faith, is shame for our former unkindnes to God.*

Luk. 7. 44.  
Act. 2. 13.

Deut. 32. 32.

Lament. 3. 12.  
Iob. 21. 14.

*The beleuers reuenge themselves for their former finnes.*

2. Cor. 7. 11.

1. Tim. 1. 16.

To proceede therefore, when we see that we be thus made rich by the Lord; after that we haue fastened on his promises, (whereas we were before so vnlike to find the least part of such preferment) we begin to lament our former unkindnes to our God, which we dailie offered him, when as yet we knew no such thing; and are ready to be reuenged on our selues for it: as the woman in Luke bewailed her unkindnes, which she had shewed to her Lord and Sauour before, and did now wimes it, after she had felt his loue so sweete, by washing his feet with her teares, and wiping them with the haire of her head. For we cannot be ignorant, that when he sought vs, we fled from him, and refused to come: such fruites we yeelded him of all his patience and long suffering, whereby he sought to winne vs: we were as the *vines of Sadoime, and our grapes as bitter as Gamorra*: euen as much as if we had offered him the venome of Dragons in a cup, and the poison of Aspes to drinke. *It was the unspeakable mercie of God, that we were not consumed,* when we regarded not to know him, nor to haue acquaintance with his waies: though he sent his ministers dailie amongst vs, to reclaime vs. We therefore now are ashamed to thinke what we haue done, and are deeply grieued to remember that we should finde him so louing and gracious to vs, who had done all this iniurie vnto him.

And therefore we sorrowing thus, haue been brought to a greater care of ordering our waies aright, and desire to please him; yea, to be euen angrie with our selues, and to seeke an holy reuenge at our owne hands; that thus we may declare, that we doe vtrly condemne our former course: of the which who would haue said, that the Lord would euer haue pardoned it, and haue brought vs to be wearie of it? But thus it hath pleased him to get himselfe honour in this world, by shewing himselfe gracious and kinde to vs so vnworthie ones, that we may be examples (as the Apostle speaketh of himselfe) to all that shall in time to come beleue in him to eternall life: that they may the more

- A** more easilie be perswaded, that he will receiue them to mercie. Euen this made *Dauid* say, *Remember not, O Lord, the sinnes of my youth*: and againe, *if thou shouldest looke strenghtly, what is done amisse, who should abide it?* And to come to the last, we seeing and knowing our selues thus to be redeemed out of so deepe miserie, we wishing the same good to our brethren, which we our selues haue receiued of God, declare vnto them how we are redeemed, as occasion is offered, as *Philip* and *Andrew* did priuately, *Iohn* 1. and *Paul* publicly being called thereto. *For we cannot chuse but speake the things which we knowe (the loue of God constraining vs)* as well to them, who knowe the same; that we may reioyce together; as to them who know it not, that they, being yet in the estate wherein we were, may be perswaded to make speede out of it: And the rather remembring, that as it is our dutie *being conuerted our selues to strengthen others*: so also because, if we turne any from their euill waies, we haue been meanes to *saue so many soules from death*. Neither are we of their mindes, who thinke it both vnciuill, and vnseasonable, either among strangers, or their owne neighbours, to acquaint the ignorant and wandring foules with this heauenly matter, or to build vp the weake in the more sound and cleere certaintie of it: but pitying their miserie, who cannot helpe themselves, we thinke it meete to benefit them with whom we are conuersant, with that which we haue found to be greatest happinesse to our selues. And although our naturall corruption doth leade vs another way, and our vntowardnes to good things, doth counsell vs to refuse the labour, and to count it toyle and tediousnes to doe so: yet we knowing it to be a manifest signe of our loue, and so of our faith, and a dutie commanded vs of God; we desire therefore rather to neglect our owne pleasure which we might inioy in the libertie of other talke, then to let goe such good oportunities, with hope of the fruite which may come thereby. And mee thinkes, seeing edifying talke is one meanes to *season our selues with grace, and to stablish our owne hearts more constantly in a good course*, as well as to glad the hearts of others, me thinkes (I say) if we haue comfort by our beleeuing, and know the benefit of faith
- D** effectually our selues, it should doe vs the more good, the oftener that we should vse it, and giue hope to vs thereof also towards other. The greatest discouragement is, that men (with whom we are wont to communicate such things) are dull, or earthly minded, or light hearted: so that we seeme to preuaile little thereby with them: but seeing we know it to be a due which we owe to our brethren, we ought to be patient towards them, bearing with their ignorance, infirmitie, yea, and with their waiwardnes also, waiting to see if God at any time will giue them better mindes: and not tie him to worke when we would, nor to thinke our labours to be such, that if we see not present successe and blessing, we may therefore iustly leaue off. But the truth is, this grace is rare to be found in the world, because men are louers of themselves amisse, rather than of their brethren, to seeke their good: for while they labour themselves too much, in meddling ouer greedilie in the world, or in taking vp their delights some other way amisse, there is small place left to this dutie: and where they liue with others, vnkindly, and vncharitably, their talke is sutable to their hearts, that is, vnkinde, froward, and harsh; seeing two cannot walke together, if they be not of one mind, *Amos* 3.3. Or if they conuerse more
- E**

*Psalms. 1. 5. 6. & 130. 30. The eight companion of faith, is to conuert and bring on others.*

*Acts. 9.*

*1. Cor. 4. 13.*

*Luk. 12. 42.*

*Psalms. 66. 16.*

*1. Thess. 5. 14.*

*1. Thess. 5. 11.*

*Edifying talke, good for our selues and others.*

*1. Thess. 5. 14. Vse it, as it may be, though we see not present fruit of it.*



Prou. 10. 21.

Psal. 119. 13.

familiarie with them, and turne their meetings and companie to idle, light, vaine, and worldly talke; such can haue small part in this busines, nor consequently any great testimonie of their faith, nor comfort thereby (if they haue occasions offered them to shew their loue) seeing she goeth not without her traine: whereof this is one, *to exhort, and admonish one another*: and *with our lips to feede many*. These with such holy affections constantly settled in our hearts, are inseparable companions of faith vnfained, as I haue said; although it is not to be denied, that a resemblance of all these eight may be in the wicked by starts, and in their good mood, their affections may thus be stirred vp to shew for the time, some likelihood of them (especially, where they are vnder ordinarie teaching) which yet otherwise, and at other times for the most part are vsauorie, and wearisome to them. And thus to make an end of this matter, these are the graces which doe accompanie him which belecueth, and who holdeth this assurance of happinesse, from the forementioned grounds of Gods promises, Christs working of our saluation, and the vniuersall publishing of this tidings by the Gospell to all beleeuers: That by these infallible grounds to build his faith on, and those graces following and accompanying it, which haue been spoken of, euery one may proue himselfe, whether he be the Lords: and if at the same time, he find it not so, yet how to goe about to recouer himselfe againe, seeing it cannot be, that he who hath had these fast settled in him at any time, should be any long time to seeke of the true way to happines, (except in temptation, when he is grossely bewitched, and blindfolded) but he shall finde it againe.

## CHAP. II.

*How weake faith is confirmed, and the comfort of it.*

And now a little, I will adde yet further (as I promised) for the staying and satisfying of those which haue attained to lay hold of Gods promises, and haue some measure of true faith, how small so euer it be. They who *haue tasted how good the Lord is*, by any small light of true faith, they finde and feele it to be so sweete, that in feare of forgoing and losing

1. Pet. 2. 2.

it againe, they desire about all things to know how they may hold and keepe it. And it is indeede the most necessarie question that they can mone. This question I thinke very fitly to be answered in this place, because it is the doubt of them which are newly borne of God: for otherwise of the dailie and continuall growing in faith, it is more fitly to be spoken of in another place, where I shall speake of the new life, and the holy course of such as are the Lords people already. Therefore to this question, it is thus to be answered, that as they came by that little measure, which they haue by this meanes, that they were led by God to thinke it the most precious iewell in the world; of the which when they were perswaded, they thought it no paine by hearing, meditating, and praying to seeke to beleue: euen so let them settle, and accustome themselves to doe still.

The first means  
to hold and to  
be confirmed  
in faith.

And if they doe desire to keepe and hold their faith from day to day, till they

- A** they see that it is past the danger of losing, let them daily account it their chiefest happinesse, which they haue in this life, euen their preciouslest treasure and best portion: which if they doe, their heart will be euer vpon it; their feare will be vsuallie, least they should lose it; they will thinke it most necessarie to regard, and looke to it, whatsoeuer they haue besides it, worth the looking after: Euen as the husbandman will more especiallie regard his cattell, and come, being his chiefe substance, then his pullen which is smaller and of lesser value. And otherwise euery small occasion will hinder them from nourishing and looking to it: and euery trifle and fond desire of their owne, will carrie them after it, and cause their hearts to be taken vp with it: Math. 6. 21.  
Math. 13. 44.  
Reuel. 3. 11.  
Hebr. 10. 35.  
A simile.  
The best things  
must best be re-  
garded.
- B** and much more, their earnest busines, and waightie affaires, for the which they thinke, that any exercises of religion ought by good right to be neglected, and to giue place to them: for *we are not ignorant of the diuels enterprises*; what swarmes of euill lusts, and noisome delights, and other matters of like sort, he filleth mens heads withall, euen such as he knoweth doe like them best, that they may minde no better things: and euen such especiallie as are in the way to know Gods great kindnes towards them, that they may be, after some sort, put out of the way againe. Therefore not onely these, which are euill of themselves, must grow loathsome to them; but they must also be sober, and moderate themselves, euen in their lawfull liberties and dealings so, 2. Cor. 2. 11.  
Euill must be  
auoided, and  
lawfull liber-  
ties soberly  
used.
- C** as that *one thing be thought needfull of them*, whatsoeuer they goe about, euen this, to nourish their faith, and to hold fast their hope of eternall life, and Gods fauour, *seeing God, who giueth it, doth neuer change his minde, nor repent him*; Luk. 10. 43.  
Iohn 13. 1.
- And that they may doe this the better (which is too slacklie performed of many, who yet haue felt some sweetnes in the promises) they are further to be directed, that daily and oft, (which few will be brought vnto) they send vp strong prayers to God for it, and that they doe of set purpose separate themselves from all other things in the most conuenient manner, that they can, to call to remembrance the manifold and gracious promises of God: The second  
meanes to con-  
firme faith.
- D** that they meditate and consider deeply of them; of the nature and truth of them; of the vnchangeablenes and perpetuities of them; *how louing also and kind God is*: that thus their faith may be confirmed in them: and so bring their hearts by little and little to a new course and custome, that they may haue more neere acquaintance with Gods nature, his mind and purpose towards them: how louingly he is affected to them: how little they neede to feare his anger and displeasure: and how free they may be from doubting and wavering. For it must be well considered and oft thought vpon, that weake beleeuers, who are priue to themselves of their many doubtings, doe soone let slip out of their memorie, and so out of their hearts, such grounds of their faith, as they haue sometime holden and embraced after hearing publicly, or any such like meanes inioyed of them: they doe soone (I say) let them slip, vnlesse they can bring themselves to reuiew and call them to mind vsuallie: Exod. 34. 7.  
True beleeuers  
are soone faint  
and fearefull.
- Yea, and further, vnlesse they do provide to helpe their feeblenes of heart and memorie (as they shall be able) with some pithie and cleere prooues of their saluation and safetie, such as they haue before rested on, and found comfort by: as this, *Come to me, all ye that are heauie laden, and I will ease you*: and let them Math. 11. 28.

reason thus from it: If Christ call them that are loden, and promiseth to ease them, and therefore they may come boldly, that is, beleue his promise, and claspe about it, and inioy it as their owne: then may I, being such an one, doe so, and take it as spoken to me, as well as *Peter, Paul*, or any other. Thus should the weake applic it. Another: *if any thirst, let him come to me, and I will give him the water of life to drinke*. And many other such: as in the margine.

Ioh. 7. 37.

1. Ioh. 5. 14.

Hol. 14. 23. 45

Pro. 18. 13.

Some of these and such like are oft to be thought on, and applied, as I haue said, if wee desire to keepe in the safe estate, which I haue spoken of; that is to come to God in prayer when we will, with boldnes and confidence: and yet when we doe not pray, nor to be afraid of him, but to walke in any of our actions without slauish feare before him. And if we doe not thus, we shall by

Luk. 1. 75.

Psal. 41. 12.

*They must  
much helpe  
their weaknes  
and oft.*

and by wauer & wander either *on the left hand or on the right, & go out of the royall way*; euen that way of which the Prophet speaketh, when he saith: *Thou upholdest me in mine integritie, & setteest me before thy face continually*. As if he should say, thou wilt see that I take no hurt, being euer in thine eye, as y child in the mothers eye, that it may haue no daunger. I say, in this royall way wee shall not keepe safe and sound, except we doe (as men dimme of sight, vfe of spectacles) helpe our spirituall eye sight with oft looking in the glasse of Gods word and promises: which I say not, as though God did change his minde so oft (seeing there be so many doubts in vs) who is euer one and constant; but for that wee haue riuen memories, wandring affections, and deceitfull hearts, in all which respects we haue neede of such helpe and remedie. And if it trouble any at the hearing of this, asking, what shall the weake doe, who cannot doe thus: I answer, they that know not this, cannot doe it: but yet is not their estate therefore to be rested in, no although they feare God; only let them follow that which they know: and they who know this, which I now teach, will neglect nothing willingly of that which I say, though they be weake, for it is their owne gaine and aduantage, which they would not lose: yet I meane not that they should neglect their particular calling for all this, seeing both may well, yea and ought stand together. Thus therefore let Gods children keepe themselves from feare and doubting, when they are in greatest daunger of both, by an oft and serious weighing, how gracious and good the Lord is vnto them, that it may comfort them euen at the heart. And for a testimonie hereof, let them vfe to trie in smaller benefits, how they can beleue that God will keepe couenant with them; for thereby shall they haue further prooffe, with the former, to their consciences, that they grow to beleue him in greater. For although there must be some measure of true iustifying faith, before wee can doe any thing acceptable to God, Hebr. 11. 6. yet for the confirming of it, wee must obserue how Gods word is performed in other things also.

*The 3. meane  
to confirme  
faith.*

1. Theff. 3. 10.

13. & 1. Theff.

3. 10.

Luk. 22. 19.

Lam. 3. 40.

And to this purpose they are also to helpe their weaknes in faith, by ordinarie and reuerent hearing the glad tidings of reconciliation publicly preached vnto them: for that is one speciall end thereof, as the Apostle saith, and therefore are the Sacraments also giuen by God, which seale vp this truth in their hearts, which they haue begun to taste of: *Doe this as oft as ye doe it, in remembrance of me*. With these two they must carefully retaine a viewing of their sinnes, which by examination they haue found out: They must, I say, be daily



- A** daily kept within that compasse, and keepe vnder their hearts, by a meane and base thinking of themselves from fulnes and loathing of Christs death; as it is made too common a reckoning of. Neither can it be felt sweete and pleasant of any, except their sins be felt bitter and tart. And besides all this, their former experience is not the least helpe to establish and settle them in this persuasion: that for as much as they cannot denie, but that they *haue beleeued with ioy*, and receiued much ease to their heauie hearts thereby: therefore much more now they ought, and lawfully may rest and perswade themselves so againe. And therefore to say with themselves, *it is but their own weakness*, when they are pierced thorough with such doubts: from God there is not the least occasion offered, *who is euer one and chaungeth not*: for all this might they haue with Gods good liking; and worse estate then this they neede not to be in, if they would be aduised by him, and not by the euill custome of their hearts, whereby they are easily brought to thinke, that faith and other graces will dwell in them, though they be sleightly cared for, and regarded: which conceit is most false and erroneous.

*The 4. meane to confirme faith.*

*The 5. meane.*

*Psal. 77. 9.*

*Iam. 1. 17.*

- B** And that the Lord giueth his beloued ones such bold and free access to him, to know his minde toward them, and to haue this holie acquaintance with him (which can hardly be perswaded to the weake in faith, at their first comming to him) hereby it may appeare, that he saith, *he will not count them as seruants, but as friends*, with whom he will communicate his very secrets, as farre as shall be expedient for them to know them: and as Paul saith; *God of his rich mercie hath loued vs thus, as he much loue*. God saith, *they are as the apple of his eye*, and therefore deare vnto him: he telleth them that hee hath taken from them the spirit of bondage, *that they should no longer be afraid of him, but serue him without feare*: and *reioyce in him alwaies*: which cannot be, except they knew his minde, and affection to them, yea and that more cleerely then the sonne can know his fathers, or the wife her husbands minde. And therefore if they who haue begun to lay hold on eternall life through beleeuing, should by some occasion lose the feeling comfort of their faith; as by Satans fearing them, with their coldnes, failes, weaknesses, or such like: yet are not they to giue place vnto doubting; especially being such as haue felt assuredly *the loue of God by Christ shed into their hearts*: but to count it their frailtie and timorousnes, and that without cause; euen for that they were not better acquainted with the will of God, *who loneth to the end all such as he hath once loued*.

*The faithfull haue neere acquaintance with God.*

*They are called his friends.*

*Ioh. 15. 14. 15.*

*Ephes. 2. 4.*

*Zach. 2. 8.*

*Rom. 8. 15.*

*Luk. 1. 74. 75.*

*Phil. 4. 4.*

*Let no place be giuen to doubting.*

*Ioh. 13. 1.*

- C** And yet this is not without the most wise prouidence of God, who disposed all these weaknesses of theirs to their good, that they may be humbled the more in themselves, and rise to their faith againe; and to the glorie of God, who bringeth backe againe, those who were almost in their owne feeling, at the brinke of hell. The same I say of other lets which they may be ouertaken by, as of their losing of the sense of their faith, through neglecting the meanes whereby it ought to haue beene preserved; or by sleightnes in the vse of them; or by letting loose the heart after some vanitie or worldlines, which it lusted after; or being disquieted, and vnsettled otherwise: this is not their refuge to say, we must be content to goe without it: and it is impossible to hold it; when wee haue bestowed all our traualle, we haue done it but in

*How faith is weakened.*

Reuel. 2. 5.

A simile.

vaine: But as they espie their weaknes, so let them remember how they have fallen, acknowledge it to the shame of the euill heart, and so recouer that one thing which is amisse, and hold their confidence as before, and let not the whole frame, and well ordered course of their life be broken off for that one thing: as he that hath ach in his teeth, or a wound in his legge, doth not neglect the health of his whole bodie for that, but seeketh the redresse of that one, that the whole may be in good case, as it was before.

And seeing it helpeth much to the nourishing of our faith, among all other times, to season our hearts, in the morning, if it may be, with the recording and thinking vpon Gods promises of his loue and saluation: therefore, if the morning meditating on the promises, with earnest prayer thereto adioyned, should by any necessarie occasions, or weightie affaires, or other lets of necessitie be intermitted, being the thing which ought most carefully to be looked to; yet let them prouide, that this dutie be not altogether omitted, as though it were some light matter, which needed no such attendance to be giuen vnto it: but let it, as soone as it may, with conueniencie be performed, if they desire to passe the day in safetie and peace, as knowing otherwise that Sathan in this their weaknes will giue them little rest. And so shall they haue it as a strong weapon through the day to shield them from the violence and furie of the enemies.

But this is not the place to shew how the day is to be passed, that shall follow after, but onely by the way, as in most fit place to aduise how the weak Christian is to keepe his faith.

The first meane  
to confirme  
faith.  
Compare Exo-  
dus 4. with  
chap. 10.

The first meane to hold and confirme faith, is the examples of others, whom of weaknes we haue seene to become strong in faith: as Moses, with whom as God hath been, and with other his good seruants to strengthen them: so will he be with vs, all he perfecteth vs in like sort the work which he hath begun. And this he spaketh of the meanes, by which weak faith is helped and confirmed: namely no blood yll or ungodly deed, nor any thing

that is not of the spirit of God, but only the word of God, which is the power of God, and the seed of the kingdom of God.

And this is the first meane to confirme faith, which is the word of God, which is the power of God, and the seed of the kingdom of God.

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1. Cor. 2. 4.

It outward  
meanes con-  
firme faith, if

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4 11

ring,

**A** ring, and reading about it, nor their talking of it, that ſhall be able to profit them. I will rehearſe a ſpeech of a godly Chriſtian preacher, and one that deſerued to be heard, whom I haue oft been preſent with, when he vttered the ſame.

*we prize it not  
the beſt of all  
things.*

Whiles I thought verely (ſaid he) that I had faith, but yet held it not by the ſureſt grounds, I thought of it ſometimes, and was glad to thinke that I had it: holding my perſwaſion thereof, by ſuch euidences as I had before inioyed, rather then I could tell what ſure warrant I had then of it: but I tooke no great paine to cōfirme it by daily meditating on the promiſes, neither beſtowed any more diligence in and about that, then vpon other duties. But

*A pitie ſpeech  
of a worthy  
perſon.*

**B** when I ſaw more cleerely how gainfull and beautifull a grace it is, and how I muſt liue by it, hauing no leſſe neede of it, then of the ayre to breathe in: I ſought more certaine ground of it, and that with greater care then I had before: and ſince I knew that I had it by more, and thoſe infallible arguments and testimonies, I could neuer be wearie of looking to and increaſing it (as I had learned how) but for ſome yeeres ſpace haue done, and do euery day nourish and ſtrengthen it, and I recreate my ſelfe in thinking what benefit I haue by it, vntill my gaine thereby, and pleaſure therein, doe keepe me there with delight, more then in all paſtime; and the labour which I beſtow about it, is ſo farre from toyle or wearifomnes, that it is my greateſt ſolace: neither doe I thinke or feele my ſelfe to be armed to the well going through the affaires of the day, before I haue prepared my ſelfe thereto, by reſreſhing my ſoule, with conſidering Gods aboundant loue and fauour towards me, and reſt vpon it as mine owne. But when I haue done it, I am (by good heede taking) cheerefull, and in good eſtate, all the day after: and ſo I am (in reuerence be it ſpoken) ſaid he, perſwaded, that I ſhall continue to doe.

*Pſal. 9. 14.*

Now to make vſe of this Chriſtian ſpeech, becauſe it is according to knowledge, and I haue ſaid nothing of him, which is not as needfull for vs; and his praſtiſe agreeth with the doctrine of the Scriptures: if wee will ſpeake euery man the truth, what comfort, or well ordered eſtate can be in our liues any day without it? And when that true and liuely beholding of Gods gracious kindnes is not preſent with vs to begin the day, what going forward in it, is to be looked for? but in vnſanourie lightnes, and ſo be deceiued: or in care and ſorrow, and ſo bee diſquieted? Therefore if men were wiſe, they would ſee that they could not well want this any day; eſpecially ſeeing God hath giuen libertie to them to inioy ſuch ſweet communion with him by meanes of this precious faith: but they would conſider their end, how vncertaine it is, as all other things which they inioy, and therefore be readie for it, at one time as well as another, which they might doe, if they held faſt their confidence, that bringeth with it ſo great reward. And how ſhall wee leade our whole life by faith, in our particular parts thereof, beleeuing that God will guide and bleſſe vs, as we ſhall heare in the next Treatiſe, if wee be not firſt well ſeaſoned and acquainted with this iuſtifying faith?

*The chiefſt  
thing euery  
morning is to  
remember Gods  
loue.*

**E** But, alas, we verifie the ſaying of our Saniour, though to our great ſhame it may bee ſpoken: that the children of this world are wiſer in their kinde then we: who if they bee diſappointed of their deſire one way, haue twentie ſhifts to ſecke it another. But it is too manifeſt, that the moſt part, euen of the better

*Gods children  
not ſo wiſe for  
their good, as  
the bad for  
theirs.*

fort,



*Many good  
Christians haue  
not halfe the  
comfort they  
might haue.  
Ephes. 5. 18.  
Deut. 32. 12.  
Psal. 90.*

fort, and those who haue tasted of this faith and assurance alreadie, doe not thinke this possible to keepe, yea and increase it from day to day : and therefore go not about it, but are content to hold it by starts, now and then, when it is reuiued in them by some speciall helpe of preaching. And thus doing, they see not the twentieth part of Gods bountie and fatherly affection towards them, who giueth them not some taste now and then of his abundant loue, but would haue them *filled with it*, and that continually, yea and thereby to be in safetie all the day long : which if many of Gods seruants did beleeue, as they doe any article of their faith, that it is true ; how greatly should their heauie hearts bee made ioyfull, and *their heads lifted up* with cheerefulness, whereas now deceiueable mirth, or vnprofitable sorrow holdeth them downe, either at their labour, or from it, seeing they haue not this boldnes to *reioyce in the Lord alwaies*, and that because they beleeue not alwaies, neither thinke that they may, or can possibly attaine to it. F

And by this meanes, that they are so ofte cast from their hold, of faith, and so of peace, and constancie therein, the diuell weakneth and holdeth backe sundrie (which are comming on) by their example : thinking themselves well in the case they are in, rather then in following them, except they saw some beautie and excellencie in their liues, more then is in themselves. G

*Unsettling of  
our selues from  
nourishing  
faith, is full of  
dangers.*

Besides this, they not holding their perswasion for continuance, as well as for some speciall time, doe bring much vnprofitableness into their liues, and sometimes daungerous outstrayings, and giue many offences, which otherwise they should not : by al which, their heauines is increased, and sometimes long lien in. And that which is hardest of all the rest, they either dare not rise vp againe out of their sorrow, or know not how they should : and so they make the most part of their life to bee very bondage, which through beleeuing should be most sweet libertie : & thereby inioy not many comfortable fruits of faith in their liues, which other Christians doe. And whiles all this commeth to passe, we must needs say, that God is not honoured of them, nor his praises so in their hearts, as they should, and might be ; if they from time to time did nourish and liue by this their faith and confidence. But though I would haue it receiued, that much sweetnes accompanieth this faith, yet I meane not here to set downe the priuiledges, which accompany it and a godly life ; that is done in another place. H

*This spirit of bondage* therefore, which holdeth them oft in feare, I earnestly wish were abandoned : and that this wauering and needles doubting, which possesseth so great part of their life (especially when any great affliction arresteth them, or lieth long vpon them) were as farre from them, as *the East is from the West* : so that they might see the abundant fauour of God farre greater towards them, then euer they did : and that by how much they may inioy it more vsually, then euer they thought it possible. And as for them that count their aduice and direction for the preserving of faith, they shall goe without the fruite of it ; till they see that they lost not their labour, who were thought to doe too much, seeing they did more then themselves could be perswaded to doe. Therefore (as I haue said) let all such, as to whom God hath sealed vp their saluation by his spirit, by the which *he hath giuen them*. K


- A** *them an earnest of it*, be diligent to heare and marke the promises daily: so shall they waxe familiar, and well acquainted with the mind and purpoe of God, howsoever the prophane worldlings make them common things, and are soone wearie of hearing the. Let the weigh the also, and applie them to their owne soules daily by private meditation: let them learne of other the faithfull servants of God, how they doe most especially preserve their faith. And let them be thoroughly perswaded, that how crossely soever things come to passe, yet the Lord seeketh their good by them, and doth not delight in their sorrow and troubles: for if hee did, he could a thousand waies make a rid-dance of them, but sendeth them specially for their benefit and good; so
- B** shall they *grow rooted, and established in their faith*, as the graine of Mustard seede, which after rooting becommeth a stalke, and hath branches and boughes: and as that groweth, so shall sound peace and safetic, and strength against their corruptions, yea and these meanes whereby it is preserved, how wearisome soever they have been sometime, shall become easie and pleasant, and from time to time more and more, so that they may be assured that they have cause in all things to be thankfull. And that should be thought a rare and speciall benefit, if wee consider how many thousands have not an houre of this comfort through the yeere, no not through their whole life. And thus much to shew who is the Lords, and how the weake beleever is to be vphol-
- C** den: and how he differeth from him who is not, and what graces accompa-nie them who beleue, and how hee who hath faith should grow till hee be settled, and what ease and gaine is found thereby. And by that which hath been said in this treatise, it may bee gathered: that although this faith bee in substance one, and the same: yet that there are three degrees of it. The first is the weakest and least measure: when there is yet no assurance in the beleeu-er; and yet inseparable fruits, and infallible tokens of it: as I have set down. The second degree is, when some assurance is wrought in the beleever at sometime, but very weake: and is often to seeke and wanting, and recone-red againe by entring into due consideration of his estate, and of the truth
- D** of God, who hath promised it. The third is the highest degree of it, though more strong and better settled in some then in other: and this hath assurance accompanying it for the most part vsually, vnlesse the beleever doe quench the spirit in himselfe; or the Lord (to shew him that he standeth by grace) do leaue him to himselfe, for his owne glorie, and the better establishing of him afterwards.
- This I have said for their cause, who being tender and weake in faith, would desire some helpe herein: the larger handling of the helpes is to bee sought in the third part of this treatise, where the helps to preserve the whole heart, and consequently faith, and all godlines in the beleever, is set downe.*
- E** Now I thinke it convenient to leade forward this beleever to set this faith of his a worke by a godly life, and teach him what manner of course and estate that is: which is the second treatise of this booke.

*The longer we  
live, the better  
we should be.*

*Many have  
found small  
comfort through  
their life.*

2. Pet. 1. 1.

*The end of the first part of this Treatise.*



# THE SECOND TREATISE, SHEWING AT LARGE WHAT THE LIFE OF THE TRUE BELEEVEER IS, AND THE CON- uersation of such, as haue assured hope of saluation.

## CHAP. I.

*The summe and order of this second Treatise.*

James 2. 16.

1. Pet. 1. 5, 6, 7

*Diuers opinions  
about god-  
lines.*

Math. 23. 3.

Mark. 6. 10.

**H**itherto I haue shewed, who are they whom the Scrip-  
ture calleth beleeuers, and the sonnes, and daughters  
of the Lord Almighty. Now, it is necessarie, and fol-  
loweth in order, to shew what the life of the true be-  
leeuer is: and how he, who hath faith, must behaue  
himselfe throughout his whole conuersation: for as  
yet nothing hath been said of that. But that treatise,  
namely, what the life of the true beleeuer is, was refer-  
ued to this place, for auoiding confusion: and without it, a man could nei-  
ther well see the excellencie, and beautie of faith, *which without workes is dead:*  
neither could the beleeuer know how to occupie himselfe throughout his  
life, but must of necessitie be idle and vnprofitable: who yet must *ioyne with*  
*his faith, vertue, knowledge, temperance, patience, godlines, brotherly kindnes, and*  
*loue, &c.*

This (I say) is the argument and matter to be handled in this treatise. And  
seeing there is much difficultie about this point, as about the other, in the for-  
mer treatise, and seeing it is of greatest weight and moment of all other, ex-  
cept that: it must with like care be looked into and laid forth. For some  
thinke, that repentance and godlines, is nothing else, but griefe for some of-  
fence committed: and so *Iudas* might haue been godly. Some thinke, that to  
amend some thing which was amisse, is godlines, especially, if they also doe  
some good therewith, and so *Herod* that caused *Iohn* to be beheaded, might  
haue been godly: *For he reuerenced Iohn, and when he heard him, he did many*  
*things.* Some thinke, that if they haue been well moued at the hearing of the  
word of God, and doe bowe themselves before God, for the time, in out-  
ward signes of repentance only; that then they be godly in, deede: but so  
might *Ahab* haue been godly. Some, if they can shut vp all their vaine talke,  
bad



**A** bad dealings, foolish iestings, with such other merriments at their meetings, in this manner [Lord haue mercie vpon vs, we are all sinners] that then they haue repented: and so the common sort of wicked ones, may be said to repent and to be godly. And lastly, popish contrition, auricular confession, and satisfaction, is thought in poperie to be good repentance: which (as they vnderstand them) are as farre from it as any of the former. These are some few, of a great many opinions about this matter; all which are most dangerous and erroneous: It is therefore very necessarie, that we may vnderstand the will of God aright concerning this; and what to leane vnto, that we be not deceiued.

*It is necessarie to vnderstand wherein a godly life consisteth.*

**B** My purpose is therefore in this treatise, to set downe at large what a godly life is, and wherein it consisteth; that he who desireth it, may see, whether his course and behauiour be such or no: and the triall of this must be made of him, who hath tried himselfe by the former, that the one may be seene to goe with the other, and both together as twinnes; so that he who hath not both, may be truly said to haue neither. And in laying forth this matter, I will follow this method and order: to referre all that shall be spoken about it, to foure generall heads or parts. The first, that a godly life must of necessitie goe with the faith before spoken of: and that it is the foundation and ground thereof, whereby we receiue and giue credit, not only to the promise of our

*The necessarie connexion of this treatise with the former.*

*Faith and a godly life, are as twinnes, and goe together. The heads of this treatise are foure.*

**C** saluation; but also to all other promises of temporarie benefits appertaining to this life, and also to the whole word of God, with a mind to relie vpon it, and to be guided by it. This is the first head of this treatise. The second, that there must be a pure heart in him who must lead a godly life: a pure heart, I say, renewed and changed from that it was before, as *Ezekiel* speaketh, *I will take away your stonie or hard heart from you, and put a new heart in you*: This must of necessitie be in him who shall liue godly, and so consequently, that the whole man be changed. Thirdly, I will set downe the first part of a godly life; and shew that it is a renouncing and forsaking of all sinne, both inward and outward. And fourthly, I will adde the other part of godlines, declaring that

*Ezek. 36. 26.*

**D** it consisteth in a full purpose of the heart, and a true indeuour of life, to obey God in all things, euen vnto the end. By which also may be gathered a short description of this life of the beleuer; that it is such a conuersation, as being grounded on faith in a sanctified person, renounceth all euill, and practiseth good duties, though weakely, yet constantlie afterward. And to these foure shall be annexed reasons to perswade to a more cheerefull practising of this godly life (seeing the best need spurres) and the answering of obiections, which might with-hold and hinder from it. All which considered, it shall not be hard for him that will learne, to vnderstand plainely and cleerely, what the life of the beleuer is, and withall; whether he which professeth himselfe to haue true faith, be also in his life and conuersation reformed, and how he may be so. So that although there be many measures of grace, and some are in many degrees before other in this estate and condition of liuing godly: yet euery one in whom these things shall be found, may proue himselfe godly, howsoeuer he wanteth somewhat, which many others haue. And of the summe and order of this treatise in generall, thus much be said.

## CHAP. 2.

*That a godly life cannot be without vnfained faith; nor this faith without it: which is the first poynt in the first generall head to be handled.*



Hus, hauing shewed what the summe of this treatise is, and the order and parts of it, I will now proceede: and first, seeing I haue taken in hand to describe the life of the beleuer, and what the godly life is, which he must leade: I will indeuour my selfe to helpe and direct him herein; as God hath inabled me, that as in the former treatise he may proue and see himselfe to haue faith to be saued, so he may learne by this, to ioyne with his faith, godlines. G

James 2.18.

*Where true  
faith is not,  
there is no  
good life.  
Ephes. 2.3.*

Heb. 11.6.

*Gen. 6.5.  
No good thing  
in the vnbeleu-  
er that plea-  
seth God.  
Gen. 9.6.  
Prou. 26.9.  
Psalm. 50.16.  
Gen. 4.4.*

But before I lay forth this godly life at large, in this chapter, I will begin with the first point of the first generall part of this treatise, that is, that seeing godlines cannot be without iustifying faith, but springeth and ariseth from it, as the branch from the tree; for so Saint James faith, *Shew me thy faith by thy workes*: therefore where no true iustifying faith is, there can be no godly life. And so he, who is no true beleuer, cannot haue any sparkle of godlines in him; but is vterlie destitute, and void thereof, euen altogether vngodly, as the Apostle writeth: *We all had our conuersation sometime as other disobedient men, in the lustes of our flesh, doing those things which liked vs*: where we see, that this was the life of all, euen the best, to be strangers to the life of godlines, and the children of wrath, before they beleued, Ephes. 2.8. But least any through ignorance might say: though we did that which liked the lusts of our hearts, yet we did not onely so, nor all that we did, was not such, but some good we did amongst the euill which we committed, (and if it be so, they thinke that the one may answer for the other:) I further say to them, out of the place to Titus 1.15. *Vnto the pure, are all things pure; but vnto them that are defiled and vnbeleuing, is nothing pure; but euen their minds and consciences are defiled*: to the Hebrues, that *without faith, it is impossible to please God*, whatsoever things we doe, but all is abhominable, odious, and vile before him. For as is the fountaine, so are the riuers which runne from it; and as is the heart, and the cogitations of it, so are the actions which proceede from it: but the cogitations of the heart are alwaies, and onely euill. So that (to returne) in the vnbeleuer there is no good thing that pleaseth God: his best actions are turned into sinne: his praies, almes, reading, hearing, confessions, thankes-giuings, and whatsoever else, they are all abominable in him; and God will neuer be pleased with his workes and seruices, vntill the person, namely, euen he himselfe be accepted of him; and that is not till he beleue: as it is in the epistle to the Hebrues 10.38. *The iust shall liue by faith, but if any withdraw himselfe [that is, thorough vnbelieve] my soule shall haue no pleasure in him, saith the Lord*. I

And this is the worke which God requireth of him, aboue, and beyond all workes, that he beleue in his sonne, that he hath already wrought his happines: and therefore that he shall be saued by him onely. Now if a man, before K

- A** before he haue some sure tokens of Gods loue, and consequently some measure of true faith, cannot so much as enter into a godly life, nor haue any thing which he doth, approued of God (as we haue seene, and the Scriptures doe more fully proue): how dangerously then doe many thousands deceiue themselves? of which number, some are verely perswaded that they loue, feare, and serue God, not knowing what faith is: other thinke they haue repented truly, because they haue mourned and been sorrie for their sinne, by fits at some time; yet haue no faith, nor any constant desire of it: and others, because they doe many things in their owne nature good, imagine themselves to liue godly, when yet a man may doe many good actions, and for all that, they shall not be good to him, as long as faith the principall is wanting in him, as hath been said.

And if any count this doctrine hard, and say, that if this should be true, it were the next way to driue many to discomfort, yea and to desperation: let such know, that if any despaire because their wicked liues are condemned of God, the doctrine is not to bee blamed, but the persons themselves, who should rather repent; for the doctrine is the doctrine of the Scriptures: and all sound Diuines both old and new haue taught it. And if it be hard, *it is hard to the ignorant, vnstable, and obstinate*, who indeede can take little comfort by it, *but peruert all things to their owne destruction*: and although they despaire not, yet their case will be no better in the end then desperate, if they so abide. But the truth of God may not be buried for mens frowardnes, who can not away with it.

- C** But let this suffice to shew, that no man can leade a godly and Christian life, before he hath some measure of true faith, as it hath been set downe and described in the former treatise. And as I haue shewed, that no man liueth godly which beleeueth not: so it is on the contrarie, to be marked, that no man who beleueth, and nourisheth and preferueth his faith, can liue wickedly, nor fashion himself after men of the world, or returne to the offense, and vsauourie course, which he walked after before: but as he is new borne, so hee is a new creature, and (as hee doth except at the first beginning of his conuersion, or in vehemencie of temptation) knowing himselfe to be of the number that shall be saued, he honoreth him who will saue him: for his loue constraineth him so to doe. Which although it bee most true, and will be granted of the greater part: yet because many content themselves to affirme it onely, and other in a generall manner doe coldly goe about it, I meane to honour God and shew forth the fruits of faith (which they think they haue) as though any little would serue, I thinke it very meete to set downe some speciall proofes of it, that cannot be excepted against.

- E** And first, by that place to *Titus: The grace of God, that hath appeared, teacheth vs to denie vngodlines and worldly lusts: and to liue holily, righteously, and soberly in this present life*; he saith plainly, if we be once enlightened by that diuine grace and gift of the Gospell to see our selues partakers of saluation: we are by the same knowledge, taught (and so learne it) to renounce our old conuersation. So that euen as a scholler plainly taught by his master, becommeth skillfull in those points wherein he was instructed: so is a man taught, to see God worthie all honour, and to giue it him, by *casting away the workes of darknes*, when



76 *Vnfained faith and a godly life, inseparable companions.*

he seeth that he hath brought him out of most wofull bondage, *into the glorious libertie of Gods children.* And is it any meruaile? For what will we not be readie to doe, for such a one as hath but once saued our liues from death? How much more doe all they which know that they are discharged for euer from fearefull damnation, see infinite causes why they should chaunge their wicked liues (which so much displeased God) and are also readie to doe the same? Be not therefore deceiued, *God is not mocked* by them, who professie they looke to be saued, and *doe not bring forth fruite worthe amendment.* F

*Faith is not content with a wandering desire of goodlines.*

It is not a bare wandering desire to please God, which this pretious faith, and assurance of saluation worketh: but it frameth also the man vnto it, and teacheth him in some true and acceptable measure to goe about it. The tidings of this treasure appeared so glorious to *Agrippa*, being a King, and therefore acquainted with earthly felicitie; and a Heathen, and therefore vnfit to see very easily into spirituall things: yet this appeared so glorious tidings to him, when he heard it by *Paul*, not preaching in the pulpit, but standing a prisoner at the barre, that it caused him at the first to say: *T thou hast almost perswaded me to become a Christian.* And therefore he, who hath not onely heard a sound of this heavenly newes with his eares (which yet did weigh equally against a Princes kingdome in a Heathen mans iudgement) but hath beleeued it to bee his owne, and that for euer: doe we thinke, that any thing will be thought too deare for him, who hath freely giuen it him? And therefore when I see one cursed man raile against the doctrine of Gods word, and his faithfull seruants: another to loue the Christian life, but from teeth outward, and diuers men diuersly bewitched; but all of them *to loue darknes more then light, because their deedes are euill,* *Ioh. 3.19.* I meruaile not at it: they do after their nature and kind. As they are not obedient to the will of God, so neither indeed can they be; who yet for all this, know not any cause why they should accuse themselues: but if they might see what kindnes God offereth them, euen to bee made happie, and might beleue the same, ye should see them changed, as sensible as euer was *Saul*, of a persecutor to become a preacher; so they of oppressors, mercifull persons, and restorers of that which was ill gotten; and of prophane, holy: and so to bee conuerted, as that wee might say of them, compared to the best seruants of God, *the lambe and the lion doe eate together.* G

*1. Cor. 5.*

*Act. 26. 28.*

*Gospel despised, because it is not knowne.*

But to let these goe, as too grosse, I would wish such to weigh these Scriptures aright; who will take no nay but that they belong to Gods election, *when yet their goodnes is as the morning dew, soone vanishing and blowne away; or as a cake halfe baken.* Let them see how well this becommeth them, to bee sometime forward, sometime backward: in some things, zealous, and yeelding to the will of God: in other some, sinning against their owne knowledge: and when they be straying from dutie, to make no haste to it againe; neither to see that any thing is amisse in them: nay to be put in minde, and reprobued, though neuer so iustly, and kindly, they cannot beare it. It must in no waies bee denied them, that they beleue, and are sure to be saued: but where is the spirit which *S. Paul* speaketh of, in those which know themselues faued: which, as an husband, ruleth and beareth sway, which commaundeth holy and heauenly motions and affections into the heart, not suffering poysoned, H

*Many would be thought beleeuers, who be liue not a godly life.*

*Hol. 7. 8.*

*Rom. 7. 4.*

- A** sioned, and earthly corruptions to defile the same? where is that authoritie and gouernment ouer the members of the minde and bodie, as ouer a wife, that they may bee well ordred? where are the traines and companies of all sorts of good fruites, as their children? and comely ornaments also, & beautifull to adorne and set out their liues? when a professor of the Gospell shall not be able to denie, that his heart is corrupt, by fretting, raging, and vnquietnes for euery small trifle, and yet not once trembling for it, nor saying, what haue I done? or els loose, vaine, and foolish by other occasions, and all this without repentance. Where is his testimonie, that his heart is a *good treasure*, and nurserie of good things? when his tongue shall be walking, not onely **B** vnnecessarily, and idly, but in vnflauourie and offensiue speech, in *foolish iefling*, taunting, railing, mocking, lying, swearing, slandering, curlish and churlish speaking; how are the powers and members of the bodie in subiection, as a wife vnto the power of Christ, which ruleth as an husband, in the heart of Gods beloued ones? where is those mens religion, which *S. James* boldly *Iam. 1. 26.* faith is none, *where the tongue is thus ungouerned*, what shew soeuer be made thereof?

And so I might goe forward to conuince many of our countrymen, who haue often heard me, and other of Gods Ministers vrging them after the same manner, in our Sermons: and doe know, I tell them the truth, that such things are in them indeed, who yet seeme to be religious. I haue said it oft, and now say it with griefe, that all these, who haue such things raining in them, are not onely their owne enemies, but also to our preaching of the Gospell of Christ: neither is *their reioycing good*, who glorie in their faith and hope, when yet they are thus earthly and carnally minded.

They must know it (howsoeuer they belecue) that God hath ioyned with *faith, vertue, and godlines, patience, temperance*; and that who so belecueth, is thereby turned from his old conuerfation. For mine owne part, I haue long *Too hastie repentance seldom found.* misliked this haste, and sudden shewes of great repentance in men, who in their first acquaintance with the word preached to them, haue not only pro-

- D** fessed that they haue repented (when besides some gripes of grief, they haue not knowne what repentance meaneth) but they haue thought themselues able almost on the sudden to censure, yea to condemne other, and teach them; and so although with boldnes enough ioyned with as much ignorance, they haue taken in hand to doe. I speake not of such as are humbled in their hearts for their sinne, who desire nothing more then to be set at libertie from the feare which oppresseth them, learning daily to belecue, and to be grounded therein; who dare no otherwise belecue their sinnes forgien them, then they walke humbly before God and men: but of such as passe from sorrow for sin without faith, to newnes of life, as they imagine, which *Note: Change of life without faith, vaine.* **E** was neuer, nor euer shall be attained; leauing the learning of faith, and assurance of Gods fauour, which is the beginning, and worker of all new life; as a thing soone gotten: and therefore it is so sleightly laboured for of them, and so to seeke with the, for want of thorough prouing whether they haue it or no, that many are driuen againe to seeke for it, many yeeres after, they thought they had been sure of it, yea and (that which is more to be lamented) many of them neuer attaine vnto it at all. It standeth with no sound reason,

A simile.

son, that young beginners in learning of any trade, should by and by, become occupiers, and setters vp; or that they should rule well, who haue neuer learned to obey: so it standeth not with religion, that they should count themselves good Christians; or that they should be so indeede, who haue not tasted of Christ, and the benefit thereof; *neither learned him, as the truth is in him, that is, to put off the old man with his affections and lusts, and to put on the new*: and who haue not felt him so good and bountifull to them, that for his sake they be readie to doe any thing.

It is vaine to  
thinke we haue  
faith without a  
new life.

1. Pet. 3. 4.

Hos. 14. 6.

Rom. 6. 17.

This I haue spoken by occasion of the matter in hand; namely, that faith bringeth alwaies with it new life; in so much, that when it is ouermatched with the fleshly corruption, yet it raiseth fighings and struiings in the heart till it be subdued, that I might at least preuaile with some of my brethren, that they please not themselves in thinking they haue faith, when their liues are filled, not only with many offensue actions; but also with custome and commons in the same: whereas he which is honored with the title of Gods seruant, must be known by the liuerie of vn corrupt life, and proue by his fauour and smell of good conuersation, that he came from God, and is not of the earth, that so he may shew himselfe to be a man of God indeed: his rootes must be fastened as the trees of Lebanon: he must flourish as the Lillie, and finde the graces of God as dew to quicken them. For of this be we sure, that whatsoeuer men alleage, why their liues cannot beare the mould and print of sound doctrine, and yet they will needes goe for the approoued seruants of God; it is a strong delusion which perswadeth them so.

Luk. 1. 75.

Math. 11. 29.

Tk. 3. 8.

Ephes. 4. 22.

And therefore seeing the Scripture doth (as I haue said) so fully, and so often set downe this truth vnto vs, that such as haue obtained mercy of God, are taught and guided by him: ought not men to settle themselves to another course, then in times past they walked in, being now deliuered from so great bondage? For to that end, as they haue heard, they were deliuered. Wherefore, if any be assured of saluation, let them either willingly be subject to the Lords yoke, I meane his commandements, and commit their whole life to him to be gouerned, and be diligent to doe good workes; or else let them hold their peace: for they are nothing lesse, as in time it shall appeare, and hath done already in many such as they are, to their cost: and be they well assured, that God will not be slacke to reuenge such boldnes. But I will shut vp this matter in one sentence. Saint Paul to the Ephesians most liuely describeth this life, which is to be led of them which are sure of Gods fauour: saying, *Put off, or lay aside, as concerning your conuersation past, that old man, that is, that corrupt nature*; and so the powers of your mind and bodie, which were infected with deceiueable lusts: *and be renued in the spirit of your mindes*, (euen where the force of reason should be greatest) that so you may put on the new man which is to be sanctified, that the powers of your bodies and mindes may be renued, and changed also: so shall ye be framed, to bring forth righteousnesse, and true holinesse, wherein ye shall carrie some resemblance of God.



A

CHAP. 3.

*That for the leading of a godly life, is required faith in the temporall promises of God, and hartie assent and credit to the commaundements also, and threatnings in the word of God, as well as faith to be saved.*

B



Ow I haue shewed, that true iustifying faith and a godly life, must of necessitie goe together, and that the one cannot be without the other: I will goe to the second point in this first generall head or part; and proue that it is necessarie to the leading of a godly life, to belecue and giue credit to the whole doctrine of the word of God, to be led and guided thereby, as well as to haue faith in the promises of saluation, and forgiveness of sinnes. This I say therefore, that he which beleueeth in Christ to saluation, must not stay himselfe and rest therein only, *as though he were giuen vnto vs of his father to be our righteousness only,* and to make for vs a way to eternall life: but to be *our wisdom* also, to make vs wise; *our sanctification*, to make vs holy, and *also our redemption and deliuerance*, to ridde vs in his good time, from all calamities and miseries, which here befall vs. This, he that truly beleueeth, must be perswaded of: and that all the *promises of this life, and of the life to come*, which serue to confirme him in obedience (whether the great and principall, as of the graces of the spirit; or the smaller, as of bodily safety and preseruacion from dangers, so farre as they shall be good for him) doe belong vnto him.

*The beleuer must beleue other promises beside that of saluation.*  
1. Cor. 1. 30.

1. Tim. 4. 8.

And beside both these, he must beleue, that both all the commaundements which teach obedience; and the threatnings, because they restraîne the contrarie, are set downe for him particularlie, as well as for any other, to binde his conscience thereunto: these also, I say, must he beleue, according to that of Saint Paul: *Whatsoeuer things are written aforetime* (as either promises, threats or commaundements) *they are written for our learning, that we through patience and comfort of the Scriptures, might haue hope.* So that he is bound to depend vpon this word of God, written in the canonicall Scriptures, and to build his faith thereon (in such wise, that he dares ieopard his soule vpon the truth and doctrine of them) euen as he is to looke for saluation, only by our Lord Iesus Christ: euer counting that for sinne, which shall be found to iarre or iangle with the same, either in his heart or life.

*Also the threats and commaundements.*

Rom. 15. 4.

But though all, who haue hope to be saued, should doe this, yet it is manifest, they doe not. They make not conscience of many sinnes: they looke not to many promises; they feare not many threats: all which doe much testifie against them, that they be not so well fenced, as they might be: and by meanes hereof, they holde euen the promise of saluation it selfe more weakely. And this commeth to passe the more commonly, that they be no better stablished and rooted in the truth to beleue it, because these things (as they be worthiest and most excellent) so they be not plainly, soundly, and thoroughly beaten into the people, and that againe and againe, till they

*The beleuers doe not thus.*  
1. Cor. 3. 1.

*The cause why.*

*A second.*

that are willing, haue them for their owne. And another cause is, for that the people, who haue some taste of this doctrine, namely, how they should ioyne good life with their faith, take not paine, when they haue been well taught them, to call them to minde and digest them: onely they haue pieces and fragments of many good points, but rarely it shall be found, that one Christian among many groweth to see this, which I now speake of, by teaching; much lesse hath it in vse and practise for his owne: that is, to giue credit to one part of the word as well as to another; and not euery one to take that which liketh him.

*Want of this  
faith worketh  
much inconue-  
nience.*

And therefore when they haue some work of true faith in them, yet they see not how to set vpon repentance, and a godly life: how to begin, and how to proceede therein, but are off, and on, now forward, then backward, and scarcely at any time settled and staied: the which although it be so, in great part through their owne weaknes, yet is it also in respect of their ignorance: I speake of the better sort of people, and such as *haue received the first fruites of the spirit*. Whereas, if they were perswaded that they ought to make conscience of all sound doctrine that they heare, and to giue assent to euery part of the word of God, and submit themselues thereto, promises, threats and commandements; they should hold more firmly the perswasion of their saluation, and also be better prepared how to flie euill, and how to doe dutie, and how to trust God in all kindes of his promises. Therefore it is said to the Hebrues: *To vs was the Gospell preached as also vnto them: but the word that they heard, profited not them, because it was not mixed with faith in those that heard it. Againe, Without faith, it is impossible to please God.* With the which agreeth that which is written by S. Paul to the Romanes: *Whatsoeuer is not of faith, is sinne*: that is, whatsoever we doe, not being perswaded in our consciences, that we please God in doing of it, we sinne against him. Now then, when our iudgements be not settled in this doctrine and truth, and consequently, we follow no such rule in our actions, must wee not needes wander vp and downe the more vnprofitably and heauily; or, when we be at the best, must we not needes be doubtfull and vncertaine, whether wee please God or no? whereas our chiefe care should be, least we doe any thing which might craze or cracke our faith: especially, when it is tender and weake, and like *the bruised reede*, which is easily broken.

*The beleuer  
must beleene  
that he shall be  
sanctified.*

Therefore if any beleue to be saued, let them beleue also that they shall be sanctified (for with one and the same faith we beleue both) and that they shall receiue grace from God to bring forth fruites of amendment of life, and that they shall be made able by him through the hearing of the holie Scriptures, to cast off their old conuersation. This faith much auaileth to the furthering of the deare children of God in a godly course, euen at their first comming vnto God, as it doth alwaies after, to liue by it. And although God by the *holy spirit* regenerateth them, by the which he assureth them of their adoption: yet is it wrought in them much more hardly, and in greater feare, when they doe not first know and be perswaded in their iudgements, that it shall be so. And though it can be but weake in any, at their first conuersion to God, yet shall they sooner wade through their doubts, and grow out of their feare, if they haue this faith as a foundation to vphold them, and incourage them

*And particular  
promises of be-  
nefits and deli-  
uerance.*

- A them to goe about it : But otherwise, they shall faint and feare oft times, and be without hope (nothing is more cleere then this, if we obserue it in weake christians.) And thus must they be perswaded also concerning all blessing, good successe, deliuerance out of troubles, or patience and meekenes to beare them, as well as to beleue the forgiuenes of sinnes : and finally, whatsoeuer God saith in his word, either the forbidding of any sinne, or the requiring of any dutie, they are bound to beleue it as the truth of God, to depend vpon it, and to be built vpon it : and to trust him vpon his bare word, and to suffer themselves to be led by it (and that because it is his word) hauing in them alwaies a settled purpose to doe so : and this is called by the Apostle, *the obedience of faith*. For they must be resolu'd of this, that to whom God giues Christ, to them also he giues all things needfull for this life, and the life to come, in and by Christ.

*And precepts  
and threats,  
euen the word  
is selfe.*  
Rom. 1. 5.

- And thus *Noah* did not only beleue that *he was made heire of righteousness*, but also, that he and certaine of his household should be saued in the flood : and *Abraham* likewise beleueed not only, that he was iustified, but also went to a place which he knew not, only seeing God commaunded ; and abode in the land of promise, as in a strange countrey ; and beleueed, that he should haue a sonne in his olde age. And they who beleueed among the Israelites in the Sauour which was to come, of whom *Moses*, though darkely, had taught before : the same beleueed other promises, as that the walles of *Iericho* should fall downe, after they had bin compassed about seven daies. Many other such examples, who shewed themselves not only to beleue the promise of forgiuenes of sinnes, and of eternall life, but also other temporall promises ; yea and precepts also and threats, which God had set downe in his word, very profitable for vs, to this purpose : many such (I say) both thoroughout the Scriptures ; and namely, in that eleuenth chapter to the Hebrues, are set downe vnto vs. And this generall faith, (so called, for that it giueth assent and credit to the word of God, in the elect, as well to one part as to another, with an honest heart ready to obey it) euen this faith (I say) must be planted in them, as well as faith to be saued, because by it, as well as by this, Gods people must liue afterwards, and be vpholden.

*Examples of  
such as did so.*  
Hebr. 11. 8.

John. 5. 46.  
Ioh. 6. 10.

- And this doctrine, because it is occupied about the promises of this life, and the commandements of God, which are to guide vs to full sanctification here, I did not therefore ioine it with my discourse of faith in the former treatise ; but referred it to this place as the fittest, where I teach how to liue godly : to the attaining whereof, the beleeuing, that I haue spoken of, is a speciall helpe and furtherance. And so I wish the christian reader to marke well that which I say about this matter : for it is one of the hardest points in all christianitie to practise, and one of the darkest to conceiue and see into, and to be rightly perswaded of, and settled in : and a point in deed lesse stoo'd vpon and taught and made cleere by Preachers themselves, in their Sermons and Catechizings, and yet our liuing by faith, throughout our whole life, which is the fruit of it, is as plainly taught and brought to light in the Scriptures, as any need to desire it : and namely in those places to the Hebrues and the Galathians : one, *The iust shall liue by faith* : the other, *I liue no longer, but Christ in me, and the life that I leade is by faith in the sonne of God*. As if they both should

Hebr. 10. 38.  
Gal. 2. 19.



*What is required to the leading of a godly life.*

should say; Christ by his spirit doth draw his faithfull ones to be led and guided by the word of truth which he hath set downe to them: and they desire no other life, then that which there they are moued and perswaded vnto, whether we meane the commaundements or promises.

*This kinde of faith not oft beat vpon by teachers.*

*The lesse conceived, and in use with the better kind of hearers.*

*Luk. 1. 28.*

*Obiection.*

*Rom. 7. 18. Answer.*

*Philip. 4. 13.*

I said that this beleeuing which I speake of, is not much laide open in publike teaching, but only this (which is the effect of it) that we ought to be obedient to the word of God: and therefore it is, that the forwarder sort of good hearers (except some few, who haue been throughly made acquainted with it, and exercised in it by long experience) doe little see into it: namely, that they may vndoubtedly be perswaded, that God will make them able to obey his will, as they are fit to reach vnto it: and that he hath promised, if they once come to know that they are beloued of him, that he will afterwards be with them (to quicken their will, and draw their affections, and strengthen them to doe their duties:) as it was said by the Angell to *Mary, Haile, thou that art freely beloued, the Lord is with thee.* Many of Gods deare children, when they are somewhat staied about the assurance of their saluation, after that they haue been long labouring about it, and then come to heare that they must leade new liues, many of them (I say) are willing to goe about it: but they are much discouraged, because they see not how they shall be able. And least any should object, that *Paul* himselfe was so troubled, who said, *To will, is present with me; but I finde no meanes to performe that which is good:* I answered, he complained not of that which I doe; that is, that he had no hope in God, nor no promise of strength from him to performe: for he said the contrarie in sundry places. *I am able to doe all things through the helpe of Christ which strengtheneth me.* And againe, *I liue no longer, but Christ in me:* but he complained, that for all the hope of helpe that he had, yet the rebellion of his flesh, and nature that was vnreformed, did mightily resist him. And this hindrance he had, and we all shall haue while we liue. But what is that to this, that besides this rebellion of the old man, they haue this also to hinder them: that they cannot tell, whether they shall haue strength to make them able, or no: nor whether God haue giuen them any promise, that their burthen shall be made light: and that Christ himselfe will beare the greatest part of it for them, that so it may be made easie?

*Exod. 5. 11.*

*What causeth tedious troubles to many christians.*

*The testimonie of good christians.*

This it is, that killeth the heart of right good christians, when they are ignorant of it, and when they be not well grounded in it, and throughly perswaded of it, that God will make them able and fit for so great a worke, as the leading of a godly life is: euen like the burthen of the Israelites, who were *in-joynd their taskes of bricke that they had made in times past,* (which worke was hard enough) *and yet themselves to seeke and provide their strawe.* This, I am sure, hath troubled many, who yet were willing and readie to doe any duties required of them, and hath been the cause why they haue gone about the seuerall actions of their life, the bearing of their trouble, and the offering vp of their prayers, the more deadly and vncheerefullie; and therefore the more aukely and wearisomely.

And for the benefit of many good soules, I will say that which hath been acknowledged vnto me, by fundrie well approued christians, when I haue in conference set downe plainelie to them the point which now I write of: namely,

- A** namely, how necessarie it is to beleue in generall, whatsoeuer other promises or precepts in the word of God, as well as the promises of saluation by Christ. Oh, haue many said, if wee could haue holpe vp our selues, out of distrust, feare, and vncomfortable dumpes, by applying the promises of God concerning grace necessarie for vs, outward deliuerance from daungers, and good successe in our lawfull dealings of this life; wee might with much ease and peace haue staied vp our selues, when for want therof, we were fore plunged, and almost fainted: and with halfe the toyle which wee vsed for it, wee might haue vpholden our selues in hope & with comfort. For many houres, yea and sometime daies, wee haue beate our braines and reasoned to and fro with heauie hearts, how to wade thorough some afflictions, and how to bee contented with some accidents which were like to fal out and come to passe: and this we did, because we missed of the right way of trusting to Gods providence, that he would turne all to the best: without which resolution, who can quietly rest in any vncertainties here below? So effectually and good a meane it is, to be led by faith, and to haue it as a daily companion with vs. By which wee hauing perswasion of the greatest benefit of all other, namely Christ: we might the more easily haue assured our selues (we see now) of any smaller, whether any trouble, to haue a good issue out of it, or any good thing (as it should haue been expedient for vs) to inioy it. And wee may say
- C** truly, wee know nothing to haue been the cause of so much and so long vnprofitablenes and heauines these many yeeres, as this: that we haue not been rooted and grounded in faith, as we haue had a care to please God. For wee being subtilly vndermined by Sathan to hold in this error of vnbeleefe (although wee see manifestly that the seede of faith was in vs) it was the cause why in all other good things we went forward the more sleightly. So that we see great cause to season our hearts with beleeuing throughout our whole life, whatsoeuer labour it cost vs. To this purpose was the speech of those Christians.

- And to goe forward, who doth not know, that when some certaintie of
- D** saluation is attained of men, yet for all that, in as much as it is but weake, that they haue many heart griefes for this, that they see they haue a long wearisome pilgrimage to goe thorough; and little knowledge and perswasion of any great guiding of them through all the feares and difficulties of it? Pitie therefore the distressed estate of Gods poore people, ye shepheards of his flocke. Although this is but one point of many which ye are to teach them:

*An exhortation to the Ministers.*

- and arme your selues with that minde, which was in the Apostle: who saw it
- 1. Pet. 1. 13.*
- meete as long as he should abide in this tabernacle, so put the people in mind of all things necessarie to saluation from day to day, though they knew and were stablished in them.*
- And let me with your patience, say one thing more to you, which if ye will be aduised by me, will be much to your owne benefit, and of those that heare you. Abooue all things, seeke to haue that your owne and effectually wrought in your selues, which you teach the people (for you know that the Phisitions who practise by experience, are best able to deale with their patients). Especially in this matter of faith, labour to be more exercised: how you haue vse of it, in beleeuing for your owne parts, either precepts or promises, and content not your selues with bare knowledge of the truth. And so doing, ye shall
- make

*What is required to the leading of a godly life.*

Math. 11.

make good gaine of that which you shall teach, if your hearers should not: and yet such teaching, while ye bee sure that it hath done your selues much good, shall set such an edge on your doctrine by your more liuely, cheereful, and powerfull deliuering of it, that it shall farre more easily procure an appetite in the people to receiue it, as they did in *John Baptists* time with greedines, and as it were *with violence*, and so, that if they be not brought to the true practise of Christianitie by it, they will not bee brought to it by any other teaching.

Ioh. 10. 4.

And this I wish, that ye be not of the minde that some haue been of (for it is no opinion fit for the Minister of God) that is to say, that they thinke, though some preach by experience, yet no man is bound to do so: as though it were in mens choice to doe which they list, when wee know, that *the good shepheard doth go before the sheepe, and they follow him*: And if he goe before them in example of good life, then he cannot chuse but teach them by experience, that which he himselfe doth practise in his good example. And so, hee that shall thinke that he is not bound to teach by experience, as well as by the letter, concludeth that hee is not bound to bee a good man himselfe, who teacheth.

Let faith and godlines be oft taught.

Phil. 3. 1.

Now I haue said what I purposed, I will goe forward: In teaching, labour much in this manner, which I haue mentioned, to beate into the people, (with making it plaine to them, how they may be assured of their saluation, as I haue taught in the first treatise) beate in (I say) this doctrine of beleeuing, that God will minister all helpe to inable them to liue godly. For in both points (if view might be taken throughout this dominion) it should be found that the people are ignorant and to seeke, both how to come to the assurance of saluation, and also how they should be rightly taught to leade a godlie and a Christian life. And how commeth this to passe, but because men teach not oft (of which all may see what neede there is) or els they doe not in commiseration of the peoples weak capacitie and memorie, beate vpon these things among all other againe and againe. So *S. Paul* hath left behind him his practise for our instruction, saying: *It grieueth me not to write* (when hee cannot come to preach them) *the same things to you, and for you, it is a sure thing*. And we should know, that it is no shame to preach the same things oft, yea in our owne congregation; but meete and fit (especially if they bee these speciall matters) vnlesse we contend for the vaine praise of men, and will shew out pride by seeking after nouelty, rather then our desire of the peoples edifying. Yet I nourish not barbarousnes, nor the vttering vnseasonably and vnauourably either of the same words and sentences, or in bolome Sermons, the same things: but in *the euidence of the spirit*, and in renewing our labour and paine, euen about the same doctrine which we taught before, it shalbe so farre from being wearisome and tedious, that the best hearers shall affirme that they cannot heare them too oft, but desire with all their hearts to heare them againe.

Act. 13. 42.

And because I am by fit occasion come to vtter this, I will adde one thing which ought worthily to preuaile much both with Preacher & people: And that is this: that in this long and gracious time of peace and libertie, of free preaching the Gospell, he is a rare priuate man (that I goe no further) who is able,



- A** ble, plainly and soundly to set downe, how a sinner may know himselfe to be in the state of saluation, and assured that he is the child of God; and when he is so, how hee should bring forth the fruites of repentance, and leade a godly and Christian life. I know it is the holie Ghost, who alone can worke this in mens hearts, but I speake of the expressing and setting down the same. And though I doubt not but that some conceiue it, yet if they did that well, they could in some sort vtter it also: as wee are commaunded *to take vnto vs words to expresse that which we conceiue*; as well as to haue matter in our minds. Hof. 14.2.
- B** And although the knowledge of this in generall, doe bring men in liking with it: yet who seeth not, that the particular vnfoldings hereof, by fit coherences knitting one point with another, is the way to make it vnderstood and conceiued aright? By the which the hearer is farre more easily brought to haue the effectuall worke thereof in him.

And thus to returne againe to that from whence I digressed not vnneccessarily, and so to draw to an end about it: Although people profit thus far that they get some true taste of saluation by preaching; yet they shall very much stagger and goe backe, and coldly set vpon the practise of godlines, if they be not well grounded in beleeuing, that God will build them vp more strongly from day to day, and *perfect the good worke in them which he hath begun, euen to full sanctification in the feare of God.* If a chiefe and maine post in a building

- C** be wanting, will not the whole house bee soone shaken? so if a Christian, who must reforme his life, goe about it, not beleeuing that God will make him able; he may be sure he shal want a maine helpe hereto, euen that which will goe nigh to pull downe all that is set vp. For if he haue not faith, to beleue that God will strengthen him; what strength hath hee but his owne? which is as fit for such a worke to bring it to passe, as a child is to build a great Castle by his skill. But if he be well settled in this confidence (his heart also being purified and chaunged; which (as we shall heare afterwards) is necessarily required; he shall goe about it with cheerefulnes and readines; he shall be encouraged to pray as his necessities shall giue cause; hee shall be kept from
- D** fainting and dismaiednes, when his strength is not very great, and rise vp againe when he is fallen: all which shall be great meanes in such a case to vphold him, and set him forward to depend vpon God, without any great vnsetting of him (and yet shall he not for all this, be without sense and feeling of his infirmities:) which another as willing to obey God as he, shall neuer be able to doe; but euery while cast downe and dismaied, vntill hee get the same furniture. And this must here be marked, that there shall be the better proceeding herein, of euery weake Christian, as his knowledge shall be greater in the word of God: which before grace came (as fire to the stubble to kindle and set it a worke to burne) although it were idle and vnprofitable in him, and lay voide, and vnoccupied, as timber lieth by, till the building goe forward: yet it shall then helpe much to the leauing of euill, and the doing of good, especially after experience in time, shall be ioyned to both. And when all these meete together in an vpriht hearted Christian, how weake foeuer, if he acquaint himselfe familiarly with the promises of eternall life, and treasure vp in a good conscience the certaintie of the forgiuenes of sins from day to day: then this is he who hath laid a strong foundation of a god-

86 *Of the heart, and how it should be clenſed and changed.*

Math. 7. 25.

lie life, vpon which it ſhall be no hard matter to ſet the building of his life ſu- F  
table and proportionable afterwards : ſo that, although *the raine fall, and the*  
*ſtouds come, and the winde blow, and beate vpon that houſe, yet it ſhall not fall, for it is*  
*buildd on a rocke.* But he who laieth not this foundation, but buildeth on the  
ſand, ſhall ſoone his building turned ouer. And thus the caſe ſtandeth with  
many in theſe daies, who therefore are caſt downe oft times from their good  
beginnings, becauſe they had not ſkill to make them more ſubſtantiall and  
ſure. And I feare not to affirme (the Lord witneſſing to that which I ſay) that  
the offeſiue liues of many, with many ſtartings aſide from the good way  
which they haue entred into, and the crooked and halting ſteppes that they  
make groſſely in the ſight of men, who yet durſt not ſometime before quench G  
the ſpirit in themſelues, nor hurt their tender conſciences ſecretly in the ſight  
of God : theſe (I ſay) are chiefly from hence, that they laid not the founda-  
tion aright, nor made not their firſt entrance into a Chriſtian life, ſound and  
ſure. Among other things, they haue failed for the moſt part in this, of which  
I doe moſt ſpecially ſpeake in this place, that they haue not been buildd vp  
in this faith and perſwaſion, that God will further their weake beginnings,  
and fortifie their hearts againſt the ſtumbling blockes and diſcouragements,  
which ſhall ſtand vp in their way. I haue now onely ſhewed that this faith  
ſhould bee in a Chriſtian, when hee firſt ſetteth on a godly life : but how it  
ſhould accompanie him after throughout his life, that ſo he may liue by it, H  
being the ſame to the whole life that the eye is to the bodie, I ſhall in place  
fit for it, if God will, declare and ſhew ſo farre as ſhall be expedient.

CHAP. 4.

*Of the heart, and how it ſhould be clenſed and changed, and ſo the whole  
man which is true ſanctification, tending to repen-  
tance and a godly life.*



And now that I haue ſhewed, that the godlines commeth I  
from faith which iuſtifieth, and that the one cannot bee  
without the other, and that with the ſame faith wee muſt  
beleuee all other his promiſes alſo, made to his children;  
and all doctrine that doth inſtruct vs to obedience: I will  
goe forward. Now therefore, to the end, the beautie of the  
godly life may bee ſcene in ſome ſort, and that the beleueer may bee able to  
practiſe it, and know that hee doth ſo: I will, as I propounded, ſpeake of the  
heart: which is the ſecond generall head in this treatiſe, and the next to bee  
handled, according to the diuiſion made in the firſt chapter. And thus I will  
ſpeake of it: firſt ſhewing, that it muſt be renewed and chaunged, and then (in K  
place ſit) that it muſt be kept ſo afterwards: for both are neceſſarie to the be-  
leueer. And when he is reſolued to be guided by Gods word in all things, as  
he hath been taught before, and ſo to liue by faith, and then hath an heart ſit  
to yeeld it ſelfe to do ſo: who doth not ſee, that the worke is in good for-  
wardnes (to liue godlie) and (as wee ſay) by ſuch a good entrance and begin-  
ning, halfe at an end?

Here

- A** Heretherefore vnderſtand and know, that the heart which is the fountaine from whence the praſtiſe of godlines muſt growe and come, ought to be purged and clenſed: and conſequently, the bodie it ſelfe, ought to be firſt made a fit inſtrument for the ſame (to the accompliſhing of that which is good, and to the well ordering of the life) in which two, conſiſteth the ſanctification of the whole man: We muſt thus be changed before we can will well, or liue well: euen as a filthie and vnſauorie veſſell muſt be well and thoroughly ſeaſoned, before it can be put to uſe and occupied: and we muſt hate ſinne with a deadly hatred, and haue the power of it abated in vs, and loue goodneſſe and rightcouſneſſe, and be reneued in them before we can
- B** bring forth fruites of repentance and amendment of life. But to the end we may ſee it more neceſſarie, that this change and ſanctification of the heart ſhould be wrought, and alſo what an excellent grace and gift of God it is, it ſhall be meete to lay forth the nature and diſpoſition of the heart: what it is ſince the fall of our firſt parents in it ſelfe, and of it ſelfe, before there be any worke of grace in it, and before the moſt exquisite cunning and workmanſhip of the holy Ghoſt in reforming and reneuing thereof, be ſhewed vpon it. And when we haue ſeene into it, know we that as is the heart; ſo is the life, both before the clenſing and change of it, and after. And according to the prouerbe, *like tree, like fruit*: for a good man, out of the good treaſurie of his heart, bringeth forth good things: and the wicked man out of the ill treaſurie of his heart, bringeth forth euill things. This heart of man therefore muſt be good, and holy, and pure: it muſt be brought to yeeld, and ſubmit it ſelfe willinglie to better inſtruction, then naturallie it hath been acquainted with, that ſo it may bring forth fruit of amendment of life, and be readilie diſpoſed vnto euery good worke.

- But (as I ſayd) that men may not deceiue themſelues, who for the moſt part being ignorant about the heart, and the nature and properties of it, doe thinke that they may liue godlie, whatſoeuer corruption doth infect the heart, it ſhall be requiſite to know it better, and how all godlineſſe is but fantaſie or hypocrifiſe, vntill the heart be reformed and changed. We muſt haue it clenſed and well ſeaſoned, and afterwards kept ſo, that it may be no longer an enimie to vs, or an hinderer of vs, in any of our good actions: but contrarily, that by the helpe of it, we may daillie goe forward in well doing; at leaſt by ſtriuing, or after a repulſe, to returne againe. For this we are to know, that the heart of man before it be emptied, is a dungeon of iniquitie: before it be inlightened, a denne of darkenes, before it be clenſed, a puddle of filthineſſe: and that which Saint James ſpeaketh of the tongue, may much more be ſaid of the heart, *that before it be tamed, it is an vnruly euill*.

- If then ſuch an heart be the guide of our life, how monſtrous, and loathſome muſt that life needes be? Hereby therefore it is cleere, that the heart muſt be purged of this corruption, as I haue ſaid: it muſt be changed from this nature and cuſtome, that when any departing from ſinne ſhould be, or any dutie to God offered, this may not be a pulbacke, and hinderer, but ready to giue conſent thereunto; and a furtherer thereof, in ſubduing the corruption of the ſame, from time to time. For who ſeeth not that this were otherwiſe a toyle moſt tedious, yea, a thing altogether impoſſible; as oft as we



A ſimile.

A view of the  
filthines of the  
heart.

ſhould goe about any good dutie, then to haue our heart to ſecke (as they ſay) **F**  
and to be ſet in frame : as if an husbandman ſhould alwaies be driuen to  
mend and ſharpen his plough ſhare, when, and as oft as he tilleth the ground;  
or a Carpenter to grinde his tooles ſo oft as he goeth to worke : but much  
more, ſeeing the heart is backward, and not willing, and ready to any good  
thing, yea rather rebellious againſt it; muſt not all of neceſſitie the more pre-  
poſterouſlie goe forward? But to proceede, more particularlie to anatomize  
and deſcribe the heart, and in few words to ſay much of it; we muſt know  
that it is ouerſpread with vnbeleefe, deceitfull, vnruely, looſe, hardened, wilfull,  
vaine, idle, blockiſh, cold in goodnes, and without ſauour, and ſoone wearie  
of it: high, big, proude, diſdainfull, ſelfe-louing, vncharitable, vnkind, conceited, **G**  
impatient, angry, fierce, enuious, reuenging, vnmercifull, froward and  
tuchie, churliſh, fullen, meddling, worldly, filthie and vnclane, louing plea-  
ſure more than godlineſſe, vnprofitable, repining, earthlie, greedie, or coue-  
tous, idolatrous, ſuperſtitious, vnreuerent, hypocriticall, diſobedient to bet-  
ters, iudging raſhlie, hardlie reconciled: and in a word, prone to all euill: is it  
not then hardlie tamed? Which muſt needes be graunted, when the moſt  
part of people vnder the Goſpell, doe either not know, nor ſuſpect this, and  
therefore are farre from abilitie to hunt theſe corruptions out: and they who  
know it, doe yet loue them as their owne fleſh, and therefore be neuer the  
neerer to the purging out, or remouing of them.

Jerem. 17. 9.

Math. 15. 19.

It is not without cauſe therefore, that Salomon ſaith, *there are ſeuene abomina-  
tions in the heart*, that is many. And Jeremy in like manner affirmeth, that *the  
heart of man is deceitfull and deepe aboue all things: who can gage or ſearch it out?*  
Euen Iſaie Lord (ſaith God) *am the ſearcher or finder out of it*. Therefore alſo  
our Sauour to ſet out the nature of the heart, ſaith: *Out of the heart come euill  
thoughts, murders, adulteries, fornications, thefts, falſe testimonies, flanders.* Muſt  
it not then needes be a filthie ſinkehole, out of which ſo vnſauorie ſtinkes doe  
ariſe? So that it may truly be ſaid, *the heart of man is euill aboue meaſure*: and in  
the kindes thereof, in number as the ſparkles that come out of the furnace;  
and as the ſand of the ſea ſhore, which is innumerable. And what ſhould I **I**  
ſay more? The time would be too ſhort to proceed further, and I ſhall haue  
occaſion, in another place, to ſpeake of the ſame. But by the way, this is wor-  
thilie to be lamented, that where the Scripture is ſo plentifull in deſcribing  
and ſetting out of the manifold and foule deſilements of the heart, that men  
are ſo blind in vnderſtanding them; and ſee ſo little, when the holy Ghoſt be-  
wraith ſo much. And hereof it is, that they feare ſo little danger, and ſuſpect  
ſo little hurt to be comming towards them thereby, in the middeſt of ſo great  
and iuſt cauſe to feare and ſuſpect both. For who is merrier or more ſecure,  
than he that hath moſt ſinne in his heart to witnes againſt him? Which be-  
ing ſo, who doth not ſee that ſuch a draught-houſe is to be emptied, and that **K**  
much grace and water of life had neede to be poured in, to ſweeten and ſea-  
ſon it, before it be fit to be employed to good uſe, and to be made a temple for  
the holy Ghoſt to dwell in, and a good treaſurie, that out of it, a good man may bring  
forth good things? Yea, an admirable thing it is, that it ſhould euer be brought  
to good.

What the pur-  
ging of ſinne is.

But to go forward now, to ſhew what this purging of the heart is, and how  
it

- A** it should be purged. For the first, we must know, that it is a renewing in holines and righteoufnes by little and little, of all true beleeuers, they being first deliuered and freed from the tyranie of sinne, and feare of damnation: for a man is no sooner set at libertie from the feare of euerlasting death, and the wrath of God, but he is also sensible drawne to let goe his holde, and interest in sinne, which before he had; and feeleth the same to receiue a deadly wound in him, and the power thereof to be abated and crucified: And so, findeth that verified in him which the Apostle setteth downe to the Romans; that is to say, *How can such as are dead to sinne, liue any longer therein?* And with all, he is quickened and sensible stirred vp to a loue and earnest desire of things holy and heauenlie, euen that he may please God; *and being renued in the spirit of his minde*, doth affect and long after righteoufnesse and true holines. And herein consisteth this purging and changing of the heart, which I now speake of, and such a thing it is, shewing it selfe by an hatred of sinne, and a delighting in goodnes. Which no power nor will of man can effect: for it is an enemy thereto.

Rom. 6. 21.

Ephes. 4. 23.

- And although this new change be not such, as that it is able to beare down all the old corruption, that raigned in him sometime, and to intertaine holy things only: yet it is a mightie alteration, that goodnes hath any place in him in truth, which was before so farre from him, and sinne and euill hunted out in will, and desire, which alone bare sway before. For there is (without question) the first fruite of the spirit, which will afterwards bring forth an increase of the same for continuance: which worke of grace and sanctification (if he in whom it is wrought should not liue to shew forth any further fruite of it) is an infallible marke of Gods election and loue towards him, and can no more be in a reprobate, then light can be in the bellie and bowels of the earth. But if any will demaunde, what becommeth of this grace in time; because it is too cleere, that it is not only dimmed, but euen choaked also in many, in whom it began to shine and giue light: such must vnderstand, that God doth strengthen and continue this grace of holines and sanctification, as it is nourished, esteemed, and set by; and as men do stir it vp in themselves by asking after it, when they misse it, and prouoke themselves to pray for such good affections, and cannot be satisfied without them. As *Dauid* did often, sometime one way, and sometime another: *Why art thou heauie, O my soule, and why art thou so disquieted within me?* Also, *praise thou the Lord (O my soule) and all that is within thee, praise his holy name.* And thus, and by the like means, we shall cherish our sparkles, which (as the fire is blowne vp with bellows) shall not ordinarilie faile vs, nor be extinguished in vs, especiallie for any long time, (except in time of temptation, or when melancholy oppresseth vs) vnlesse through our default and folly. Thus vnderstand what it is, to haue the heart purged and changed, that thereby it may be fit to set vpon a godlie life.

He that dieth in this weak estate is saved.

Holy desires be oft times quenched in the beleuer.

Psal. 43. 5.

Psal. 103. 1.

How the heart is purged.

- E** The next thing is, how this is done; and how it commeth to passe, that men after they haue receiued the grace of iustifying faith, doe finde and perceiue in themselves such an alteration from that which was before: euen as if a benumbing colde should be on the suddaine turned into a glowing and burning heate. I say, this is the proper and wonderfull worke of God: who mortifying our worldly lusts and euill desires in vs by his holy spirit, doth re-

By the power of the holy Ghost.

Aa. 15.9.

forme vs, and create this holines and sanctification in vs. He it is, S. Luke saith, *that purifieth our hearts.* He kindleth good affections, and subdueth the contrarie in vs. There is no other besides him in heauen, who can worke it: much lesse on earth, that can set his hand to it. Which if that man of sinne had duly considered, he would not haue arrogated to himselfe a greater worke then it, (which also is inseparable from it) namely, the authoritie of forgiuing sinnes. The Lord (I say) by his holie spirit, it is, who stirreth vp in our hearts godlie motions and good desires: namely, of knowledge, good gouernment, feare of him, communion with him and his people, the desire of spirituall reioycing, and strength against infernall foes, and such like: which good affections when they be kindled in vs, hee suffereth not to vanish away, but teacheth vs to feed and nourish them by reading, meditation, & prayer. And the spirit of the Lord which raiseth vp and worketh in vs these holy affections, is therfore described by these most excellent titles: for it is called *the spirit of wisdom, strength, feare of the Lord, &c.*

Esa. 11.2.

This is at the  
first turning of  
a sinner to God

And this he doth to his deare children, when they are first brought to this happie change (euen in their first entring into the estate of grace) to the end they may loathe, as stinking garments, the old custome, in which they had long lien; I meane, the vnsauourie draffe of their owne cogitations, desires, and lusts of their hearts: the least daunger whereof, was this, that they deceiued them. These, when they see what varietie there is of better matter to season and occupie their mindes and hearts withall, they doe shunne and flie from, as one that had escaped the loathsome prison, doth crie out when hee must be brought backe to it againe. And although I denie not, but that they must hold and retaine the saueur and sinell of their old filthines and profanenes, which in times past, as bands and chaines, did keepe them in captiuitie: yet is not their condition, for all that, to be counted meane and little worth, because they haue not full deliuerance from it, but happie and highly to bee iudged of, in that they haue obtained deliuerance in part, and doe see how they may be partakers of a farre better.

A simile.

Even this is a  
gracious work.

I speake now but of the beginning of a Christians change, when hee can discern no more in himselfe then this, namely, that hee hath with faith vnfained, an heart sanctified, and purified from his naturall corruption and wicked disposition. And without regard of the fruite hereof, euen the whole worke of Christianitie, which shall follow this happie beginning (then the which, he desireth and longeth after nothing more) the weake Christian, that hath his part in this, thinkes himselfe, euen for this exceedingly indebted to God. True it is, that no man is to stay and abide in this estate, but is to proceede further, euen to repentance, which commeth from it; as hereafter shall be scene. But yet seeing the clensing & purging of the hart, at the first conuersion of a sinner, is a distinct worke of the spirit, and in man but the beginning of all the worke of Christianitie, which shall follow it; I would not passe it ouer in silence: and the rather I say so, because it is but darkly and confusedly scene into and discerned. And although it bee but as *the graine of Mustard seede*, in comparison of the tree it selfe, to the full growth and perfect age in Christ; yet is it in possibilitie, nay in certaine and sure hope, euen the same, and a readie of the nature of it; and therfore hath part of the reward also. And

We must not  
stand at a stay  
in this.

now



**A** now it tarieth but for further building vp in knowledge and grace, that so it may appeare to other, as it is in it selfe, the estate of a regenerate person, and new borne vnto God.

But foral this which I haue said of this matter, namely, both what this chage of the heart is, and how it is wrought by Gods spirit, yet one thing is wanting, which the diligent reader will desire to know: That is, why the Scripture faith, that although it be God which purifieth the heart, yet that it is ascribed to faith; *their hearts were purified by faith*, faith *S. Luke*: And *S. Iohn* (which is little difference) attributes it to hope, saying, *he that hath this hope, purgeth himselfe*: To this I will speake somewhat at large, seeing it is a point of great moment and weight. It is true indeede, that our hearts are made new, and purged by faith: wee knowing thereby our selues to be made the beloued of God. For it is faith in the pretious promises of God which the holy Ghost worketh in vs (*whereby wee flie the corruptions that are in the world through lust*) and which purgeth the heart, casting out the draffe and filthines which was in vs. And vntill our minds be thus inlightened that wee see cleerely that our finnes are forgiuen vs, and we vnited to Christ, and made one with him, and partakers of the graces of his spirit, wee neuer come out of our selues, neither haue any desire to heauenly things: but *our wisdom is earthly, diuellsish, and sensuall*.

*Act. 15. 9.  
1. Ioh. 3. 5.*

*Heart is purged  
by faith.*

*Act. 15. 9.  
Act. 16. 18.*

*Iam. 3. 15.*

**C** For we being not yet assured of the happines of heauen, doe know no better delights, then our blind and deceitfull hearts do dreame of here on earth. The which though wee see by experience, that they are short and momentanie (seeing they who haue greatest part in them, cannot keepe them long) yet we, who haue least part in them, will neuer forgoe the loue of them, vntill we see how we may certainly inioy better (which may cleerely bee seene in the poorer sort of people destitute of grace, that although they haue no wealth, yet it doth their hearts good to talke of it, in token that it is the thing which they loue best of all). And hereof it is, that many thousands, through ignorance, passe their time in sport, play, pastime and pleasure: accounting that the onely life that is to bee wished, to liue deliciously for a season. Others, in

*Worldly delights so sought for, because the heauenly are not felt.*

**D** quarrelling, contention, murmuring, debate, suites, and accusing of their neighbours: The most tolerable, and honest course seemeth to be the spending of mens yeeres, in, and about the worldly goods. And thus are men occupied, although one sort diuersly from another, yet all to bee pitied, seeing they walke amisse: I speake of such as know no better. Notwithstanding, no one of these can be brought to mislike his course, or to turne his hart and delight from it, vntill he be assured of a farre better portion. No, although wee bring tidings hereof vnto them, so as they belecue that it is true, and haue great liking of the same: yet, till they see that it may be their owne, they will not so much as goe about the dispossessing of such vnfauourie and fond lusts from their hearts. But when they belecue that God is a plentiful rewarder of all that seeke him, and that they who were once no people, are now freely made his people, and beloued of him, which were sometime not beloued: then their hearts turne, and aske after him: then they desire to know more of his will and mind: and repent that they were so ignorant before, and that so long time; and that they drunke vp the draffe of vnfauourie puddles, euen deceitfull pleasures, when

*Hebr. 11. 6.  
Hos. 1. 10.*

*Of the heart, and how it should be cleansed and changed.*

*So soone as any  
are assured of  
Gods fauour, so  
soone are their  
harts changed.*

Gal. 5. 6.

*Faith purgeth  
only as the in-  
strument.*

Col. 3. 9.

Rom. 6. 4.

1. Tim. 1. 5.

*True repen-  
tance.*

1. Thess. 5. 23.  
2. Cor. 7. 1.  
Col. 3. 9. 10. 15

Rom. 6. 3.  
1. Pet. 2. 24.

they might haue drunke of the sweet cesterne which were able to refresh their soules with the water of life. And although there are many doubtings before they be settled in this perswasion, & assured of better delights: yet they are no sooner resolu'd of their saluation, and what liberties they haue by Christ, whereby they are made happie (which how it is attained, hath been shewed in the former treatise) but so soone are their euill harts and affections changed, so farre as the iudgement is inlightened, and they contrarily affected to that sin, which they liked before: as seeing now cause sufficient why they should doe so; for they receiue from Christ by his spirit both will and power thereunto. For *faith worketh by loue*, and so causing them to loue God, and for his sake their brethren, it maketh them also readie to doe any thing for him, whom they loue; and therefore to auoide and cast off all allurements to euill, and sinne, which he cannot abide.

So that it is faith which purifieth and changeth the heart, not as the chiefe and highest cause; for that is the holie Ghost (as hath been said) which at the same time, when it assureth vs of our reconciliation with God, doth worke this change and sanctification also: which is a purging of vs from the corruption of our owne nature, and an induing of vs with a new qualitie, and disposition of minde, whereby wee begin to will well, and sincerely to goe about the things which please God: and both by the merits and power of Christs death and resurrection. Which I do aduisedly mention againe briefly, for the weakes sake, who shall (the point being somewhat hard to conceiue) the better vnderstand the one by the other. And these two, faith and a pure heart, cleere and appease the conscience from accusation and checkes, and worke most sweete peace and holy securitie, Rom. 5. 1. For from faith and a pure heart ariseth a good conscience, that is, a quiet and excusing conscience (euen as true loue to God and to our brethren proceedeth from both.) And these do set on work the will to hate sinne, which before it loued: and contrariwise cause the affections, as feare, hope, loue, ioy, &c. to be well ordered, in such sort, as the whole man is carried thereby (euen as the chariot on the wheelles) agreeably: and the heart being thus renewed, doth worke that glorious repentance in vs (a thing much in speech amongst professors of the truth, but little in vse or set by) being both a purpose of the heart, Act. 11. 23. an inclination in the will, Psal. 119. vers. 44, 57. and a continuall endeououring in the life Act. 24. vers. 16. to cast off all euill, and to obey God both inwardly and outwardly, according to the measure of knowledge in euery one: For when we are sanctified, wee are deliuered from the tyrannie which sinne had ouer vs, into the libertie of the sonnes of God, to walke righteously, and obediently; that we receiuing new increase of grace from Christ daily, may hold fast the same libertie vnto our end.

This I haue said, seeing it maketh way to the renouncing and forsaking of sinfull life, and to the practising of the contrary (of the which more shall be said anon) it so necessarily following the change of the heart: and for that the reader may the better see, that if he can finde his heart to goe with this doctrine, and that he hath a part in it; he may be assured, that all that I shall speak of hereafter, being of the same kinde, and necessarily depending vpon it, shall the more easily be receiued of him to his singular comfort: and that all men may

**A** may ſee (whatſoeuer the wicked world doth glorie of) that without this effectuall clenſing and purging the heart, there is no ſound repentance, and currant and true fruites of amendement to be found amongſt them.

*Without the change of the heart, there is no amendement of life.*

And this though all true Chriſtians cannot expreſſe, as I haue ſet it down: yet the moſt ſimple, when they heare mention made of it, can affirme, that they finde it ſo, to their no ſmall conſolation and contentment.

*The ſimpleſt Chriſtian finds ſome meaſure of theſe.*

Now I hauing ſhewed that the heart, and conſequently the whole man muſt neceſſarily be changed and purged, before good life can come from it; and wherein this chaunge conſiſteth; and how it is wrought: I will returne to this laſt point, from which a little I digreſſed, that by faith in Chriſts promiſes, and by ſpirituall vnion with him this change is wrought. To this end

*Prooues that this change is wrought by faith.*

**B** (as I ſaid) S. Peter doth plainly lay foorth this truth vnto vs, that the heart is purged by faith, when he ſaith: *By the pretious promiſes which wee haue from God,*

*1. Pet. 1. 4. opened.*

*(and they are made ours by faith) we are made partakers of the diuine nature, or the graces of the holie Ghoſt, by whoſe heauenly power, we are able to ſue the corruption, and naughtines both of our hearts and liues, which is the principall let of our obeying God. And therefore that corruption being ſubdued in vs by a ſtronger power then it ſelfe, we haue libertie to goodnes; whereas before we were in bondage: And not only ſo, but the nature and qualities of our harts being changed, we are no more they, who we were before; but are led contrary to our former courſe.*

**C** The which ſelfeſame thing, though not in the ſame words, S. Paul by a moſt apt ſimilitude ſetteth downe, ſaying: *When we were in the fleſh, the affections of ſinne which were by the law, had force in our members, to bring forth fruites vnto death: but now we are deliuered from the law (he being dead of whom we were bolden downe) to ſerue in the newnes of ſpirit, not in the oldnes of the letter.* Here he deſcribing the firſt eſtate of life, wherein all liue, diuelliſh, and vnrenued, and ſetting as contrarie to it the regenerate and happie eſtate of Gods children after they be changed, maketh this compariſon: That as our corrupt hearts like an huſband ſtirred vp euill deſires in vs, hauing the powers both of minde and bodie as the wife at commaundement, and both

*Rom. 7. 5. 6. opened.*

**D** theſe together brought foorth all ſorts of euill workes to our deſtruction: ſo the ſpirit, that is, the power of Chriſt being giuen vs, ſtirring vp holie affections in vs, is as an huſband, and hath the powers both of minde and bodie (as the wife) at commaundement, and both theſe together bring foorth all ſorts of good workes (as children) to our ſaluation. Whereby it is manifeſt, that although there be nothing in vs, as of our ſelues to do the will of God, and to bring forth fruites of amendement; yet God, who purgeth the heart by faith, putteth alſo a new nature into it, and maketh vs loue, and delight in the good and holy things which before wee loathed; and to loathe the euill which we once loued.

**E** And for this purpoſe, to make more full this matter, which I haue entred into, which of the ſimple (I know) is hardly conceiued; that no exception may be taken againſt it, conſider what our Sauour ſaith: he compareth himſelfe to a vine, and his beloued to branches of the ſame. To teach vs, that as the branch beareth no fruit if it grow not in the vine, but being cut off, withereth: ſo if we be not knit to him by faith, wee can beare no fruit. But as the branch abiding in the vine ſucketh ſappe, and draweth iuyce from it, and is fruitfull:

*Iohn 15. 1. 2.*



Ephes. 4. 16.

Gal. 1. 4.

Luk. 1. 74.

1. John 5. 20.

Luk. 7.

Pſalm. 50.

Rom. 6. 6. 11.

By this change,  
the beleuer  
ſenſibly diſcer-  
neth his pre-  
ſent ſtate from  
his former.

The weak  
troubled, that  
this change is  
ſo ſmall.

Yet this is a  
note that their  
ſtate is good.

This change of  
the heart, is the  
foundation of  
a godly life.

fruitfull : ſo all faithfull, and true beleuers receiue ſtrength from him, and grace, by the which *they crucifie their owne luſts*, reſiſt their corrupt will, and ſo bring forth fruit according to the will of God. For from him the whole bodie gathereth increaſe fit for it: who in manner of the ſoule, quickeneth all the members. And to this end, Chriſt wrought our ſaluation, and gaue himſelfe for our ſinnes, to deliuer vs from this preſent euill world. And from him *we haue receiued a minde to know God*: an heart to loue him: a will to pleaſe him, and ſtrength alſo in ſome ſenſible meaſure to obey him, as he ſaith: *Know ye, that ye are dead to ſinne*, that is, ſo made partakers of the vertue and power of Chriſt, that naturall corruption hath loſt her vigour, and force, to bring forth moſt bitter fruites: and alſo, *that ye are aliue to God*, that is, haue G ſtrength to liue holilie through Ieſus Chriſt: which grace although it be not perfect, yet it is ſuch, and that in the weakeſt beleuer, that there is apparant difference by it, from his former eſtate, and ſuch as whereby a godly life is not irkeſome to vs, as before, but ſweete and pleaſant.

That which moſt troubleth the weak about this matter is, that this change of the heart, and renewing thereof, is ſo hardly ſcene, and ſo meanely felt within them, that they cannot ſatiſfie themſelues in wiſhing, and deſiring to be more changed: And although before, their open groſſe faults did not accuſe them, yet now their inward corruptions doe diſquiet them: now idle motions and vaine thoughts, and fantaſies much trouble them: in their pray- H ing, reading, and hearing, they cannot be ridde of them: now they feare that they beleue not (euen after they haue receiued to beleue with ſtaiednes of minde and peace) and all becauſe they want the feeling comfort of their faith oftentimes: their vnkindnes to God much grieueth them, and beſides, their vnfruitfulneſſe: to be ſhort, they haue many accusations againſt themſelues. All which duly conſidered, doe teſtifie in deed another eſtate of their minds, then was before, though through their weakeneſſe, and the diuels malice, they feare hereby ſometimes, that they are not renewed, and changed at al. But that is not to be maruailed at, for as much as they were ſo lately drowned I in ſinne, and had no delight in goodnes: it muſt needs be ſtrange vnto them to be perſwaded, that they are in any better caſe, then they were; ſeeing the motions of ſinne doe trouble them now, which did not before, and they haue not ſkill nor ſtrength enough to thinke, that it is a good ſigne of their welfare to be grieved for them (as it is in deede) but they thinke it a ſigne of their miſerie, that they haue them at all. And yet in that they doe ſo earneſtly ſeeke to be better ſtaied, euen from idle and vaine wandrings, and labour to ſee their ſpirituall pouertie, and their inward corruption of ſelfe loue, priuie pride, diſtruſt, &c. they may haue cleere teſtimonie, that they (though but in part) are truly reformed.

And this change of the heart, they haue neede to be perſwaded of, who K deſire to liue chriſtianly (which ſhall be no hard matter for them to proue, if they compare themſelues with that which I ſaid, about this matter, and finde it ſo with them) but otherwiſe they ſhall but coldly goe about any ſeruice of God whatſoever: this pure heart (I ſay) comming from faith vnſained, muſt be as a ſtrong foundation laid in them, vpon which only a godly life can be builded, that they may not neede to feare, that they are of a double heart: for God

- A** God abhorreth that in his feruice, and doth not accept the heart by halues, nor to be ferued by halues, as *Saul* did, 1. Sam. 15. 3. but will haue the whole to be giuen vnto him. He will not be loued a little: for that is neither befeeming his greatnes, neither fit for them to offer, who receiue fo great good things at his hands. And as none can doe this, but such as shall fee fufficient cause hereof; namely, that they are infinitely indebted to him for his bountifulnes towards them; so will he, that such shall make him their chiefest delight, and treasure, as other doe the world; and therefore to account it no tediousnesse, nor toile to labour for it, till they haue obeyed the voice which saith, *Give me shine heart, my sonne.* And if all men did at the first imbracing of the Gospell, thus giue their hearts wholly to the Lord (as all they doe who vnfaignedly beleeue in him) then should we see it a common thing to haue God honoured in the world, his true religion, and worship aduanced, and there should be no such difficultie to pull men out of their filthie and sinfull liues, but they should be as readie to seeke it, as the godliest Preacher is, in Gods name to vige and require it. But seeing that will not be, let them, which see better, what the infinites of Gods fauour is towards them, giue him their hearts a gaine, as they are commaunded, not a peece of their heart, but their whole heart: Euen as the burnt offering in sacrifices, was not in part the Lords, another part the Priests, or his who did offer it, but it was wholly the Lords: so
- B** God will haue those, whom he maketh reckoning of, to turne to him with their whole heart, that so (as farre as their knowledge leadeth them) they may be at his commaundement: not halting, not flitting, not giuing him their seruice sometime, and at other times refusing and holding backe by such occasions, as shall fall out; as for their owne pleasure, profit, for mens friendship and fauour, or such like: for so doing, they shall neuer be fit to renounce either their will, or lusts, when they are inticed to euill by them, but must yeeld, and giue place to them; which kind of vnfauorie and fickle seruice God abhorreth. But if we freely giue ouer our selues wholly to God, and be resolu'd to be guided by him in all things, and to this end, waxe better
- C** settled daily in the assured perswasion of Gods fauour (which is better then all things besides) so that we may alway see cause why we doe so; then and not before, shall we haue good euidence that our hearts are changed from their old custome in sinne, and renewed. And although men will long halt, and driue off, before they will be brought to this, hoping that lesse may serue, and that they may please God without all this adoe, (as accounting it too hard) yet must they be brought to this, when all is done; or else they shall see, that all is in vaine that they doe besides, what faire shewes and colours soeuer they set vpon their doings.
- D** For want of this soundnes, and through purging of the heart, as the people of Israel made many turnings to God, when he punished them, but euer turned backe againe from their couenants, and promises of amendment: euen so at this day, there are many vowes to God of holy life, and purposes of repentance, but none of them hold, nor take any good effect, though some in longer, some in shorter time, doe vanish away, and come to nothing: because men goe to worke in their moode, and hastilie, not sufficiently considering how weake such foundations are to beare vp so great, and weightie buildings,

Note.

Prouer. 13. 26  
If men at first  
gave God their  
hearts, then  
should their  
whole life be  
better.

Not a peece of  
the heart.

Leuit. 1. 13.

Many hardly  
brought to giue  
their whole  
heart, there-  
fore giue ouer.

Psal. 78. 35.

Iudg. 2. 11.

dings,

1. Sam. 15. 4.

dings, as the whole course of their liues to be holilie passed. *Iudas* his preaching and working of miracles, (who was companion with the other Apostles:) *Abahs* hastie repentance in haire cloth, and ashes: yea, *Iehu* his zeale for the Lord of hoasts: with all other such shewes, as for a time, in the eyes of men seemed to be great godlines, together with *Sauls* speedie executing of Gods commaundements against the Amalekites: they had a time to be bewraied, and brought to light to the world, to haue been, either meere hypocrisie and fained godlines, or suddaine and rash attempts, or without roote from the heart, euen the best of them.

Ezech. 36. 15, 26, 27.

Therefore first let this be knowne of vs, that before the euill life can be renounced, God purgeth and maketh cleane the heart, that so it may be fit for so great a worke. But seeing the heart is false about measure, and they soonest deceiue themselves, who doe least suspect, and feare danger; let it thoroughly be weighed, which hath before been set downe: that there is deadly hate of sinne and corruption, and that with much struing against it, with gripes of griefe when it preuaileth, and contrarilie, great ioy, when it is subdued: this (I say) is in him, whose heart is truly renewed.

## CHAP. 5.

*Of the renouncing of all sinne: which is the first effect of a renewed heart in the true beleuer.*

*We must be changed before our liues can be amended.*



*What the life of the beleuer is.*

*All vngodlines, not some onely is to be renounced.*

Ow the heart being renewed and changed, must be kept so: but of that afterwards, in more fit place. In the meane season, I will passe to the effect of this clensing and change of the heart, and shew what worke it bringeth forth in him that is thus renewed and changed. For I hauing spoken of the clensing of it, as I purposed, namely, that it must, with the whole man, be changed and renewed, before the life can be amended; it followeth, that I should now further proceede to this; that is, to the description of the christian life, whereby I meane true repentance; or the life of the beleuer, as I propounded: which is the building that must be set on that foundation: and that conuersation, which commeth from the forenamed change; and is a renouncing of all sinne, and a care to walke in a new life, (to glorifie God thereby, euen vnto death) as was said before. Concerning which, more particularlie (as I promised) this first is to be marked, that (the godly life standing in these two parts: that is, the renouncing of sinne, and practising of godly duties) all vngodlines, and not some part or kinde only, is renounced of the true beleuer, and of him who will soundly professe to liue godly: and they are brought to this power and grace, who trust in the liuing God, and are indeede godly, that they are out of loue and fauour with the whole course of iniquitie, which was their only delight, and pleasure before. They are so changed from that which they were, that now they hauing tasted of heauen and happines (being become the beloued of the Lord:) they freely and willingly bid farewell to all the follies of their former times, and the vnlawfull liberties, (with the which they were deceiued) at least in affection



- A** tion and desire, as their frailtie doth permit: for they know (who haue so farre been instructed) that they cannot loath some sinne and loue other; that were but halting: but as he who taught them that they should not commit adulterie, taught also they should not lie, nor steale: in like manner they, who are taught of him, doe so iudge, and therefore disclaime the one and the other. For how can they loath one sinne, and loue another? which were to do contraries: And as pure and sweete water, and filthie cannot come from one fountaine: so neither doth the heart reformed, send forth good and euill. So that as one in prison hardly dieted, feedeth with great appetite and greedines vpon scrappes and parings, and is well at ease if he may fill his bellie with them;
- B** who yet when he is set at libertie, and conuersant with his friends, where hee findeth varietie and plentie, cannot fall to his old fare againe; but wondreth now, how he could finde sauour in euery mans leauings: euen so it is with him who hath besotted, and made drunken himselfe with the deceitfull baits of sinne, who if like a swine he may fill himselfe with that which his heart desireth, and his eye lusteth after, he is safe and hath what he would: but when he shall see his estate as in a glasse, how shamefull and daungerous it is, and hath but tasted of the heavenly priuiledges and liberties of a Christian, he casteth out that former draffe as vomite, and by no meanes can be brought to be in loue with it againe. Behold such honour giueth God to his seruants,
- C** that their old conuersation wherein they liued sometimes with the rest of the world, and could by no meanes be drawne from it, they haue it in most vile account and detestation, and *they which were of the synagoge of Sathan shall worship God among the faithfull.* This is the power of faith (which hath changed their heart) that it is able to make him, who hath it, to ouercome, I say not, himselfe, but euen the spirituall craftines, whereby the diuell deceiueth many thousands, and euen the poysoned baites and allurements of the world also.
- O** power vnconquerable, and not to be matched! If there were any earthly stay or fleshly hold in any sort comparable to it (which is impossible) in
- D** what price and reckoning should it be had, think we? If there were any thing which at mens request, could giue the life of their enemy into their hands, or helpe them with long life, or satisfie their desire with abundance of wealth, and varietie of sinfull pleasure, oh how welcome should that be? But consider (O ye seruants of God) and behold it, ye mightie and wise of the world, here is a greater, and another manner of treasure, then all these: and bringeth other delights, then these are able. This suffereth you not to pine away with desire of your enemies death: but it will make you as it did *Dauid*, to turne your hearts towards your greatest enemy (which is true manhood and wisdom) and to preserve his life, when you had him in your hands to kill him.
- E** And this suffereth not you to hunt about the world for varietie of sinful pleasures, as though there were no better vse to bee made of the time, which is so pretious: but this will make you (with *Moses*) to renounce them when yee might haue them, and to finde greatest pleasure in doing so, and yet in forgoing them, to thinke your selues plentifully rewarded.
- Finally, this will not suffer you to fret and to be vnquiet in thinking vpon the day of death, and to put the remembrance of it farre from you by wishing

The beleuer  
loatheth his  
former filthie  
life.

Reuel. 3. 9.

Power of faith,  
and gaine  
thereby.

1. Sam. 14. 10.  
11.

Heb. 11. 14.

Heb. 11. 6.

2. Cor. 5. 3.

Ecclef. 7. 1.

Vanie of  
worldly ioyes.

1. Timot. 3.

Aa. 13. 41.

1. Ioh. 5. 19.

He renounceth  
sinne in good  
advisednes,  
and not in  
some good mood  
onely.

Hol. 14. 9.

Ephel. 4. 24.

Marth. 16. 24.

For want of  
this fessed de-  
nying our  
selues, diuers  
neuer attaine  
true godlines.

ing long life : but it will make you sigh and groane to be out of your life, and with **F**  
*Paul to account it a prison to liue in the bodie still* : and as the Preacher saith, to  
 reckon the day of death when you must liue here no longer, better then the day of  
 birth, which is the beginning of life. O ye men of this world ! if ye can tell vs  
 of greater commodities, and tidings of better things then these, and assure vs  
 how we may come by them, wee will forsake and leaue all, and reioyce with  
 you: If ye cannot, but rather your best things are those which I haue spoken  
 of alreadie; namely, great riches, pleasures, your enemies death, and desire  
 of long life to your selues, the vanitie, vncertaintie, and danger of the which  
 I haue set downe alreadie; then renounce you all that ye cannot safely keepe;  
 and reioyce with vs : doe but *taste and see how good the Lord is* : and when you **G**  
 see what is best, imbrace it : or els I will pronounce the saying of the Prophet  
 against you : which in time shall most surely finde you out, and take holde of  
 you, although you hide your selues from it. *Behold, and wonder, and vanish a-  
 way : for I will worke a worke in your daies, that if a man tell you the truth, ye shall not  
 beleue it.*

More might be said of this point, but the treatise is too long : now I will  
 returne againe to shew that the beleeuing Christian doth renounce the sin-  
 full course, which all the world besides lieth and walloweth in (though some  
 more then others) who, as I haue shewed, that he renounceth al kinds of wic-  
 kednes : so hee doth it not in some good moode onely, neither crieth out of **H**  
 his old conuersation, when he seeth shame or daunger approach, he doth not  
 (I say) then onely signifie his dislike of it; but vpon good deliberation, hee  
 maketh protestation no more to haue to doe with it : as *Ephraim* was coun-  
 selled to say, being called to repentance : *What haue I to doe with Idols, which yet  
 before had been her glorie?* So whatsoeuer others doe, he is resolu'd to forsake  
 it : and casteth off all such behauiour, as a loathsome and ragged garment.  
 And this is it which our Sauour acquainted his Disciples and followers  
 with, after that they had testified (*Peter* answering for the rest) that they be-  
 leeu'd in him vnto saluation : *He that will be my disciple, must denie himselfe,*  
 which is as much as vngodlines, and worldly lusts : for then onely indeed, **I**  
 and not till then, are men fit to heare of any such thing; but doe keepe out of  
 the sound of such doctrine, as much as they can : which is the cause at this  
 day, that many professing the Gospell, yet neuer know what this meaneth,  
 namely, to abstaine from the *filthie lusts which fight against their soule.*

Others which doe, and must needs heare such things taught, that all Gods  
 seruants doe, and shall disclaime their liues past, and be ashamed of them, it is  
 pitie to thinke how coldly they receiue it. Some of them scorne it and mock,  
 and so turne it off that way : some neuer conceiue it : some are often accused  
 and made afraid to see their liues so farre off from that which is taught them,  
 but soone forget it, because they see the most of the world to doe so. Some **K**  
 are euer in learning how to depart from euill, and to forsake their sinnes : but  
 the diuell holdeth them at a stay, that they neuer obtaine it, because they goe  
 about it preposterously, not yet beleeuing assuredly that they shall be sau'd.  
 A few find the way, the Lord directing them to beleue : which, others, who  
 will not be taught of God how they should beleue, but by their owne rea-  
 son, doe neuer reach vnto.

But

- A** But I haue not yet spoken of the worst sort of all, who heare this doctrine: *For they hate them who teach it, most deadly: they raile on them and disgrace both them and it; and if they can, bring them into danger for teaching of it: although their pretence shall be another thing. Yea doubtlesse (I say more) if by her Maiesties gracious authoritie and protection wee did it not, (which more preuaileth with them then the authoritie of God, from whom and in whose name wee teach it) their poysoned and malicious stomackes would suffer none to walke peaceablie, who plainly and soundly publish it. These therefore are farre from ouercomming themselues: and yet whiles many sorts in the world are thus farre off (as I haue shewed) from victorie* Worst sort of Protestants, who hate this doctrine.
- B** getting ouer their wicked hearts, and consequently their liues, in the meane while the seruants of God, who know *what the Lord hath done for their soules,* renounce all inordinate desires, and wicked actions: that they haue afterward *no more fellowship with the vnfruitfull workes of darknes,* howsoeuer they were sometime chiefe doers in committing of them. So that as the true repentant people of Iuda, who had before offended God by Idolatrie, when they were brought captiues into Babylon, loathed the sight of false gods: and as the good people, who repented by *Ezra* his preaching, did *put away their strange wiues,* how deare soeuer they had been vnto them: and as Ephraim was heard complaining thus; *I am ashamed and blush, that now I beare the reproch of my youth;* so loathsome and wearisome it was vnto her: So are they who haue felt the saluation of God, at vtter defiance with the corruption of the world. And yet if this were done but for a time, or for companie, or by constraint, and for feare, or any such like corrupt end, it were not worth the speaking of: for it is to be seene that after these sorts, iniquitie is left of many: which kind of renouncing euill is little to their reioycing, and shalbe to their reproch, when it shall appeare in how euill manner they haue gone about it. I will not digresse, but this I must say: wee haue had too much experience in our parts, and (I doubt not) so haue others, of sundrie persons, who once accounted their teachers *burning lights, and for a season they receiued and reioyced in them,* casting off their old course in the sight of men readily: but some for companie of those, who perswaded them; some for feare of the woe which hung ouer them; and others for good report, as long as they could hold out: but these, because they renounced them not, neither vpon good consideration abiured them, they returned to them againe, as *the dogge to his vomite:* Whereas such, who truly beleeuing do of conscience renounce sinne, doe as they in *Nehemiah, came to the oath and the covenant, that they would neuer take againe their strange wiues, which they were commaunded to put away, nor looke back to Sodome any more: nor (being washed) wallow againe in the mire.* Which I say not as though their word, protestation, or oath, could alone by any strength thereof, performe such a weightie vow: but because therewith they duly considered what cause they had to doe so: how infinitely they were bound to God to discharge it: and how firmly they were perswaded, that *God would make them (who had made them willing already) able also to doe it.* Gods seruants are at vtter defiance with the world. Ezra. 10. 11. Iere. 3. 1. 19. They leaue not sin for a time, nor by constraint, or for companie, feare, &c. Nehem. 10. 19. Abiure sinne. Not our owne strength. Phil. 4. 13. Rom. 9. 31.
- And therefore although they saw not that helpe present, with eye, yet they hoped for that which they saw not, and therefore waited patiently for it, till it should be granted them. And thus both faith and hope being nourished



## Renouncing of all sinne, an effect of a renewed heart.

Got with much  
striving.

No discouragement.  
Math. 19. 29.

Faithfull al-  
waies preuaile  
not.

Yet finde com-  
fort.  
1. Pet. 5.

2. Cor. 12. 6.  
Psal. 116. 11.

2. Cor. 7. 8. 9.

No hurt by a-  
basing.

Gain of our  
soul is purged  
wi.

rished and strengthened in them from day to day, they who are the Lords, do finde both will to desire, and strength (though not perfect) to accomplish, to the peace of their hearts, that which they haue set vpon and attempted; I meane a departing, and that with willingnes, from their former intemperance. Indeece it must be graunted, that this is not obtained without much striving against the same, and that it will cost many prayers to weaken such corruption, and to hold such rebellion vnder: of meditating vpon Gods promises also: much sighing, and sorrow to see what vnlikelihoods there are of subduing such vnruely passions, through our owne manifold weaknesses. But what then? Is it much, if so great a worke require our watching thereto, and diligence, when God is pleased that it be bestowed that way, and without it no common worke will goe forward? Or is that any iust cause of discouragement to vs, to take paine for so great profit, when we are sure of it before we goe about it?

But it may bee demaunded, doe God seruants alwaies preuaile in striving against euill? and obtaine that which they seeke thereby? for otherwise (say some) what discomfort and dismaiednes will come thereby? I say, that as God oft helpeth them, that they ouercome, so they are oft ouercome themselves of their affections against which they striue: but yet they haue learned not to be troubled at this, as at any strange thing, as if their hope were either wholly or chiefly vpholden hereby, and as though they held their happiness by feeling onely; when they are taught, that *by grace they stand*. Neither yet on the other side, doe they make light of it, when they are foiled and preuailed against: but as they reioyced in measure, and gaue God the glorie, when they felt strength of grace against their temptations: so after they come to themselves againe, they are troubled, and sorrowfull chiefly for displeasing God, & they take view of their owne frailtie, ignorance, & negligence better, and confesse the same to God, and take shame to themselves: and cast not away their confidence, but bee encouraged, and heartened both to hope for pardon, and also to bee more circumspect in looking to their waies afterwards.

Now tell me, if Gods children be thus brought low and abased, sometimes to pull downe and assuage the strength of pride in them, what fearefull matter is hereby fallen out? what rasing out of their faith is there hereby procured? or what great cause of complaining is this? when it is manifest to all who can iudge, that the thing which through ignorance and weake faith they feared would separate them from God, doth fasten them more neerely vnto him: and through his working, that which they thinke to bee cause of great sorrowing, is turned indeede into sound reioycing, and that for this cause especially, that they doe better know themselves hereby, and haue experience of his grace working in them, which otherwise they should not haue had.

I cannot more liuely compare the malice of Sathan in this case, then to one who thrusting thorough his enemy, and purposing to kill him, doth thereby let out the vice and corruption out of his bodie, and so preserue him. After the same manner is it with Gods children: much priue pride remaineth yet, and much secret fauouring of, and bearing with themselves is in them; which

**A** which is like to worke them great sorrow and daunger: the diuell therefore fore thrusting at them, and seeking to wound them with the feare of Gods anger, because of their sinnes, or some especiall fall, doth thereby purge that corruption out of them by their seeing and confessing & forsaking the same, preuenting and watching against it afterward, and resorting vnto God by prayer of faith for pardon thereof, and that in earnest sort; so that they doe, Prou. 18. 13 or may thereupon, obtaine it.

And thus we may see that euen then when Gods seruants are mastered of their affections, and in fighting against them, are found the weaker: yet euen those falles of theirs, doe turne to their exceeding good, afterwards. And therefore it is not their vndoing, when any such thing falleth out, as for want of faith, and experience many doe often feare. But yet let this (which I say) be wisely receiued: that to the true beleeuers it shall thus come to passe, and not els: least any hearing this, should after he hath fallen, be little carefull to rise vp againe in such manner as I haue shewed, and yet thinke all should bee well with him notwithstanding, which is not possible.

**B** Thus by occasion of this objection I haue bin longer then I had purposed in this matter. By this it may appeare, that how vnskilful soeuer the Christian beleuer was, and as vnable, as he was vnskilfull to renounce his ignorant and sinfull lusts before the Lord became his teacher; yet since that he taught him to fight, he hath growne expert in that spirituall battell: whereas others who haue not beleued truly, shall find it is as possible for a black Moore to change his skinne, or the Cassamontaine her spoils, as for a man accustomed to euill, to leave it. As Christ said of the rich man: *It is as easie for a camell to goe thorough the eye of a needle, as for a rich man to enter into the kingdome of heauen*: so no more can a wicked man renounce his course: for the wisdom of the flesh, that is, of man vnrenewed, is an enemy to God, because it neither is, nor can be subiect vnto him. If this were thoroughly settled in mens hearts, that there is no dramme of goodness in them, by which they might be able to turne from their former wicked waies, but that their carnall wisdom and reason, to the which they most cleaue, doe hinder and hold them backe from it; whereby it commeth to passe that it is so hard for them to renounce al that which is euill: would they not thinke it worth all labour and trauaile to come by it? who now are content to be deceiued in thinking that they haue it, and yet are vtterly without it? Neither can this bee otherwise with them whiles their hearts are vntamed, and remaining in their old estate: but when they be indued with new qualities, they shall finde this both possible and easie (as hath been said) to command their lusts and desires (which were sometimes vnruely) and haue them in subiection by little and little.

**C** **D**

**E**

## CHAP. 6.

*Of the diuers kinds of euill to be renounced, and namely of inward against God and men.*



*Diuers kinds of euill to be renounced.*

*First inward lusts.*

*Not all in like measure.*

*The effects of our naturall corruption here be meant, Iam. 1. 14. A simile.*

*Col. 3. 5.*

*Heb. 3. 12.*

*Three sorts of lusts.*

*A view of some corruptions. 1. Against God and his honour and worship in the first Table.*

Vt to proceed : as we haue seene, in what manner sinne is to be renounced; so let vs now consider the diuers kindes of euill, which are to be renounced, before we lay foorth the good fruits and duties which proceed from the same. And these kindes of euill are of two sorts, either inward or out-ward.

And to speake distinctly of them (that I may proceede) we are taught, that in the godly life, in whomsoever it be found, the lusts and concupiscences which reigne throughout the world, and make them whom they rule, to be as brute beasts : these corrupt lusts (I say) with all other such defilements of our actions, are in the godly life renounced, according to the light which we haue to discern the; yea the faithful desire to abstaine from the, as men who haue receiued another manner of spirit then the men of the world, and therefore can take vp their delight in better things: and who know the hurt which these vnruely euils bring with them, whatsoever shew of pleasure they offer. And although all haue conflicts with them, and doe not hold them vnder in a like measure, yet of the weakest of Gods children they are hated, and strived against, when they are once seene and perceiued. But by these inward euils, I meane not the natue infection of the heart, for of this I haue spoken before, but the fruits hereof, namely, the wandring, noisome, & blind thoughts, fleshly desires, and worldly lusts, which arise from the hart so infected, which are contrarie to the commaundements of God, and tending directly to the destruction of them, who bring them foorth : So that as the hands, feete and eyes be the members of the bodie, and doe whatsoever the bodie hath need of; euen so these are the members, and as the armes, feete and eyes of the heart, and execute and performe whatsoever it desireth. And although they are so many that no man can number them (euen as the fountaine of the heart is so deepe that no man can gage it) yet because they are much vnknowne, I will giue some helpe in the vnderstanding of them, and so much the rather, because they being vnknowne, many neuer mislike their liues, neither are ashamed nor wearie of them, though they bee stained shamefully with them, and so become most abominable. And first the roote of all the rest is vnbeleefe, when a man not giuing sound credit to the word of God, and the holie Scriptures, dareth be bold to harbour the same whatsoever is forbidden in them.

From hence growe our, euen in those which professe; three armes, or boughes, of the which euery one shooteth forth as branches, innumerable worldly lusts : first, impious against God : second, iniurious to men : and the third sort, most properlie concerning themselves.

As touching the maiestie of God, as mens hearts are full of blindenes, and couered with darkenes; so it goeth against them to be taught the true knowledge



**A** ledge of the true God: it is death to them to be drawne out of their ignorance: they cannot abide to heare of his iudgement day: they would there were none: they rebell against the spirituall and true seruing of God, and that which they yeeld him, is a will worship, euen that which phantasie, custome, or fleshlie wisdom teacheth them. Iob. 13.  
Acts 24. 25.  
Iob. 21. 14, 15.  
Math. 15. 9.

And whereas he requireth that confidence should be put in him, for continuall defence, deliuerance, and succour in soule and bodie, they are carried with distrust, as with a whirlwind, and therefore their hope is faint, or none at all, before they see their desire accomplished. In their great dangers, when means to come out, doe faile them, they are ouercome with feare, and almost beside themselves. Distrust.  
In aduersitie.

**B** most beside themselves. In losses impatient, and full of murmuring, receiuing them as from a cruell iudge, and sorrowing for them deadly. And as some haue their hearts thus boiling in their trials, and afflictions: so others haue their hearts swelling against God in obstinacie and contempt for his afflicting them, and are loose, careles, and desperate, whatsoeuer pincheth them: yet in a scoffing spirit they say within themselves, let him doe his best, yet will we not turne vnto him, nor seeke vnto him: (oh horrible blasphemie, fearefull to be once named!) that I say nothing of them, who ascribe all to blinde fortune, (in cursing of the which, they curse God,) or as the Atheists doe, to nature. Are not these loathsome gueses to lodge in the hearts of Christians? Impatient.  
Obstinate.  
Loathsome gueses.

**C** I doe not goe about to set downe the poisoned corruptions, and lusts of Heathens, Turkes, and Atheists, as they are properly called, that is, such as deny God vterly, for so should I neuer haue done; but to lay forth some part of the corruptions which dwell, and abide in the hearts of such as goe for Christians: that many of them who can beare out matters boldly here among men, may see what villanie and treacherie they commit against God. This is a litle of a great deale of the dishonour which they offer to God. And as this declareth what rebellion is in men vnder the crosse: so how they behaue themselves towards him in the daies of their prosperitie, experience teacheth, and I could shew at large, if the time would suffer me to declare it. Faward corruptions in prosperitie.  
No thankfulness.

**D** As for thankfulness, there is little or none in them: I appeale to their owne consciences, what doe their hearts yeeld to God the whole day thorough, for his manifold mercies; and if some doe, yet is it done onely in words for a fashion onely, and from the very teeth outward: and yet many are ashamed euen at their table to doe that. They reioyce in the merry world, whilest they haue ease, and plenty; they looke for no other, but wish it alwaies so: yet what grace doe they desire the more, although they haue their fill, but are rather more headstrong, and inordinate. And if they aske ought of God, it is to bestowe it on their lusts, being made drunken with their pleasures: so that they are *louers of them, more then louers of God*, and become insensible thereby, and past feeling. Carnall reioicing.  
James 4. 4.  
Drunke with pleasures.

**E** all feeling. If some be not thus hardened, yet shall they be found to haue small desire to furnish their hearts with the best gifts, when yet they see, that he which hath giuen the one, is as readie to giue the other also. And as for the true worshipping of God, how farre are the most from taking pleasure therein; when yet one day bestowed in it is better then a thousand in any delights beside? For superstition and blind deuotion carrie many to false worships: affirming boldly, that they cannot rest in that manner which

Ioh. 4.  
Ioh. 5.

God preſcribes in his word, that is, to doe it *in ſpirit and truth*: though God ſendeth vs to the Scriptures to know his will and minde; but the will-worſhip which they deuſe to themſelues, and which they take vp by tradition, as to repreſent God by an image, and Chriſt by a Crucifixe, that onely pleaſeth them: and their deuotion is frozen and cold, except it be helped by ſuch counterfeit deluſions. And many of them which embrace the truth, and retaine the right manner of worſhipping God according to his word, yet are content to be deceiued, while they denie that which onely maketh the other well pleaſing to God, and ſauourie to themſelues, that is, to doe it with their heart and ioyfully, without which God telleth them plainly *that in vaine they worſhip him*. And as in their worſhipping of him, by the uſe of religious exerciſes, their harts take no delight; euen ſo in his ſeruiſe, throughout the courſe of their priuate conuerſation, how yaine, prophane, and diſſolute are their hearts, what pleaſure is it to them to pleaſe him, though it ſhould be their meate, drinke and paſtime, and how lightly are his iudgements paſſed ouer, how fearefull ſouer they be: ſo farre is it off, that they can expell their hypocriſie and other finnes.

Matth. 15.

Deut. 28. 46.

*Abuſe of peace.*

Moreouer, they haue no deſire in peace to bee taught the true uſe of it: namely, to haue peace with God, and *as much as in them lieth to be at peace with all men*, Rom. 12. 18. no, not in their owne houſes, which yet to be without, is a little hell to them. And as for the Lords Sabbath, and other many good meanes appointed on the ſame to ſeaſon and change their hearts, they ſenſible loath them, or finde no ſauour in them: neither is it any part of their thought, to ſeek any comfort in them (although they be the chiefe flower of a true Chriſtians garland:) or if ſome of them doe, it is in ſuperſtitious deuotion, wiſhing that religion vp againe, whereby God is diſhonoured highlie: but as their fathers before them did, euen ſo doe they paſſe through the world, as ſhadowes, their mindes looking no higher: ſo that though *they were made to honour, yet they not underſtanding it, are like the beaſts that periſh*.

Paſ. 2. 5. 6.

Theſe may ſerue for a taſte of the corruptions and worldly luſts, which men not worſe accounted of, doe ſwarme with, directly tending to the diſhonour of God: from which with the reſt that follow, when wee ſhall ſee how God deliuereth his beloued, we ſhall haue cauſe to loue the godly life more heartily, which is by Gods grace freed from ſuch intemperancie: freed, I ſay, ſo that it ruleth them not, neither reigneth in them, although ſometimes in ſome thing it preuaile againſt them, till they repent of it: which grace none of the other doe finde, nor obtaine, when they be at the beſt.

*Vicked luſts  
towards men.  
The table.  
ſt Compaſſion  
demonſtration.  
Contempt of  
betters.*

But to goe forward: to acquaint men with ſome of the vnbridled and worldly luſts, which carrie them after the hurt of their neighbour: what vnreuerence, contempt, and obſtinacie appeareth to be in the hearts of many againſt their betters, diminiſhing that authoritie, credit, and eſtimation, which God hath given them, ſo that place, yeeres, and gifts are had in meane account of them: Where is that ancient reuerence which younger men in the Miniſterie haue given to thoſe who haue gone before them in labours, gifts, and good example: they imagining themſelues able to doe farre better then their elders, and therefore ambitiouſly aſpiring to that which they ought not: and liſting vp themſelues aboue them, when yet they ſhould haue learned to honour

## Diuers kinds of euill to be renounced.

105

- A** honour and *submit themselves to those of low degree*? What vnthankfulnes in the people, to them which labour for their peace and welfare in their outward estate, and are instruments to conuey the glorious Gospell of Iesus Christ vnto them? I meane Christian Princes, and gouernours? How many esteeme of them, who labour to make them happie and to liue for euer: what wishing is there that there were none such, which is all one as to make sure worke to goe to hell? How doe many hunger for their death (yea though they be their naturall parents) by whom they might be enriched and preferred, although to make their follie and madnes the better appeare to themselves and others, the Lord taketh them oftentimes away before them? What
- B** stoutnes, saucines, and boldnes in youth towards their ancients and rulers, till it breake out from within and shew it selfe in gesture and words? which bringeth forth such rudenes and barbarousnes, as were too bad among Heathens. But I will containe my selfe.
- Sauces in youth.*
- Further, whereas the soule of our neighbour should be most precious to vs, how doe many reioyce to see them fall into any sin, deuise to make them offend, as to be drunke, to leaue off hearing Sermons, and fret or disdain at them who liue Christianly, rather then to reuerence the graces of God in them? And whereas wee should *love others as our selves*, that is, indeed, and *unfeinedly, not in word and shew onely*, yet how truly is it verified through the world, that through the strength of their lusts, one man is a wolfe, yea a diuell to another? What anger, which cannot bee appeased: what deadly hatred one against another? what earnest and bitter seeking of reuenge; and yet they goe not once to their heart to take shame for them? How easily and readily doe men take the least occasion from others of hard conceiuing of them, and yet how vnmete doe they thinke it, that others should take the least displeasure by the greatest occasions which they offer them? What little care is there that none be hurt by them, but a churlish senselesnes, of it, if it be so, rather then pitie and compassion in steede of it? As concerning cutting off broiles betwixt men, who is warié to auoide occasions thereof, sometime
- C** by readines to lose some part of their right, as *Abraham did to Lot*, and coming to lawfull and equall conditions of peace, which were but their dutie? Nay rather, men bethinke them of all meanes to prouoke others further then they haue done. And as for bearing of them, if they passe bounds toward any, what meekenes or mildnes is there in vs to forbear them, and to be patient and long suffering towards them? and when it may well bee done, to passe ouer their offence and burie it? where is any pacifying of wrath in mens selues, and a free forgiving of them, but rather a seeking of reuenge for the smallest wrong? This is farre from the Apostles rule: *Weepe with them which weepe: reioyce with them which reioyce, and be alike affected towards all men.*
- Reioyce in euil.*  
*1. Ioh. 3. 18.*
- D** In these kinds of fleshly lusts, the commonnes which I see of them, and the bold iustificing of the same, hath made me somewhat the longer.
- Gen. 13. 8. & 9*  
*No bearing.*  
*Prou. 11. 15.*  
*Ephes. 4. 32.*  
*Rom. 12. 15.*  
*No fellow feeling.*
- E** In these kinds of fleshly lusts, the commonnes which I see of them, and the bold iustificing of the same, hath made me somewhat the longer.

Now I come to that kinde of these fleshly lusts, which are most properly so called: And they are, when men let loose their hearts to filthie vnclane thoughts and desires, with purposes of defiling their bodies, which should be kept holie to the day of marriage, and after to the end of their life. What varietie of vnclane willes and desires doe occupie them? how are they inflamed

*Vnclane lusts.*



Feed their luſts

Zach. 11. 8.

Crueltyes.

1. Tim. 6. 9.

Prou. 9. 17.

1. Theſſ. 4. 4.  
Phil. 1. 5. 6.

flamed through euery object, of ſuch perſons as pleaſe their eye, and ſo are caught and deceiued with that which is pretious in them? And leaſt that ſhould not be enough againſt theſe, they reſt not in this, which is moſt ſhamefull; but they delight to blow vp theſe burning luſts further, euen to occupie their thoughts in all talke of vncleane matters, to feede their eyes wantonly, that they may ſhew themſelues to be thoſe, whom the Scripture deſcribeth, namely, *to haue eyes full of adulterie*: and to ſuch places their delight is to goe, where they may haue that carnall humour ſatiſfied, or incenſed by all prouocations, that thus the pretious treaſure of the minde which is fit to haue receiued moſt diuine matters, and to haue made it more like vnto the Angels, is made a ſtinking brothel houſe, and a nurſerie of filthines: What beating of their braines is there about deceiuing and intrapping innocent Virgins, and modeſt Matrones to bring them to their lure? for common ſtrumpets, and ſuch harlots as haue been deſiled alreadie, may be come by with leſſe ſtudie. I ſpeake not of the praife of the worſt ſort of the people of our land, but of them which are ciuill, liue outwardly in ſome honeſt courſe: yea and many of them married perſons themſelues, and for want of better, beare office to ſee good order in townes, of which ſort there are many thouſands, who are poſſeſſed of theſe deceiueable luſts, *neighbouring after their neighbours wiues*, as the Prophet ſpeaketh, and ſo ſtopping the courſe of a Chriſtian life, from the which ſome of them otherwiſe had not been farre off. But this for a taſte.

I will proceed vnto that kind of luſt which is the greedie deſire of money and gaine, if they may come by it, whoſoener ſmarreth by the loſſe of it: What a ſea of euils is there in this kind? how many waies, and that all the yeere through, are mens heads occupied about this, how they may by ſome new deceit, winde ſomewhat from others? what vnſatiable deſire is there of other mens goods? and how doe men reſolue that they will be rich, though the Apoſtle to *Timothie* doth ſhew them the danger of that purpoſe? What repining is there in all ſorts to ſee others get that which they themſelues can not come by? How doth the mightie deuſe to pill and make bare the meaneſt ſort, the Landlord the poore tenant, till he hath ſleeced him of all, and leſt the bare carcaſſe? whereas the predeceſſours of them both liued together before them in loue and good will, the one well contented, the other well reſreſhed vnder him and ſufficiently maintained: which is one maine cauſe of ſo great beggerie. How doe many, without regard of other, follow this point of wiſedome, that they may haue ſome commodities wholly in their owne hands, that ſo they may raiſe an vniuerſall dearth for the ſatifying of their priuate appetite? In common dealings, nothing (to ſpeake of) is ſweete to men, *but ſtolne wares*, as it is in the Prouerbs, when men can ſee how to get more then their owne: the borrower (though he hath found friendſhip) yet ſeeketh & bethinketh how to defraud the lender, if by any meanes he might pay it backe no more: ſo doth the lender deuſe new kinds of vſury and oppreſſion againſt the borrower, whereby ſo many thouſands are vndone: when the Lord commaundeth ſtreightly that there *be no oppreſſion nor vſurie at all*: So of the ſeller, and the buyer, the loue of equitie and indifferencie is thruſt to the walles amongſt men, if it ſtand not with their gaine.

And

**A** And this they will doe, who are otherwise not voide of religion : by all which it may be seene how mens minds are occupied, and with what good stuffe their heads are filled.

But to draw to an end in the laying forth of these worldly lusts, tending to the hurt of our neighbour in his goods ; and to goe to another kinde: whereas men should seeke to preserve the good name and credit of others, as <sup>9</sup> Lust against our neighbours name. their owne, they are carried to nothing more preposterously, thorough their vnruely lusts. For how rare are those men, which take well, and interpret in the better part things done, or words spoken doubtfullie, but rather suspect as soone as they heare them, that all was done of malice, and therefore conceiue

**B** hardly against them by and by : so strong are their rebellious lusts, that they cannot be held in : what deepe conceits therefore doe arise, and rash surmises of them, (as they did in *Saul* against *David* and *Jonathan* his sonne) and all thorough mistaking of that which was rightlie done, and honestlie meant and spoken : how doe their hearts burne hereupon (thinke we) to speake and doe, not ambiguousslie and doubtfullie against them, but resolute-<sup>1. Sam. 11. 2.</sup> <sup>2. Sam. 15. 7.</sup> lie whatsoeuer commeth into their head, as *Shimei* did against *David* ? So

that they thirst to defame them by word or writing : yea, and if many yeeres before there were any offence committed by them, of which they are priuie, although they concealed it till then, and made light of it: yet now, (if it han-<sup>Exod. 2. 14.</sup> <sup>Libels.</sup> geth them) are set on fire in their mad moode to disclose it : as the wicked *Hebrue* did abuse *Moses*. What inuentings of libels, and deuising of new <sup>Psal. 50. 22.</sup> flanders, yea, against our owne brother and mothers sonne: and with such shamelesse boldnesse, and impudencie, that *YeZabel* was not able to goe beyond them in that facultie. And by these, it may be gessed not doubtfullie what swarmes of outrageous lusts doe lurke secretly in their bosomes, who yet see little, or nothing amisse in themselves, and oftentimes set as good a shew vpon their doings in the sight of others, as the best : nay, I say more, who shall with a *Iudas* his kisse embrace them, whom behinde their backe they thus abuse. And none of these foule and shamefull faults would breake out open-

**D** ly by mouth and life, if they were not nourished secretly in the heart before.

But that I may shut vp all that I haue to say of these sorts of worldly lusts, least many should obiect, that although they graunt that sometime they be led with these frensies, yet they be not alwaies so bad: I say that is smallie to their commendation and reioycing : for as they are now too oft and com-<sup>Though not al- waies, yet these be common.</sup> mon, so should they be commoner, if other things did not breake them off.

But can they denie this, that whereas their desires should tend to good, and leade them to God, that yet they are the most of their time taken vp in wishing somewhat of their neighbours to their hurt : Whereby, besides their deceiuing of their owne hearts, and spending their pretious time in dreames

**E** about things which come not to passe ; so they plainly shew what they would haue: wherein, although some containe themselves at one time without consenting to that which they haue foolishly wished : yet haue they no more gouernement ouer their hearts, but to offend after the same sort at another time: and what a deceiueable, vnprofitable, & wearisome life is this, (to say nothing of the perill which commeth to their soules hereby) thus to become seruants to their own lusts, who are created of God to so singular ends?

Thus

108 *Of inward euils and sins properly concerning our selues.*

*These lusts be  
causes of all  
woe.*

Thus I haue in some sort laid forth the lusts of the heart against God and men throughout the commaundements, the which swarming in wicked men, as I haue shewed, and ruling and carrying them, are the causes of all dissolutenes, licentiousnes, and disorder in their liues, and of many sore punishments thereby. By that which I haue said of this matter, it may appeare, what a singular mercie of God it is vnto his children, that their hearts are not nurseries of such draffe, but that they abhorre it rather: For though this grace of renouncing such filthines be little regarded of the common sort, but counted precisenes, yet shall it be an ornament in these before God, and a most precious comfort vnto themselues.

G

CHAP. 7.

*Of other inward euils and sinnes, most properly concerning our selues.*

*Euill lusts con-  
cerning our  
selues.*



Now follow the branches of earthly corruptions, and worldly lusts, which although they doe offend God, yet they doe not directly concerne the person of God, or of their neighbour, but especiallie themselues, that in some sort I may discouer and bewraie the loathsome kennell from whence all ill life doth come: which few doe well knowe, and therefore suspect in no sort the danger that they are in: a taste of the which, as of the former, but more briefelie, I will set downe. And they are so euill and monstrous, that though men who are possessed of them, deale neither with God, nor men directly, yet their hearts are too lamentable, yea, and that for the most part continuallie incumbred with them: these outrageous lustes of theirs doe sometime so wilfully carrie them (as it were a streame) that missing of their will, euen that which they would haue, they desire nothing more then to be out of the world; forgetting all Gods kindnes toward them: and yet when God calleth them hence indeede, they cannot abide to heare of it, but rebell against it, more then against any thing in the world.

H

*Fretting when  
crossed of their  
will.  
1. Sam. 31.  
Acts 16.*

*Excessive de-  
light in abun-  
dance.*

*James 4. 5.*

*Pride of life.*

*Iohn 2. 13.*

Againe, they are so vnruely, that if God giueth them the bridle, and follow them with abundance of his outward benefits, they haue no delight in them, except they abuse them most excessiuelie in eating, and drinking, not to liue thereby, but to surfet, to be pampered so as they be fit for no good thing: in play from one kind to another, *counting it pleasure to liue delisionly for a season*: in costlines of apparell, and curious trimming vp of their carcases, not mindfull of the necessities of others, howsoeuer their superfluity would helpe to apparell many which goe naked. How doe they please themselues, and imagine that others doe admire them for the same? yea and for all this, oftentimes (that I say nothing of them which runne in debt for it) wringing and powling others, for the maintenance of it; ioying beyond measure in their children, though little caring for their good education: which is the very pride of life so manifestlie condemned. Vpon these, and such like, their hearts are set in their plentie, and contrarie fretting, murmuring, and vexing their hearts, when they fall into necessitie: although they heare that *a good name is better*

I

K



- A** better than golde; yet they will followe their appetite so grosselie, vntill the fruite of it causeth them to lose credit, and good name, as if it were nothing worth. What should I say of their priding in their wit, wealth, beautie, strength, wisdom, and other gifts? when they are, who knoweth not what, if it were but by this description, and when as also they know not how long they shall inioy them: they account of *to morrow what they will doe, and cannot tell what may fall out to day.* Their lightnes, vnsetlednes, and wilfull frowardnes for euery thing that doth displease them; their vaine, idle, and deceitfull desires of things, which become not the grauitie of such as are borne to a better life; their deadly pangs of fülleines, when nothing will please them; with
- B** their curious heads, which are euer meddling in things not pertinent to them; with their fottish selfeloue, that so much blindfoldeth them from seeing that any thing in them is offense, with innumerable other concupiscences, that dailie come from them: may easilie perswade them to confesse that their hearts are burthened, and loaden, though they had not outward sinnes to presse them downe, and to say that it is diuine power and grace from aboue, that must purge these and such like vnfauorie draffe out of them. And yet these, and many other such are renounced as they come to be, knowne of Gods seruants, and are resisted according to the wisdom which God hath giuen them, although in others they rule and raigne. And the obtaining of
- C** grace to doe this, is one part of the christian life, as I haue said. For they making the word of God their guide, haue this benefit by it, that they are made wary and circumspect against their euill and noisome corruptions, as *Dauid* saith in the Psalme 119.11: where he setting downe many vses and benefits of the law and word of God, as that *It is more to be desired then fine golde, and more sweete then the hony combe;* addeth this: *Moreouer thereby is thy seruant made circumspect and wary.* And *Salomon* saith the like, *Prou. 2.10. When wisdom delieth thy heart, and knowledge entreteth into thy soule, then shall counsell preserue thee, and vnderstanding shall keepe thee from the euill way:* And what way is worse, then the deuices and desires of our euill hearts? *Saint Paul* likewise, to shew
- D** that God hath giuen this grace to his faithfull ones, saith *2. Cor. 10.4. The weapons of our warfare, are not carnall, but mightie through God to cast downe bolds: casting downe the imaginations, and euery high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ: and to the Ephesians 4.22. If we haue learned Christ aright, we haue been taught to cast off, concerning the conuersation in time past, the old man, which is corrupt through deceiuable lusts.*
- Thus therefore now hauing laid open the packe of these worldly lusts, and proued that the Lord by the Scripture giueth greater grace to his, then to obey them, *Iames 4.6. Rom. 6.16. I will proceede now to shew, that this is a*
- E** speciall peece of christianitie, thus to hold vnder, and resist them; so as in some sort, we may be made able to ouercome them. No man will greatlie denie this, if he be aduised: for what should hinder one (if he be vnburthened of his passions, and inordinate desires which binde him from dutie as cords) but that he may goe forward without let, readilie, and roundly? This being alwaies vnderstoode, that he is not without dailie struiuing to obtaine it, and closed about of infirmities still. *It is the euill heart that causeth men to fall*

*Iames 4.13.*

*Frowardnes. Prou. 27.1.*

*Selfe loue,*

*A speciall part of a godly life to renounce these.*

*Hebr. 3.12.*

Lusts marre al.  
1. Pet. 2. 10.  
Iam. 4. 1. 2.

away from the living God: they are their fleshly lusts which fight against their soules, that both hinder them from walking with God, and will bring destruction in the end: euen these lusts, as S. James saith, *which fight in our members*, they are that carrie vs violently and foolishly after them from our settled peace, to fret and rage (as enemies in warre, one against another) when wee haue not our desires satisfied, nor obtaine what wee would. Therefore these being weakened, and their force restrained, we may cleerely see, that with ease and cheerefulnes the Christian life shall be set vpon: for as our Sauour Christ, because he was voide of all corruption and sinfull desires, therefore the prince of this world attempting him (as hee doth other men) yet *found nothing in him which he sought*, fit for his purpose; and as Adam in the time of his innocencie stood free for a season from falling, when as yet his heart was not tainted: euen so our hearts being clensed and purged from their natural corruption, although not wholly ridde of it, and our troublesome lusts and passions being appalled and weakened within vs, and hauing receiued a deadly wound, cannot so master vs, as that we shall not loue, desire, long after, and do the will of our God, though, in respect of that which we ought, weakely, and vnperfectly; yet in respect of that which otherwise wee should doe, both soundly and in good sort. And this will God accept for holie seruice, and not looke streightly what is done amisse, but *pardon our sinnes because of our aduocate*: so that notwithstanding our obedience be farre from that it should be, yet we may rest therein, euen such as it is, with sound peace, voide of feare.

This shall be  
accepted.  
Psal. 130. 3.  
1. Ioh. 2. 2.

He that ob-  
serues these, is  
occupied in a  
godly life.  
Iam. 4. 7.

And thus farre, God in great mercie, hath made vs partakers of the knowledge of his will, that wee hauing our desires in this wise subiect to him, as I haue said, wee may possesse our soules after in peace and heauenly manner. Therefore if any man, whose heart is purified by faith, doth exercise himselfe in knowing these his foule and shamefull lusts, and marke how he is led away of them, and deceiued by them, and which of them doe most trouble him, and ostent preuaile against him, and therefore by the helps which God hath giuen him (which shall be set downe in the next treatise) doth resist them; let not him doubt, but that he is occupied in the godly life, and that he is come out of the stinking Sodome, of his old sinfull course: and thus doth the godly man carrie himselfe, and at this marke doth hee chiefly aime. For the true wisdom which is from above, of the which euery godly man hath his name, that is, he is called wise, this wisdom sheweth it selfe in all manner of holy conversation in meekenes, and suffereth not the contrary lusts to dwell and abide in the heart, as bitter envying, prouokings one of another, swellings, tumults, and stormings one against another, with such like, as euery one hath his measure. In deede all men haue not overcome themselves alike; no not euen they, who haue set themselves to this worke of plucking downe the ruines of their old building: for they who haue great and cleere knowledge of the will of God, and of the whole myserie of godlines, ioyned with affection, they are the most forward: And to speake plainlier, they who make faith and a godly life their treasure indeed, finding and feeling that they are greater riches and pleasure to them, then gold or all substance, and in their account take them so, as in their iudgement they know and will say, they ought to be so; they are the men, who will take most paine to withstand their lusts and desires, they get most

All overcome  
not these alike.

The better sort.

- A** most victorie ouer them, and are least ouercome of them: they (it must needs be graunted) haue greatest aduantage ouer them, and know best what fruit in found peace, and many other waies is reaped thereby. And such examples, God be blessed, we haue, and those not a few in the Scriptures, who haue attained to this, I meane, to a great measure\* of such grace: and by their good example, there are through Gods goodnes in this age many, who haue inioyed great libertie from God this way, that no man may thinke this (which I am now about) to bee a thing impossible to attaine vnto, neither denied to be granted vs of God, as it shall be sought and cared for. But, as I said, all Gods seruants haue not one and the same, therefore not this excellent measure.
- B** To goe forward then, for the edifying of the rest, who, by Gods grace, are many more then the former, who all desire to leaue and forsake their noysome corruptions, and rebellious willes; but yet haue nothing the largenes of heart, and measure of grace, which some others haue, I would willingly say to them that which the Lord hath reuealed vnto me: That they be not troubled at this, that they bee behind others of Gods seruants in the ouercoming of themselues, and haue not gotten masterie of all affections in such sort, as some haue done: neither doubt they that faith and godlines are vtterly to seeke with them, because of this. For all beleeuers haue not their part in one and the same measure of mortification, and grace: all men cannot reach and attaine to that which some do: all know not alike, all value not goodnes and libertie from fleshly lusts alike: and therefore cannot take paines for the same, as some others doe: *some receiue thirtie fold, some sixtie fold, and some an hundred fold, by that which they beare.* It is commendable and meete, that we should walke, as wee haue the best, for our examples; and to follow them, as they are paternes of good things vnto vs: but to stay at this, that wee are not at all in Christ, because we are not in all points like vnto some other in subduing our affections, that is in no sort to be yeilded vnto, if that which is in vs, be in vs in truth. Which thing I speake for their cause, who both thinke, and oft vtter the same, saying: Oh I am not, as such of Gods children! they are happy, for that they are not troubled with frowardnes, impatience, anger, wearines of good exercises, wandering in hearing of Sermons, reading and prayer, and such other like carnal desires, as I am: and yet the same persons both haue had a true taste of eternal life, and earnest combates with their corruptions: yea and while they complaine, they testifie their going forward in subduing their corruptions, farre otherwise then they who are not so troubled; and doe declare plainly that they loue the grace which they mourne for, and hate deadly the corruption, which they complaine and crie out of. Therefore let no man measure himselfe by another: but in that little which he knoweth, let him be faithfull, renouncing fleshly lusts, as he seeth what an excellent estate of life it is to be freed from them, I meane, not to bee in bondage to them: for there is no libertie like this: all other, when wee seeke to fulfill our owne desire, is vtter slauerie and bondage.
- E**

And these things being rightly considered, it may appeare, that in a godly life the inward lusts of the heart, and knowne corruptions of it, how common soeuer they bee in the world, are resisted and declined from, of all true Christians in their measure, according to that which is alleaged by the A-

\* Moses meeke, Numb. 12. 3. Abraham beleeuing, Rom. 4. 3. Joseph continent, Genes. 39. 10. Daniel zealous for the Lord, Dan. 1. 8. & 6. 11. The woman in Luke full of loue, Luk. 7. 47. with many more such. Therefore they ruled their euill hearts from the contrary corruptions. The weaker are not to distrust for not matching the best.

These lusts are resisted of all beleeuers in their measure.



*They who be ruled by their lusts, can claime no part in a godly life.*

*The weake may stay for their comfort in these three speciall graces.*

*Cant. 3. 3.*

*Note.*

*These three must be earnestly laboured for.*

*Luk. 8. 1.*

*Math. 13. 36.*

postle S. Peter : We hauing most pretious promises giuen vs of God, are made thereby partakers of the grace of the holie Ghost, by the which wee are able to flie the corruption that is in the world, and reigneth amongst the vngodly. If they then who imbrace and beleue the promises, and therefore haue fastened vpon a godlie life, doe flie the lusts and corruptions which others delight in and imbrace, it followeth on the contrarie, that they, who are ruled and led by them, can claime no part in a godly life. For he that is so minded cannot be but carnall: estranged from God, and a bondman of hel: which if it were weighed, would cause many thousands, who now thinke themselves good Christians, to take some paine to bridle their intemperate and vnruely hearts, & to be wounded for the same deeply, who contrarily giue libertie to them in most things that they desire. Let such weake Christians (to omit these) rest their hope in some certain estate: and not ouerreach themselves with things which they canont compasse: I meane by resting in some certain estate, this: First, that they haue a cleere knowledge of their saluation. Secondly, that they account it as their chiefe treasure. And thirdly, be set forward in some plaine and good course of life, whereby they may grow in faith, and the obeying of God, though with some struiing. But if they walk destitute of any of these three, they shall be snared much with feare, & vnquietnes, while they feele that all is not well with them: oft fearing that they haue not begun aright, nor were euer truly called: and yet (if they should forgoe this hold) seeing there is some liuely sparkle of the new birth in them, let them not breake off and faint vtterly, as the wicked doe, but moane and seeke home againe, as a bird wandring from her nest, least otherwise they walke heauily many moneths, it may be, yeeres, before they finde deliuerance. And vntill they doe so set themselves to nourish their faith with great care & diligence, their godly life (with what labour and toyle soeuer it be) is but a building vp and a pulling downe: for one day they shall like, and another day mislike: sometime they may feele themselves well staied, and oft otherwise without peace. Yea and I say againe, when they are staied, yet if they hold not this as their best riches, to solace their soules euery while (as they may well and easily doe, hauing so many good helps among them) with this sweete fauour of God, which may surmount all other follies and delights, in their perswasion and estimation, they shall not either abide long in that possession of peace, or like the course of their life which they leade: but the diuell who knoweth their weaknes, and enuieth their godly and sweete estate, will raise many occasions to vnsettle and trouble them.

These three things therefore being of so especall price, must bee more regarded, and sought after of such as want them, more carefully then they haue been: and preachers not onely heard teaching these, but also conferred with about the same: that the peoples hungry after the same, may whet on and incourage their teachers with all willingnes and readines to resolute & comfort them comming vnto them, as the people in the Gospell: or rather as Christs Disciples came oft to him to be taught, and haue their questions answered. And although other doctrine is not to bee neglected, yet I would haue all to know, that nothing is so necessarily to bee learned as these three are, of such as haue already attained to the knowledge of true happines by

Iesus

**A** Iesus Christ, what other things so euer be wanting. All goeth forward vntowardlie, without these, as I haue said. And as a man knoweth nothing profitable vnto saluation before he beleeueth: so after he beleeueth, he knoweth nothing profitable to growe on with comfort, in his christian course, without these three faithfullie and carefullie looked vnto and preserued.

For my part, I doe thee to vnderstand, that it was the most principall regard I had in setting out this booke, to helpe and direct the weake Christian throughout from his first entrance into the knowledge of Christ Iesus, that he vnderstanding and beleeuing, what a rich portion God hath bestowed vpon him, he may make such account of it, as it deserueth, that is, esteeme it

*A chiefe end of this booke, is to set forward a weake Christian.*

**B** farre better then all that he hath; and then inioy the fruites of it in an holy life after, as God hath taught him. Who so trauaileth faithfullie in purchasing these things (and yet the purchase is easie and cheape enough, euen without money) shall goe forward readilie, and with ease, and make no toile of godlines but pleasure: neither haue his teeth watering after the greatest mens dainties, but they after his. He shall not be at the point of them, whom I described a little before by their speech in the way of obiection, who sometimes are driuen to doubt of their calling, but be able to guide himselfe, how to rise when he is fallen, and to returne when he is stept out of the way: and to walke in most sweete safetie vnder Gods protection all the day long, as

*How to make godlines a pleasure.*

*Note. Deut. 33. 12.*

**C** shall be seene afterward.

Thou wilt aske me, what thou shalt haue for thy portion: I say not this measure, nor that of heauenlie peace, full contentation, and other graces: neither as this man or that: but such as for the beautie and brightnesse of it, shall cause thee to maruaile, and to say, as it is, euen more then thou couldest haue asked. If thou further demaundest, how thou shalt attaine to this: that thou maist thus knowe, esteeme, and keepe it: this present treatise (besides all helpe of publike Ministerie, and priuate conference) shall teach thee: neither doe I doubt, but that in one part or other of it, the humble and teachable reader shall finde it.

*Gain of your course.*

**D** But yet further to satisfie those who cannot rest, because of the want of such graces as God affordeth to some of his children, they are to vnderstand, that as we cannot, nor may not appoint the Lord his times, and measures; so we can shew no reason, why we should not hope for that which he hath promised, if we seeke it as he teacheth vs, and as hereafter shall be shewed. And if the Lord, in this case, increaseth not our faith, knowledge, experience, strength ouer our corruptions, our comfort, and such like fruites of his spirit, (as we haue no cause to feare it, while we feruently desire it) he knoweth sufficient cause why he doth not: that is, because he knoweth it should not be good for vs, if he should giue vs them: So that his holding backe, is not, for

*Why God withhold some grace from his.*

*Note.*

**E** that he is vnwilling to bestowe them vpon vs, but because he seeth that they would be to the hurt of vs; as that we may be ynsit to vse them well (but rather as many doe) to waxe proude of them: for the which cause the Apostle himselfe saith, *That the Lord did denie to him a gift, which he had oft, and earnestly prayed for.* And for this cause God may denie blessing to his owne faithfull seruants, as also to trie them, whether they loue them so well, that they will seeke after them still, and yet this ought not to be taken hardly of them. But

*2. Cor. 12. 9.*

Causes in our  
selves of not  
growing.  
Ignorance.  
Slouth.  
Fauouring sin.

Timorousnesse.

James 1.6.

Remedie of  
our vnbe-  
leeffe.

otherwise (these excepted) if they grow not, it is most iustly to be imputed **F**  
to their owne fault; as their ignorance, or darke sight in knowing how they  
ought to labour for these graces, and their slouthfulnes in refusing paines ta-  
king, or sleightlie and houerlie going about it, and fauouring themselves a-  
gainst their consciences, and not remouing out of their way such clogges as  
they saw to hinder them: Or if these be not the causes, then is it their owne  
timorousnes, and vnbeleefe; they fearing that such heauenlie grace as they  
seeke after, shall not be giuen vnto them, wherein they doe God no small dis-  
honour: *who is more ready to giue then they to aske: and giueth plentifully to them  
which aske, and casteth no man in the teeth, but then they must also aske in faith, and  
wauer not, but that they shall receiue; for if they wauer, they can receiue nothing.* **G**  
Can the Lord prouide more strongly and surely, to remedie our distrust, then  
by speaking in this wise vnto vs, to imbolden vs, who are so sore letted and  
hindred by vnbeleefe, that when wee doe that which in vs lieth to please him,  
and to grow on in grace, yet we sticke fast in it, as in the myre of vnbeleefe:  
and when we haue done all, yet we doubt, God will not graunt vs our re-  
quest: so ingrauen in vs it is: thereby shewing that we can hardly beleeeue  
further, then we can see. I know mens answer here in is this, they dare not  
be so bold, as to assure themselves that they shall haue the grace which they  
pray for and seeke: But I say, let an euill conscience be taken out of the way,  
and their doubt may soone bee at an ende. Oh but they are afraide, least **H**  
they should presume: What? when God promiseth and commandeth vs  
to trust him? Reuerence (no doubt, least we should be too bold and light-  
minded in dealing about so holy matters) is a vertue much to be sought after,  
and imbraced: but we must be able to put a manifest difference betwixt a  
full perswasion of that which God promiseth, and an vnreuerent boldnes to  
challenge that which he promiseth not. And therefore to returne, faile not  
thou (to the accusation and wound of thy conscience) in seruing Gods pro-  
vidence, and in vsing the meanes faithfullie to growe and increase in his gra-  
ces and gifts, staying vpon the Lord by faith: and assuredlie he will not faile,  
nor disappoint thee. **I**

### CHAP. 8.

*How the minds and hearts of the beleeuers are taken up usually, seeing  
they renounce inward lusts.*

How the minds  
of the godly are  
occupied.

Three ages of  
Gods children.

1. Childhood.  
2. Middle age.  
3. Olde age.  
Ephel. 4.14.  
1. Heb. 5.14.  
Heb. 11.12, 13



**B**Vt to returne to the renouncing of our lusts: If ye aske me  
what manner of persons they be who are at defiance with  
this vnlawfull stuffe, and what thoughts such haue, as ex-  
pell these corruptions, and haue them in heartie contempt,  
seeing the minde is euer busie, and seldome vnoccupied? **K**  
I answer, that the persons are, as I haue said, sinners, as o-  
thers be, but sanctified: and weake, but willing to be better, and that their  
thoughts are according to the diuers growths and ages of Gods children,  
which are three. The highest degree, is olde age, or the experienced estate:  
which yet is not the perfect age in Christ, for that shall not befall vs vntill the  
life



- A** life to come, but a firme, constant, and settled going forward vnto that perfection. The second, is the middle age in christianitie, in which, as young men in wrastling, we haue courage against our sinfull lustes; but yet like vnto them; we haue many foiles, and are oftentimes cooled in our courage, though we sometime preuaile. And in this estate, we are very fitly compared to the graine of mustard seede, after that it is shot vp, and hath a blade and stalke, till it come to haue boughes and branches to shelter the fowles of the ayre; so in this we are euer growing, though slowlie: and this degree of christianitie, is betwixt olde age and infancie. The third is childhood or infancie, the lowest and the last, the which is principallie discerned by an earnest *desire of the sincere milke of the worde*; and namely of the promise of the forgiuenes of sinnes: which although some of these deare children of God cannot with full assurance lay holde of; yet this their hungry desire after it (which cannot be satisfied without it) with a sensible feare to offend God, is a true signe thereof. And this is the lowest degree of true beleeuers; which estate is at first, weake in respect of the other two, as it is in the naturall bodie: for in the young babe, it is first weake, and after groweth to greater strength, as it groweth in yeares: yea, and this is an excellent estate, in respect of the counterfeite, which haue most neere resemblance of it, in whom may be seene some flitting motions after good things, but in time, they vanish and goe away, as they came.
- C** These degrees of the spirituall birth being thus described, which by the Scriptures may easilie be discerned, I will now shew, about what things the thoughts of these three are chieslie occupied, or desire at least to haue them occupied, though they doe not euer attaine to that which they desire. And to begin with the first, some of Gods elect, through long experience, and much acquaintance wth the praetise of a godlie life, haue obtained grace to guide them more constantlie then others: whereby they so serue God, that they may please him with a reuerent awe of his maiestie, which holdeth them within bounds, and in holie and religious feare of offending him, while the other often breake out more easilie. And this estate, though it be to be aimed at, of all godlie people; yet it is not obtained, but of such as haue accustomed their mindes to the heauenlie course; and to whom good meditations and thoughts, to shunne and auoide euill, are become a pleasure; and as well to be able to discern the same by their vnderstanding, and iudgement, as to haue their will in good sort at commandement to follow the good, and shunne the euill. Such as Saint *John* calleth fathers, in his epistle (saying, *I write vnto you fathers*) because they had knowne the Lord, and his manner of dealing with his people; and had experience of the discipline and gouernement of his house in a godly life a long time.
- E** Now such as haue been trained vp in the obedience, which the Scripture teacheth, from their youth, are able, vpon their so long triall of Gods directing them in that course, not onely to goe forward cheerefullie and readilie themselves, but also to perswade and hearten on others: And such therefore, thorough this grace receiued at Gods bountifull hands, are much freed from this bondage, and seldome so grosselie holden vnder of their corrupt lustes, as others, saying that God will make them see their weakenes from time to time, especiallie to subdue pride in them, which is soone kindled in them, and

Heb. 5. 14.  
Ephes. 4. 14.  
1. Pet. 2. 2.  
The highest degree of Christians.

Heb. 5. 14.  
1. John 3. 13.

Heb. 10. 24.  
March. 13. 31.

to holde them vnder: they haue therefore their mindes vsuallie set vpon **F**  
some one or other of the infinite heauenlie instructions, which from time to  
time they haue treasured vp in their hearts, both out of the Scriptures, and  
the fountaines of other holy men; whereby, although they are not quicken-  
ed as they would, and desire to be, yet they are held from much euill. The  
particulars, of Gods vnutterable kindnes, of mans mortalitie, the momenta-  
nie estate of all things vnder the sunne, the blessed estate of the elect, the end-  
les woe of the damned, &c. who can reckon? They haue much time taken  
vp in the beholding and meditating of Gods maiestie, as they can conceiue  
of him, his power, his wisdom, his euerlasting being: of his iudgements,  
and how he is prouoked: of his patience, and long suffering towards the **G**  
world; his dailie pulling of them from their pleasures, who thought they  
should neuer be taken from them: and their owne estate, and seuerall parts of  
their liues much occupie them; how they may keepe in their way: *For it is*  
*the wisdom of the prudent to vnderstand their way.* Also, how they may hold out  
constantlie the profession of their hope with ioy vnto the ende: how they  
may resist all occasions of euill (for they presume not without dailie helpe  
from God for all their strength) they consider what lets they shall finde from  
Sathan, the world, and their owne hearts: how they may order well their  
particular actions in, and through the day, in their callings, giuing to all men  
their due: that they may prosper, and also, that they may make a good ac- **H**  
count at the ende of the day, and so at their last ende. They who haue these,  
and the seuerall particularities vnder all these contained, to occupie their  
mindes about, is it doubted, what thoughts, desires, and occupying of their  
heads and hearts they haue, to keepe them *that they may neither be idle, nor un-*  
*profitable?* The thought they take daily (willeffe they be much blinded) is in  
the greatest part, this: how they may *haue a good conscience in all things,* pleasing  
God, and how they may be prepared for the crosse; and to keepe the same  
minde vnder it, that being exercised therein oft and much, they may reape  
the fruite of righteousness, *even most sweete peace: and in their saluation*  
*groweth nearer, then when they first beleined,* so they may be fitter, and readier to **I**  
meete the Lord, their later daies being farre better than their former: to be  
morie whilst they thinke he hath blessed them, and neuer at ease, nor to  
thinke themselves well, but while they are vnder his gouernement.  
Hauing no other things to doe, but that with the scumme and ofscour-  
ings of the world, they must aske how to spend the long sommers day, and  
the wearisome winter nights. Although others, who are prophane, haue  
not, yet with these we may see, it is otherwise. What: doe men thinke, be-  
cause the diuell hath filled the most parts of the world with darkenes, so that  
the most see none of these things, and hauing no experience of, nor acquaint-  
tance with them, doe not desire to be partakers of them: doe men, I say, there- **K**  
fore thinke, that there is no other, nor better way to take vp their mindes;  
then as they doe: but like brute beasts, and wilde Irish, to passe their time, or  
to iustpe with the world, and so to be like others? Oh land! oh people, infami-  
ous and sottish that vnder the Gospell, and the same so long in thee contin-  
ued, yea, and that in many places so fruitfullie and faithfullie preached, art  
yet to seeke of the true fruite of the Gospell; and art not led to God by it,  
more

Prou. 14. 8.

Prou. 2. 10. 11.

Prou. 2. 12.

Prou. 2. 13.

Prou. 2. 14.

Prou. 2. 15.

Prou. 2. 16.

Prou. 2. 17.

Prou. 2. 18.

Prou. 2. 19.

Prou. 2. 20.

Prou. 2. 21.

Prou. 2. 22.

Prou. 2. 23.

Prou. 2. 24.

Prou. 2. 25.

Prou. 2. 26.

Prou. 2. 27.

Prou. 2. 28.

Prou. 2. 29.

Prou. 2. 30.

Prou. 2. 31.

Prou. 2. 32.

Prou. 2. 33.

Prou. 2. 34.

Prou. 2. 35.

Prou. 2. 36.

Prou. 2. 37.

Prou. 2. 38.

Prou. 2. 39.

Prou. 2. 40.

Prou. 2. 41.

Prou. 2. 42.

Prou. 2. 43.

Prou. 2. 44.

Prou. 2. 45.

Prou. 2. 46.

Prou. 2. 47.

Prou. 2. 48.

Prou. 2. 49.

Prou. 2. 50.

A more then if there were none : oh that men created of God to liue for euer, should be content to bee ignorant, and without care or loue of the infinite good things which are reuealed to be knowne and delighted in of them ! The Lord hath done great things for thee (O man!) but they are not wonderful *Luk. 19. 4. 21.* in thine eyes : this blessed time is the day of thy visitation, but it is hidden from thee.

But to returne : I haue shewed thee, how some of Gods people haue their minds exercised; when they haue chased away the noysome droue of such vncleane lusts, as were wont in times past to possesse them as well as other; yet doe I not conclude that these are not at all troubled with euill thoughts and vaine desires, as though I would preferre them before the Apostle himselfe, who said, *that the messenger of Satan (euen some prickes of corruption) was sent to buffet him :* and at another time, *Oh wretched man that I am, who shall deliuer me from this bodie of sinne !* Nay I am so farre from saying so, that I contrarily affirme, that their purest actions are mixed with corruption : and no better then good water running thorough an vnsauourie vessell; as their faith, loue, vprightnes, mercie, &c. Now then, if God should look vpon their faults, though they may be kept from foule and filthie vncleanneses, *how should they be able to abide it ?* no, if it were no more then vntowardnes and vnfitness to the duties of their callings, and to other good works, and much wearisomnes therein.

C I doe not (therefore) forget my selfe in speaking thus of some of Gods seruants : for whatsoeuer I say of them, let no man gather that it is a making of them equall with the singularest of the Apostles. For we know what Paul could say, *of his ioy in his sufferings, and that oftentimes, and the strangenes, and varietie of them, of his lifting vp into paradise, and that he had heard such things, as are not lawfull for a man to speake.* *Not comparable to the Apostles.* *2. Cor. 11. 4.*

These and such others, I thinke, God gaue him as priuiledges, which were meere arrogancie and ostentation for any man among vs to dreame of, or compare with him in : seeing our sufferings (to speake of them who haue sustained the greatest afflictions for the Gospell in our age) haue bin small: and

D the other things mentioned to haue bin shewed him, are more extraordinarie : but to haue our minds and hearts so clenfed, & purged from the strength of corrupt lusts, as I haue said, *so haue no fellowship with them :* and when they are kindled in vs, to haue grace and strength ordinarily, and vsually against them, and to see and know how to auoide them; it is so farre off from arrogancie to thinke that it should be so, that it is farre vnbecoming the grauitie and age of fathers in Christ, and strong Christians, not to haue it so. So that as ancient men, who haue liued long, are called fathers for their age, skill, and experience : so these for their time and long continuance in Christs schoole are called fathers; and therefore ought to haue wisdom and knowledge; how

E to walke thorough the world (though a wildernes) in safetie : how to withstand the diuell in his assaults (though subtile) and skilfull also in their course and cariage of themselves, how to *be patternes of good life vnto the younger sort.* *Tit. 2. 4.* And thus they hauing their minds established with grace, and vnburthened of such affections and thoughts, they may rightly, and in good sort, goe about their workes and dealings : as labouring, bargaining, iourneying, companying, seruing their prince, and doing any other lawfull actions; and yet not



not be distempered by them : which things for want of such a well ordered minde, no other men can doe, as by the complaints of the better sort may bee seene, and by experience of the bad sort is perceiued, and daily found. And this for the highest degree, and greatest measure of grace in Gods children.

*The third sort  
of the godly, in  
battell.*

*1. Ioh. 2. 14.*

*Sinne is odious  
to them, though  
not ever over-  
come of them.*

The second sort is compared to yong men, who then are in their strength, rather then when they are either children, or old men : so some of Gods seruants are as yet neither experienced nor thoroughly acquainted in the Christian battaile as the fathers, nor vtterly ignorant of it, as the new borne Christians : these are especially occupied in fighting against temptations, and resisting and ouercomming their vnruly desires, which hale and draw them after the same. Therefore, as they who are yong men in age, and in their lustie yeeres, are commonly of this middle sort of Christians (if they bee truly religious :) so *S. Iohn* writing to them, doth shew them what is their chiefe and principall worke : that is, to resist the diuell, and his strong assaults, which in them, lustie and strong, are not easily subdued : and perswadeth them to this combat, not only by telling them what a glorious victorie it shall be to them to vanquish such an enemy ; but also that they may bee sure of it, as if they had got it alreadie. These knowing by the light of the Scriptures and the Commandements, how corrupt their hearts are, and how many sinfull thoughts and desires doe swarme in them, they watch their hearts, whereas before they knew of any daunger, they little looked after them : they pray against them now, often, and earnestly : they haue some feare in companie, and alone by themselues (which is no part of euill mens thought) least they should be overcome by any such affections, as they are in danger of, and yet they are oft overcome. They do also oft times consider how they may auoid the occasions of sinne, least thereby they should be inticed and so disquieted in their mindes, and breake out to the offence of their brethren, and the reproch of their profession among the bad : anger, impatience, frowardnes, fretting, sensible desiring of their neighbours goods, as wife, seruant, or such like, which in times past were common matters with them, and their delight, their hearts haue now such smart and wound for the same, that they grow to beware of them, wearie of them, ashamed to thinke that such vices should bee found in them : and count it no needlesse nor lost labour to haue their care thus set on worke, that they may auoide them. Therefore such as know the vse of fasting ioyned with their prayers, do vse it as occasion serueth, & as their neede requireth, that they may the easilier purge out that old fower leauen. They renue their couenants with the Lord to please him better, when they see how they haue slipped and fallen from their good purposes, and yet are soone vnsetled againe. They are in very good case this day or weeke, to withstand any sinne, and yet to morrow or next weeke vnsetled and sensible distempered, in their prosperitie soone forgetfull of their seruent care which they had, and then as much misliking themselves for it, when they see it : and to bee short, they are much grieued for their sinnes, and yet oft overcome of them by inward suggestion and outward occasions. And what is such a life, but a combat and conflict : which, although it may seeme miserable, yet is it safe : and the life that is void of this, is the life full of woe and dangers. Furthermore,

**A** thermore, whatsoeuer their earthly dealings are, although they neglect them not, yet they are not most deeply and earnestly setting their hearts vpon them (as farre as they can espie it in themselves) but often looking to the principall, and that which is most worth, that they may finde peace betwixt God, and their hearts. Through ignorance and vnacquaintance in their Christian course, knowing, what hardneses and difficulties are in their way, they are many times discouraged, but they, who haue laide their foundation strongly, rise vp after some heauines, and discomfort, out of their sleepines and securitie, complaining thereof, and come to themselves againe. All good helps that they can inioy, they are glad of, publike, or priuate, and thus (I meane, by the strength hereof) they haue oft and much refreshing of their minds, and put away much tediousnes, fearefull panges, and dangers of euill: by all which, and such like, it may be perceiued, what the thoughts of such are, and how their hearts in great part are occupied. And although they haue not, as the former sort which I haue spoken of, abilitie and strength to occupie and exercise their senses and minds so continuallie and constantlie to be heauenly hearted, and to haue God their guide so sensible, as they (for want of experience, and perhaps knowledge to) yet are they much delighted with the good examples of such as goe before them, and giue them light: and to be framed after them, as they are after Christ, is the thing which they most looke after and desire.

*These are  
sometime dis-  
couraged.*

*Cant 3. 2. 3.  
Glad to vse all  
helpes.*

**C** They hauing thorough Gods goodnes preuailed somewhat, especiallie at sometimes against their strongest corruptions, which were wont to beare too much sway in them, they earnestlie are set against the smaller, and such as seeme lesse dangerous, as the idle, and vnprofitable rouings of their braine: (which do not directlie so much carrie them after euill, as hinder them from good, blindefolding their iudgements first, and then poysoning the will afterwards) as the dreaming of outward peace, and prosperitie, of long life, of pleasure, and profit; vaine wishings of that which other haue, being things pretious in their eyes: Which they are oft tickled with, till they come to better remembrance of themselves, much like the Apostles (when they were yet weake) dreaming of promotion, of an earthlie kingdome, and who should be greatest among their fellowes: which toies and other like building of castles in the ayre, the diuell had filled not onely their heads, but also their hearts with the delight of them sometimes, and their mouthes also with the talke of them, as their chiefeest pleasure.

*Set against  
smaller sinnes.*

**D** So that they hauing thorough custome long lien in them, they cannot so easilie and readilie cast them off, though they see the shame and vanitie of them. Their labour therefore (of their mindes, I meane) is in great part, this: to keepe themselves from being taken vp of them, seeing good meditations are hindered; yea, and estranged hereby; sometime preuailing, sometime preuailed against, whereby their sorrow is the more: but they doe not all this while, see the happines of this their combate, which seemeth their greatest miserie. Because it is certaine, that for their great good they are holden vnder of their infirmities, even that they may be the more humble, when they see themselves so vnperfect, and corrupt, who yet had dreamed sometime before, that they were void of that corruption (though the more was their ignorance)

*These be hold  
vnder their  
infirmities for  
their good.*

norance) a long time before: and their short mourning shall bring after deliverance from that bondage, great measure and continuance of reioicing: whereas if they were not held downe after this manner, they should forget what they were in times past, when they liued vnder the power of darkenesse and the bondage of sinne. By this which I haue said, it may appeare how the mindes of these are occupied, and that this second age and growth in Christianitie, is a struing rather, betwixt feare and hope, sorrow and ioy, then a superioritie ouer the vnrule affections: and an estate standing in neede of counsell and helpe, rather then fitted and experienced to counsell, direct and settle others. But the more sure they be of their saluation, the more expert they shall be in the battaile.

The third sort  
of the godly.

Now the third sort of the people of God, are compared to little children: of the which, some are as it were in the birth: of whom the Apostle speaketh, Gal. 4. 19. *My little children, of whom I trauaile in birth againe, till Christ be formed in you:* who, though they as yet know it not, are deare to God, and haue sure tokens of it, as I haue shewed in the first treatise: and they haue many properties of the other young ones, which are of this third sort. The other be such as are young, and hang vpon the breast, that as such growe to know the father and mother, when as yet they know nothing else; crie after them, and desire the breast, whereby they are nourished, and ioy and take their pleasure in these: euen so it fareth with this third sort of Gods elect, if they be well grounded in the truth, and haue rightlie been taught, how weake soeuer they be, except in temptation. For they (as the Apostle saith) *know the father*: such light and vnderstanding they haue of the Gospell, that though they know not how to serue him; yet they know that his fauour is all in all to them: in so much, as if some of them haue not full certaintie that he is tenderly affected towards them, they so long after it, that nothing can satisfie them without it: About which their thoughts are chiefly occupied, and in the which their delight is, after they know what it is worth; and in the meanes of their spirituall nourishment, which is the word of God; and not least of all in this, that they may not in the least thing offend or displease God. This Saint Peter setteth forth by the same similitude of young children, when he teacheth young Christians, how they must looke to growe vp in their spirituall life; *Desire* (saith he) *that sincere milke of the word, that ye may growe thereby.*

1. Iohn 2. 14.

1. Pet. 2. 2.

And these are the especiall things which are most apparantly to be scene in them, by others, and felt of themselues: who also are much troubled for want of stronger faith, thirsting after, and ioying in the sense and feeling of Gods louing kindnes. True it is, they haue little minde to the sinne, which they were wont to offend in; yet that is not so much to be counted sound praise of godlines, (for that they oft times little marke and consider how they are tempted and inticed, hauing their minde taken vp in that, wherein they most desire;) but are more like to fresh and vnexpert souldiers, who haue not as yet beene feared in the field: but where they see that they haue offended God, they take it heauilie. Their calling is cheerefullie followed, whilest their small faith is vpholden, by cleauiing to the promise: and as vncheerefully, when that faileth, moaning and pining, if it be long wanting. There is great danger to be feared in both these their estates: through Sathans malice and subtiltie,

(CONSIDER)



- A** subtiltie, which they yet are ignorant of, and vnacquainted with, as they are with most of the other hindrances of their going forward. *The one of them is, least whilest their comfort continueth, they should neglect their lawfull busines, as thinking it to be the greatest let which they haue: seeing by meanes thereof, they cannot attend to reading, praying, and thinking of Gods loue, to the quickning of their hearts when they would: although when they haue leasure and opportunity to such duties, they haue no such desire for the most part; neither doe they vse it commonly to the most and best aduantage of their soules as they might. Here Sathan appeareth as an Angell of light.*
- B** The second danger is, least when they be voide of this comfort, they fall into heauie dumps, distrustfulnes, and feare that all was but a shadow, and a dreame: from hence may arise despaire for a time; and after, a sleepe and secure conscience, as fearing that the Lord will no more restore to them the grace that they were wont in him to finde. Here the diuell sheweth himselfe as a roaring Lyon. But before experience teach how to deale herein, counsell and helpe of other, who are able to minister it, with calling vpon God, (as well as ordinarie hearing of Sermons) is chiefe (when they are so weake, that they cannot helpe themselves) to be sought for, and regarded. And the rather, for that their childishnes doth require the same: For many follies, *Many defells of these.*
- C** weakenesses, grosse ignorance are in the most of them, and many deceiuings of themselves, many phantasies, and ouersights are carried about of them: yea, and these not only long lien in, if they be troubled with melancholy, and not teacheable, following carefully the light which God reuealeth to them; but also the lusts which ruled them before, will hardly be maistered, but keepe their hold, and abide in great strength to their disgrace and discouragement: especially when after that they haue a while ioyed in their saluation, they afterwards not well knowing how to occupie themselves, shall wake idle and vnprofitable, and so growe to their olde course againe, when they cannot get into a better, which Sathan doth mightily labour to bring them to.
- D** For we must remember, that they are compared to children, for that they should daily growe out of childishnes, and not looke, as it were, to be at waies set on the lap. Which wisdom God giueth, teaching euē his weake ones to know themselves better from day to day: and to looke to beare some crosses (which God sendeth for the exercising of their faith and patience) because he their father doth see it meetest for them to haue it so; and to prepare them for greater by little and little: And as children growe to leaue childishnes, so they should begin to mislike such faults as they espie in themselves, and not to thinke, that they should be from time to time borne with and winked at in them. Therefore our Sauour compareth the estate of his Church and people in the first age and beginning of it, *as a graine of mustard seede, which being once rooted, how small soeuer it be, groweth forward from appearing aboue the ground, to be a blade, and so to branch: Teaching his thereby, that they should so looke to go from one degree to another, that though they did not knowe what was to be done of them in this their christian course, when they first entred into it: yet now after they haue been trained vp in it for a*
- N** season,

*The first danger in comforts*

*The second danger, when they seele want of comfort.*

*Many defells of these.*

*Young Christ: ans compared to children.*

*These must growe. Math. 13. 31.*

season, and haue tasted of the promise of life, they should hasten thither, thorough all lets which might hinder them; and purge out, as they come to espie them, many vnbecoming qualities and customes, as excrements. And seeing their happines is not here below, therefore they may not dreame of any such thing, that is, to haue their heauen here: nor for their professions sake looke, that the ignorant and wicked world should commend and esteeme of them; but contrarily: yea, perhappes of their owne flesh to be despised and hated for it.

*Psal. 88. 9.*

*Their dutie.*

They are to begin to know the multitude of fleshly lusts, which secretly lurke within them, seeing they are now much fitter to discerne and finde them out in themselves, then euer they were at any time, the Lord tenderlie dealing with them, as not to shew them all at once, which were enough to dismay them; nor how many afflictions abide them, which were like to confound them. Their religion must not be to espie faults in other (for that religion is soone learned) and to hold a vaine and deceitfull hope of their own righteousness, when it is but froth: for that is readie enough to take holde on them, especially where they are not vnder good teaching. Neither let them thinke much to heare a rebuke, which sauoureth in them of much pride and blindness, nor to thinke euery good thing rare and admirable in themselves, when many euils are within them, which they doe not yet espie and finde out: but reuerence Gods graces in others, that they may the sooner be like them.

Thus I haue shewed in some sort what are the thoughts, affections, and desires usually, and for the most part of the weaker sort of Gods children (about matters of the soule) this being added, that they are grieved, when they are led of the contrarie: and this is to bee vnderstood of that part of their estate, which is free from strong and vehement temptations: for otherwise, it may best be gathered out of the former treatise how it is with the, the which I haue partly laid forth and described plainly, and partly set downe in the way of exhortation. For the same things that I exhort them vnto, are the verie anatomic and representation of their hearts, except the diuell hath cast them into some spirituall sickness, as I haue said: which he doth to many of this weaker sort, as also he may doe, and doth where hee can enter, with both the other sorts also. My meaning is, that the children of God weak or strong, doe not onely step aside sometimes from the peaceable estate, wherein they desire to keepe: but also are in danger (without continuall watchfulness, and earnest and oft praying) to be sensibly dazeled, as men not knowing where they are, and stript of grace vnder to their owne feeling, as if there had neuer been any: Which I say, that none may be dismayed (as they might easily be) if they should heare onely the best of the state of the godly, and not vnderstand something of the worst also; and yet, even that worst part God turneth to their good, as they in time by experience doe easily perceiue. But if any thinke that this last sort of Gods children (which indeed is the weakest of the rest), or either of the other, bee nothing differing from the vnregenerate in their thoughts and desires: they must know, that the secrettest hypocrite, which of all vnreformed ones commeth nearest them, is yet farre differing from the weakest true Christian: as both may bee seene by that which hath been

*Gods children  
are in danger  
sometimes to  
be dazeled and  
without see-  
ling.*

- A** been said of both, and as the same hypocrite would confesse, if he might bee conuerted. And I will in few words shew as much as shall be expedient. For when a godly man dislikes himselfe most, yet euen then he is farre before the best of the other : who haue not their mindes occupied about heauenlie matters; the thought thereof is tedious vnto them : they desire no acquaintance therewith : neither delight they to thinke how they may be better reformed; neither can they bee brought to put themselues *in the weights of the Sanctuarie*, that is, to trie their estate by the word of God : But their thoughts and desires are about carnall libertie, pleasure, profit, long life, reuenge, &c. euen as their speech is, that commeth from their hearts, frothie and vaine,
- B** idle and vsauourie, earthly and worldly. And when it is any better, it is either by constraint of others, or to shew the pride of heart, or for vaine glorie, or to some such end, or els they are soone wearie of it. So that, it may trulie be said, that the desires and thoughts of Gods people, euen the weakest, differ much from others, who are vnrenued. And this may in some sort shew the vsuall thoughts and desires of this third kinde of godly people, as of the two former. As for the diuers measures of spirituall growth in them, in degree one aboue another, as I haue followed the Scripture in the setting out thereof; so I thought good in a word to put the reader in minde of this, that euery action mentioned in the three kinds of our estate, must not precisely be so appropriated to that kind, in which it is reckoned, that it may not also pertaine to one of the other : but for the most part, the affections which are reckoned to euery one, are most proper to that, to the which they are referred. Neither is any to think that these cogitations, which I haue set downe to belong most properly to euery kind of age in Christ, are the only meditations & thoughts of them; but that amongst others (according to the diuers occasions of euery one) they haue oftentimes these, and such like occupying their hearts, but more oft desiring, then inioying them : whereas others which are not partakers of the promise of life, haue seldome any good thoughts; or if they haue, they are fleeting and momentanie, and either caused by feare, or prouoked of
- D** others, and as I may say, violent, so that they abide not; and not voluntarie, seeing they haue not the spirit of Christ, which only doth worke them. And all this that I haue said of the three sorts of Gods people, may cleerely be illustrated and proued by the many examples out of the holy Scriptures, *who of weak became strong* : As *Moses*, who was first afraid to looke *Pharao* in the face, desiring that another might goe who was meeter then he : yet afterwards hee was not afraide to doe his message boldly and thoroughly in the name of the Lord. And *Peter*, who in his middle estate, as I may say, was so faint and fearfull, that hee was striken and flighted with the voyce of a fillie damsell, Luk. 22. 57. yet after, when he grew to the degree of a father, was not
- E** abashed at the threat of the high Priest, Act. 5. 29. and yet both these were weaker then in either of these estates, at their first beginning : As the plants, corne, and grasse, are first tender, then stronger, and at last settled and at their full growth. And thus much of the cogitations and affections of the three sorts of Gods children, that it may be seene that they are not caried about of their lusts as the vnregenerate : but haue their hearts occupied in farre better manner.

*These degrees  
may in some  
respect fall one  
into another.*

Exod. 3. 11.

Exod. 10. 29.



*Of outward euils and finnes to be renounced.*

And thus to returne, and to ioyne this which followeth to the end of the seventh chapter (for this former came in by way of a parenthesis, to answer a question propounded in the entrance into it.) Now that I haue spoken of inward lusts and sins of the heart, and shewed how they are disliked and renounced of all true beleeuers: it followeth, that the same be proued, concerning the outward finnes of the life, that they abhorre and shunne them also; that all may see, they haue little cause to please themselues, or to reioyce either.

CHAP. 9.

*Of the second kinde of euils or finnes to be renounced,  
namely outward.*

*Outward wickednes to be renounced.*

1. Sam. 7. 4.  
Vide Iudg. 10.  
14.  
Hof. 14. 1.

2. Cor. 7. 1.

2. Pet. 2. 20.  
Beleeuers must forsake their former finnes.

1. am. 1. 25.

Rom. 6. 2.



O reioyce either about their saluation, or the goodnes of their heart, if their behauiour be stained with outward wickednes, & their holie profession blemished with open and shamefull sins, is vaine: which is the more to be marked, seeing many boast that they haue good harts to God, whē their liues are wicked. When *Samuel* willed the people to trie their repentance to be sound, he willed them to put away *Baalim* and *Ash-taroth*, that is, their strange gods, and shamefull Idolatrie which they had delighted in. And *Paul* telleth the *Corinthians*, that they must cleanse themselves from all filthines of the flesh, as well as of the spirit. But the lesse shall be needfull to bee said of this, seeing the whole course of the Scriptures, both doctrine and examples, as also common reason doth testifie the same, that none can proue their hearts vpriight, if their behauiour be offensive and euill.

For doctrine first, that of *S. Peter* doth plainly shew it, where he saith, *If a man after he hath professed a Christian course by acknowledging the forgiveness of his sinne, and the hope of euermore life, shall yet be intangled againe in his old finnes, and overcome of them, the latter end of that man is worse then the beginning: for it had been better neuer to haue acknowledged the way of righteousness, then afterwards to turne from the commaundements giuen vnto him: And they that do so, are most fitly compared to dogges which returne to their vomite, and to swine which hauing been washed, doe wallow againe in the mire.* *S. James* also is bold to say, that if the tongue onely be vbridled (be the rest of the life reformed how it can) euen that one disorder in a man professing the Gospell, shall be enough to testifie against him, that his religion is nothing worth, but vaine. If his religion be in vaine, he can neither haue any part in saluation, nor in a godlie life: *How can we which are dead to sinne (saith the Apostle) liue any longer therein?* The reason is, seeing they which are dead to sinne, are so made partakers of the power, vertue and grace of *Christ*, that naturall corruption hath lost her force to bring forth bitter fruites. So that neither men can professe religion without casting away their old behauiour, but they must be dissemblers: neither can they bee truly godly, but they must endeouour to walke free from offensive euils (this alwaies provided, that these offensive euils be such, as are knowne of the parties to be finnes.)

As

- A** As for examples, they are many and cleere, which set this truth plainly before our eyes. When *Ioseph* saw that he could no otherwise keepe fauour with his mistresse, & hold still many other liberties, which in his place he did inioy, vnles he would defile his body, & giue ouer himselfe to her whoorish demaund: because he was a godly man, he would neuer consent; although he brought vpon himselfe thereby, vtter displeasure; and for ought he could see, perpetuall misery: *How can I* (said he) *doe this great wickednesse, and sinne against God?* *Moses* being a very man of God, refused, when he might haue inioyed it, to be called and counted the sonne of *Pharaohs* daughter an idolater, and chose rather to leade an hard life with the people of God in the wilderness, then to liue in sinfull pleasures for a season. *Zacchens* one of the chiefe tole-gatherers, an infamous man counted by the very multitude (in so much that they thought hardly of it, that our Sauour Christ would goe into the house of so bad a man) yet when Christ had conuerted him, whilest he abode that day with him, and for prooffe thereof, had pronounced of him openly, *that he was that same day made the sonne of Abraham*, who at his entring in vnto him, was a manifest oppressor, and poler of the people, what did he? A thing seldome seene in such as haue their hearts nailed to their goods, and haue their whole delight taken vp in them: He reuenged himselfe vpon his couetous, and miserlike minde, and his greedy deuouring of other mens goods: and as sweete as they had been to him in times past, yet to shew how this sinne was in account with him, *he giueth halfe of them to the poore: and made restitution with the rest fourefolde*, to such as he had wronged.

Oh worthy example to all oppressors, or Vsurers! with whom all is fish that commeth to net: and which (whosoever smart for it, begge, complaine, yea and pine away for very sorrow of that which they haue lost) will not forgoe any peece of their appetite: herein comming behinde *Indas* the traitor. Oh happie *Zacchens*! who haddest learned in so short time, that which many of thy companions in sinne, as greedie as thou wert, as vniuersall to the poore, as violent in drawing from others, to the enriching of themselves, can neuer learne in all their life time. Full truly doe they verifie the Scripture, which saith, *It is as easie for a Camel to goe thorough a needles eye, as for a rich man to enter into the kingdome of God*: Well it were with them, if they could learne of thee to cast vp their gorge, and to set lesse by that, which about all things, yea about God himselfe, though to their owne perpetuall shame and woe, they haue made their delight.

But I must proceede. To ende therefore with laying forth any more examples: how forcible is that of the woman in the Gospell of *S. Luke*, who hauing been (as *Zacchens* had) a woman of notorious life, yet when she saw that her many and great sinnes were forgiven her, had her vnchaste life in such detestation, that in token thereof, she made her eyes which had allured men to vncleanenesse, a basin of water to wash Christs feete, and her haire of her head, which had been abused to the same purpose, (now in token of vter renouncing such vngodlines) a towell to wipe his feete: and yet this detestation is not said to haue been shewed toward sinnes, which had not greatly troubled them, but they were those, which had sticke most neere them.

Now if these with many other could not allow their sinnes, which by na-

*Of foure sorts of such as hope for saluation,*

ture they loued, and by custome they had long lien in, we need not doubt, but that other, lesse inticing them were much further from them, and renounced of them: that it may truly be concluded, that the beleeuers in Christ forsaketh his olde sinnes, though they were neuer so pleasant vnto him.

CHAP. IO.

*Of foure sorts of such as hope for saluation, yet renounce not open sinnes, and outward offences.*

*The vngodly  
will scorne pro-  
fessors, if their  
liues be faulty.*



**B**ut we need not spend many words about this matter, that the seruants of God haue, and ought to cast off outward sinnes. Another thing here is chiefly to be regarded; and this I thinke good to aduertise the christian reader of: that there are many who seeme godly, and are not, that he may take more heede to himselfe, least he be found of the number of any of them. I referre them all, to foure speciall kindes: the first are grosse offenders, whom euery vile person which knoweth them to haue made greater shewes of godlines, then the common sort doe (and yet not to be lights in good liuing) nor such indeed, as they go for, but deceiuers, euery vile person (I say) will be readie to laugh them to scorne, and hath reason enough, he thinketh (they being such) to bring them into disgrace. For when such a prophane person once hath found out their hypocrisie and hollownes of heart, by open and oft committed euils, he is the further off from all little reuerence (which yet he shewed to them before) and hath Christian religion it selfe in meaner account for their cause. I will not deny, but (such is his shame) that if any walke sincerely indeed, and without iust cause of rebuke, yet he is little moued at their example, neither greatly reuerenceth them, or takes any good by them, but reprobeth them rather. But that is because he hath seene so many, who beside some outward appearance of zeale, were little more gracious in their liues, or better then himselfe, and therefore he is hardened to thinke so of all the rest. Which wilfull blindnes and hardnes of heart, though it be too fearefull a signe of Gods vengeance to him, and that God hath giuen him ouer into his owne hearts desire, yet in the meane while, this in great part may be iustly attributed to the liues of those, who professing godlinesse, in their deeds denie the same, and were nothing lesse then they went for. Whose cursed course of liuing (I meane them, which haue caused others to fall most dangerously) doth wimes and speake sore against them: and they are enemies to their own soule, and nothing the men they goe for: and seldome haue I seene such to be reclaimed from their euill custome and course when they haue long lien in it, and to be brought to any such change, that in charity, better hope might be conceiued of them, but as they liued, so they haue died, that little other good could easily be reaped by thee, but this, that such as knew them might beware of them. For when they be so grosse in their liues, that for all the appearance of religion, they be iustly ill spoken of among the prophane: it had been better they had neuer made

1. Tim. 3. 5. 6.



**A** made any profession at all: As in that one example of *Saul* is to be scene, who though he offered sacrifices to the true God; yet did things odious in the eyes of the wicked world, 1.Sam.22.18. and such as the worst of his seruants could not be brought to approue, and ioyne with him in, saue that one, enen cursed *Doeg* the Edomite.

To the forementioned sort, if we shall adioyne three other kindes of bad ones, it shall easily appeare that there are infinite persons liuing among good Christians, and of some so accounted of also, at least of themselues; who yet haue not renounced open and apparent sins. The first of these three kinds, are *The second sort of bad professors, ignorant and careless.*

**B** are rude & barbarous. They feare no danger, and their own speeches do best bewray them: when they be reproued, their shift & answer is, that their hearts are as good as the best mens, though they cannot talke greatly of religion, nor make no such shewes as many can: and as for their liues, they hope they serue God, as Christian people ought; and keepe their Church, and haue no acquaintance with any which hold false opinions, but haue the good will of their neighbours, and if need were, could get the hands of many, for their honesty. Indeed, (they must needs say) they haue such euill nature, that they cannot but be angry, when they haue occasion offered them; and reuile, and reuenge when men prouoke them: and that some are so euill, that

**C** they can neuer be in charity with them: and though there be hard agreeing betwixt them and their wiues, yet it lasteth not long, though it be often: neither haue they many times had their neighbours to set them together, they thanke God: and they thinke the best couples iarre sometimes. They giue their seruants and children liberty to doe what they will, and to goe where they list, on Sabbathos, and at some other daies, as long as they will doe their busines: and if they happe to curse and ban, or sweare, (they say) they were greatly vrged to it: and though they doe not like this singing of Psalmes, and Prayers, and reading in their houses (for they thinke there is reason in all things) yet they loue as well to heare their owne man say seruice, (I speake in

**D** their owne phrase) and sometime to heare a good pulpit man too, as the best: They are no common gamsters, they say, but after they leaue worke, when they haue any good company, such as they themselues be, and on the Sunday out of seruice time. The world being so hard as it is, they are faine (they say) to put away their bad ware for good, and to mixe drosse with corne, and to make a lie in commending of that which is euill, or else they cannot liue: And if they be tolde that God will cast such into hell for their euill liues, they hope, they say, in most things, they serue God as well as others; and God haue mercy on vs, they say, if we should be damned for euery such thing: and we repent when we haue done: we cannot be saints here: we will set our good will to Gods, and that which we cannot doe, we hope Christ hath done for vs: and if the hardest should fall out, yet if we may haue but one

houre to repent vs before we die, we trust to doe well enough. These with many more such speeches, which lay open their heart, and estate which they are in, towards God; to euery man that can iudge, are suitable fully to the course of their liues: and therefore he that iudgeth by the Scriptures, will thinke them farre from euerlasting life. And yet as grosse and

*Note the wofull state of the rude ignorant.*

Jerem. 8. 11.

brutish as they are, there want not such who should tell them the truth more plainly, who yet hold the vp with good hope of their saluation, in so dangerous estate as they are in: which they themselves so flatter themselves in, that they had need to be driven from their deceitfull hold by all meanes possible, and not vpholden therein: not vnlike to them in the Prophet *Jeremy*, where he saith, *They haue healed the sores of my people with gentle words, crying peace, peace, when there is no peace.* Alas, the Apostle might ill say, that he, to whom the Lord hath giuen assured hope of saluation, must renounce vngodlines, of necessitie, if a man loaden with such a burthen, might yet as one that runneth well, attaine to the crowne of glorie in the Lords kingdome!

If any maruaile what I meane to set downe this rabble of euill qualities, it may please him to vnderstand, that it is the thing which I am to proue, that no such life stuffed with grosse iniquities can be that life, which God will accept of: and yet, many thousands thinke otherwise, and their opinion being most welcome to these, whom I haue described, it was most meete that I should by so good occasion, debarre such ignorant men, hauing no good conscience (as much as in me lieth) from such boldnes.

Besides, I would wish others (who doe not perhaps vtter their mindes so rudelie and plainelie as these, but are more subtile to beguile themselves) to take me as speaking to them, if their liues be corrupted, and defiled with these, and the like offences; and yet will needs hope and trust for saluation: for it is to be feared (and therefore I account this watchword not in vaine) that many a one will be readie to laugh, when they heare the homelinessse of their speeches, who had more need to weepe for being so like them in qualities.

Many laugh at  
the rude for  
their homely  
speeches, who  
yet are like  
them in quali-  
ties.  
Note.

A third sort.  
Ciuil Profess-  
ors.

Matth. 23. 31.  
5. 10.

But to proceede: There is a third sort, which come yet more neere to the godly life, and may seeme to haue great wrong offered them, if they be not so taken: who because they keepe within some ciuill course of honestie, and are free (some of them especiallie) from grosse offences, thinke themselves to be of the best sort of good liuers, and scorne to be accused, though their open faults are many: whom though God doth sufficiently brand, when he saith, *That harlots shall enter sooner into his kingdome then they:* yet because they take no warning by his word; he doth further bewray them, and set them out in deed to be knowne, such as he neuer tooke pleasure in, by suffering now and then, here and there, in all ages some such to hang and drowne themselves, or to die in despaire, or other miserable manner, if possibly he might bring some of the rest to repentance. These perswade themselves that they doe liue godly, and yet by apparant proofe of Scripture may see plainelie, that they doe not so: for of such our Saviour speaketh when he saith to his Disciples, *Matth. 5. 20. Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdome of heauen.* These (if I feare me to vtter it, but that it is Gods truth) as farre off as they be from Gods kingdome, goe in sundrie points farre before the two former sorts, who yet thinke their estate to be good. Oh therefore how many perish! And yet some of all these three sorts, are sometime pricked in conscience, and sore disquieted in themselves for their sinnes: (which is hardly procured and wrought in the most hearers, no not euen by oft and sound teaching) but yet in deed this is only a

\*Some of all  
these 3 sorts  
are sometimes  
pricked in con-  
science.

flauius

flauius

- A** flauish terrifying of them, for feare of the punishment: in which feare they doe also confesse their sinne, and that in teares somtime. There may be scene in them also a leauing for the time of some of their old euill qualities, that a man would marueile at them, as *Iohn Baptist* did, when he saw the *Pharises* resort to his baptisme. For this is but externall, in some things, and for a season as *Herod*, who did many things at *Iohn* his teaching: and as *Ephraim* in *Osee*, whose goodness was as the morning dew. In their trouble they seeke the Lord, but they seeke him not, as they who would find him: for then would they not leaue off to seeke, vntill they had found him (as the church did in the *Canticles*, chap. 3. 3. 4.) Neither doe they regard his waies, when their trouble is ended; as *Iob* speaketh,
- B** describing the hypocrite thus: *The hypocrite doth not pray*, that is, serue God all waies: meaning, in one condition of life, as in another: in peace as in trouble. Yea more particularly, whē God smiteth and plagueth them (either by their enemies, diseases, losses, and such like) they couenant religiously with him, that they will neuer fall from him any more: but they flatter him with their mouth, and dissemble with their tongue, their heart is not upright with him; neither are they faithfull in his covenant. They will sharply tell others of their faults, though they be but small, yea though they be but so in their opinion: as though they could not abide that God should bee dishonoured: but they themselues will not take a reproofe, they hate to be reformed. They are zealous in some things;
- C** but it breaketh out many waies, not to haue been true godlines by their inconstant seruencie and other passions.

Exod. 9. 27.  
1. King. 21. 27.

Mark. 6. 19.  
Hos. 6. 4.  
Mich. 6. 6

Iob. 27. 8. 9. 10  
These be hypocrites.

Psal. 78. 36.

Psal. 50. 16.  
Iob. 3. 19.

They heare the word of God willingly sometimes, and some of them speake of it with ioy, and wonder at the heavenly wisdom of it, but it vanissheth away and flecteth: whereas if it had been found, it would haue increased and continued, as the hearbe that taketh roote in good ground, becommeth fruitfull. So they attaine to many good gifts of God, whereby one would thinke sometimes that they were not farre from eternall life; but they either burie them in a napkin, and doe no good with them, or vse them amisse, as *Iudas* did Christs communion with him, to their owne hurt, while they dare bee bolder by meanes of these good gifts to offend God, then if they had them not.

Sudden flashes of grace.

But if I should reckon vp the beadrolles of grosse faults which they suffer in themselues, and nourish (yet vnder the name of infirmities) it should easily appeare, to such as haue any iudgement in the Scriptures, that they cannot be reckoned among the beleeuers, and beloued of the Lord. For howsoeuer he gather his elect out of all these kinds, yet are none of them to be accounted for his, while they abide and continue so. From these faults therefore let the beleeuers separate themselues.

- E** A fourth sort, and those diuers from these now mentioned may be added, who, being sore stumbling blockes, and offences to many, deserue to bee re-prooued with the former: ye shall know them by the description which I set downe of them, by rehearsing their particuler properties: who if they repent not, will in the end (though I hope better of some of them) prooue no better then the rest. Among whom they are to bee counted, who seeming to be of the forwarder sort, doe yet offend dangerously, and suffer the same blemishes before men, to breake forth in countenance, speech, behauiour (against

A fourth sort of bad professors, schismatikes, inordinate liuers.



*They are taunters, railers, and flaunderers of their brethren.*

*And censurers of others.*

*Sooner ripe in their own conceit.*

*Tit. 3.*

*Inordinate liuers.*

*Worse in dealing then men who professe no religion.*

gainst such as they mislike, though farre better then themselves) which testifie that their hearts are inwardly poysoned in the sight of God: who for their zeale that they haue towards the worship of God, do thinke so well of themselves, that they cannot brooke nor abide any other, who differ from them in iudgement, about some things, though they haue no cleere ground in the word of God. And if they bee at variance with any (how honest and godlie soeuer) yet cannot afford them a Christian and friendly countenance, nor speake a word to them, without taunting, girding, rating or wounding them, and in their absence deface and defame them very vncharitably, for somewhat which they mislike in them: and yet oft times without any iust cause at all. Yea, and some of them being themselves but priuate men (but put the case some of them bee in the Ministerie) and men vnlearned, doe make it a great piece of their religion, to censure sharply, and descant arrogantly of their betters and superiours: so that it is well knowne that many of them haue turned vterly to become Schismatikes, and others haue not been farre from them. Which kind of zealous professors, I do the more boldly reprove, because some haue thought me a fauourer of such: their readines in receiuing the Gospell I haue well liked, and as I haue been able, furthered it: but this arrogant, bold, and vncharitable spirit of theirs bringing forth such fruit, as I haue mentioned (neuer taught them in any sound Ministerie) I vterlie mislike, and haue done from time to time, since I had any iudgement. Who hauing been content for some yeeres space, to be taught (as seeing great need thereof) haue in a few yeeres, I may say moneths, outgrowne their teachers, (in their owne iudgements) and haue thought almost none of them, good and meete enough, or sufficient for them: and therefore some of them haue giuen themselves (as they say) to grow by their priuate reading, when they might haue been taught also in the publike assemblie: which some of them refuse to doe, especially by the ministerie of such as they are exasperated against: and so, for the seruing of their owne cankered humour, they sinne against God in breaking one of the greatest commandements. I giue herein a taste of the rest of their qualities of like sort: Is this behauiour seeming Christians? F  
G  
H  
I

To whom may bee referred these, who goe for zealous persons, who *live inordinately*, without attending vpon any honest trade, idle, vnprofitable, busie bodies, and counting it godlines to talke of the faults of others, yea and oftentimes speake to please such as are in the companie, and this not by vnawares, or suddenly, at some one time; but oft, and without any heartie repentance (for then they would amend:) which when they haue done, how can they deserue any such name of reuerent Christians, or to bee so accounted? when they, who will be thought forwarder then other, shall not looke also, that they liue more without offence then other, but in their dealings one with another shall be worse then ciuill men, who haue no religion: what a reproch is it to the? when there shalbe contending in words, bitterness, open braules, vnseemely crowings one ouer another, casting one another in the teeth with their infirmities, reporting in all companies what wrongs they haue sustained one by another, laughing for ioy when they are fallen, whom they mislike; when there shall be froward and currish answers, *taking all things* K

- A** *things in the worst part*, and for no perswasion, remitting any thing of their vt- Rom. 1.  
termoſt due, toward ſuch as be in their dāger. What reckoning is to be made  
of their religion? when men will be taken for earneſt profeſſors, and yet they  
ſhall be found hollow, and double in their dealings, one ſpeech to ſome, and  
at ſome time, but contrarie at other times, to other perſons; and ſo be void of  
plaine dealing: ſo that for commoditie, they depart from manifeſt dutie.  
What are they in reſpect of that which they do pretend? when they dare yet  
feede their eyes with vnchaſt lookes, thereby making way to the defiling of  
their bodies, when they will nourish the occaſions thereof, although not ſo  
openly, as others doe, by companie, talke, amorous lookes, laſcious and  
**B** wanton ſtage-plays: and to conclude, when they carrie about them ſuch  
other bad qualities, though more ſubtilly couered and ſecretly hidden in  
them; let no ſuch pleaſe themſelues in their ſeruing of God, by praying, hea-  
ring the word, or in the beſt things that are in their liues, for all their hope is  
but deceiueable; they are groſſely guiltie of great vngodlines, the which the  
true Chriſtian hath baniſhed from his life and renounced.

Now if this ſort (partly mentioned alreadie, and partly to be mentioned)  
who (I muſt needs ſay for ſome religious duties which they do) come moſt  
neere of all other to the godlie life (as no doubt they doe) doe yet faile of it,  
and haue little part in it: I ſhall not neede to ſhew how farre others (of what  
**C** profeſſion ſoeuer they bee) are off from it, I meane Papiſts, the Familie of  
loue, which ſect are no better then coloured Atheiſts, or any other ſuch: of  
whom, as a matter needleſſe, I will now be ſilent.

For the benefit and good of the offenders whom I haue bewraied, and to  
gather into a ſumme, that which I haue ſaid of the renouncing of inward and  
outward euils: this I ſay, if by any meanes, I may ſet before their eyes, and  
perſwade them, how odious their eſtate is (and I ſay it in compaſſion of  
them) that neither the inward rebellious luſts, which I haue ſpoken of, nor  
the outward behauiour which I haue mentioned, is any way or in any man-  
ner beſeeming the Chriſtian man. But whiles the Lord vrgeth this at his  
**D** peoples hands, *that they haue no fellowſhip with ſuch vnfruitfull workes of darknes,* Ephel. 5. 11.  
*but cleaſe themſelues from all that is euill, both of ſoule and bodie:* ſo long ſhall it be  
reprochfull for all which reioyce in the name of Chriſtians, to bee either in  
their hearts ſtained with ſuch corruptions, or in their liues defiled with ſuch  
treacheries. Which being ſo, is it not to be wondred at, eſpecially, ſeeing the  
will of God is ſo cleerely reuealed, that this ſhould be ſo harſh & vnſauourie  
a thing, yea & fooliſh euen among ſuch as will be thought zealous, that wee  
ſhould ſo particularly ſift our ſelues from theſe, when yet the Lord by the  
Prophet requireth that this be done againe and againe, ſaying, *Soph. 1. Fanne*  
*your ſelues, fanne your ſelues, O nation not worthe to be loued?* It is manifeſt in the  
**E** better ſort of thoſe forenamed, that in their particular actions, & daily courſe  
of their liues, there is ſmall moderation of their affections, and vnbridled de-  
ſires, or watchfulnes ouer them: ſo that well ordered gouernment is as farre  
off: and therefore raſh and vndiſcreete going about their matters is almoſt  
euery where to bee ſcene, which, beſide offence to God and men, bringeth  
bitter repentance (if any) to themſelues.

Beare with me (gentle Reader) though I go farre and abide long in them;  
it

## Of foure sorts of such as hope for saluation,

Other disorders of such professors.  
Earthlines.

Note.

Math. 11. 36.

Vnquietnes.

Heb. 10. 25.

Gen. 3. 18.

it may be some shall take more good at the hearing of them, and their hearts more relent, then euer they could be brought to doe at the committing of them. Such frowardnes, heartburning, and most fore broiles there are one against another, and that for trifles: such earnestnes is also in their worldly dealings: and yet deadnes of heart, and little courage in matters of the soule: such nimblenes and vnweariednes in the one, and such tediousnes and irksomnes in the other, that all which see their conuersation in the one and the other, would gesse that the things which they contend about, were matters of life and death, the other very light and of small reckoning: such griping of the poore and needie, in their sales, couenants, and other dealings, especially not forgoing or yeelding the least piece of their right (be their necessitie neuer so great) nor any regard had of their distressed estate, who can thinke of it without lamentation? Such giuing mens selues the bridle in their merie makings (I speake still of such as fauour the Gospell) to talke what they will, so as it be not meere ly impious, how vnprofitable soeuer it be to edifying or hurtfull to example, when yet for euery idle word men shall giue an account: when as also such times of friendly meetings should be vsed for the gaining of one another to God, or confirming one another in their most holie faith, as also for the prouoking to loue. Such vnquietnes in the gouernours of families, for euery thing that is not to their liking, as pettie losses, and discommodities in house, or without, by neighbours or seruants, when yet their owne vnrule hearts and impatience doe make their losses farre greater then they are, and they should haue learned to be prepared in the day for the troubles thereof: (I vnderstand this of professed Christians) let such as excede these in euill, little reioyce in themselves. Such broiles and breach of dutie betwixt husband and wife, such strife, and oft contentions, that euery small occasion of dissenting one from another about any thing, must bring peeuishnes, heartburning, strangenes, sowernes, yea and oft times absence from bed & boord: so that they must commonly haue a day of debating the case before it can be forgotten and digested: who can think, how common it is, without deep bewailing it? And where more agreement is betwixt couples, yet to marke how little one is the better for the other, to Godward in knowledge, faith, amendment, meekenes, patience, by reading, praying, communing together, and watching ouer one another, for their mutuall good (which yet they should doe to others) and therein be helps each to other, as well as in things of this life: to marke, I say, how little good is done betwixt them, is it not worthily to bee complained of? And yet of these two things the latter is thought needlesse to be vrged, as though weightier matters were in hand alwaies: the former is defended, that sometime iarrs must needs be, and it cannot be otherwise, and therefore not to be spoken against.

Againe, in such as receiue the Gospell with good liking: how doth the pride of life (I meane iolitic in earthlie things) beare sway in them, the fittest bane of many other to poyson them? What resting of themselves is there in the commodities, pleasures, preferments of this life (which yet they may lose ere to morrow) in ease and prosperitie, in wife, children, friends (great benefits no doubt) and in that which they haue: and in the sumptuous apparelling of themselves, thinking themselves thereby, to be others then they are:



**A** are; and therein not only to impouerish themselves, but in all outlandish and monstrous manner to disguise themselves, thinking that others admire them as greatly, as they doe themselves: how doe they fill their hearts with these, and please themselves therein, I say not till they displease God, but till they are eaten vp of the loue of them; yea and their religion so quailed and cooled in them, that ye may easilie see, that *they loue darkenes more then light, and pleasures more then God*, howsoeuer they hold still with the Gospell, least their iniquitie should be too manifest to them? I may say, as many haue confessed, and I hope by this, and such like remembrance, some other will be admonished to remember, consider, and confesse, that they haue so offended in

**B** some of these, that their consciences haue accused them, that the life thus led is not the life which God requireth, nor these are not the works which faith affoordeth: neither is this a denying of themselves, to giue all to themselves, which heart wisheth, or eye lusteth after: neither is *this to take up their crosse* Luke 9. 23. *dailie*, that is, receiue meekely the troubles which God sendeth them, without which yet, they cannot follow Christ, nor be his disciples.

What should I speake of them, who although they will boldlie affirme, ill educating their children. that they will not beare with the sinne of any, (no not their owne children) to offend God for their sakes; yet will take part with them hauing done wickedlie, and bolster them vp, when they should be punished, though it be to

**C** the offence of many? What grievous eye sores are they to many, who suffer such as are vnder their gouernement, not only to runne after their pleasures at such times as they should serue God, and neither teach them their felues, nor bring them where they may be taught, but also are priuie to their stealing of their neighbours commodities: yea, beare their faucines, stoutnes, and malepartnes, and annoy other with such intolerable burthens, vntill they be checke mate with the most auncient elders; and at last, come to a fearefull ende themselves, and kill their parents with sorrow and griefe: But alas, what ende is there of complaining, (I say againe, not of irreligious, prophane and blockish men, but of such as looke verilie to be saued) if I should

**D** not plucke my pen from paper? For I haue said nothing of the hollownes in friendship among Christians, as they are accounted: how their loue is mixed with much *disimulation in word only, not in heart and in deede*: and how hardly credit may be giuen to their faire words, or countenances? But as for fashion they were shewed; so according to the fashion of the world, they are changed into another affection, then they promised: I haue not mentioned many of the strong corruptions and ranke rebellions breaking out in some Christians, and those of no common hope among their brethren.

I haue scarce mentioned this, what deadly suspitions and hard concei- Vncharitable surmises. uings they haue of many, better men then themselves; how imperiously they

**E** iudge, and maisterlike they censure them, whom they are not worthie to liue with: when yet it is giuen vs in charge, that *we be not many maisters*: yea, and these faults are committed many times, when no occasion is giuen; which maketh their sinne the greater: and if there were any, yet meekenes and lenitie, which should be in all reprobours, might easilie remoue them, whereas froward and vncharitable condemning doth no good. A poison which dwelleth; as I haue said, most principallie in the Schismatikes of our time, and

## Certaine obiections raised of the former doctrine answered.

such as haue leaned that way : who if they had not deceiued themselues, in thinking themselues the most zealous of others, they should haue alaide the bitterness of their stomacks with humilitie and loue, whatsoeuer they thinke of themselues. But here an ende of these things.

### CHAP. II.

*Of certaine obiections raised from the former doctrine, and answers thereto : as why we should put differences betwixt men : and whether the godly may fall reprochfully, and what infirmities they may haue.*

*Ob. Are all  
such damned.*



Vt me thinkes I heare some obiecing thus : what? are all damned, and out of the estate of grace, which commit any of these sinnes? And may not many of these offenders notwithstanding their faultes, be the children of God? And if men commit such faultes, doe they not (thinke we) repent afterwards? (I say, if they doe, that obiection is answered) Also they say, they cannot abide that such differences should be made of men. And haue the godly, whom ye shoale out of others, no faultes, but are they without infirmities? are they so pure, that they liue not as other men? and doe not their liues gather vp the common sinnes of the time, as holy as they be? and doe they not lie in them also for a season, as well as they who are not thought so holy? Which if it be so, why should we haue such differences of men? why should one be shoaled from the other? I answer, as for differences of men they are put, by the Lord himselfe, both in name, conuersation, and reward: to the Thessalonians, he saith: *The Lord shall recompence tribulation to them which trouble his : but to those which are troubled, peace and rest*: and the end of the Ministerie is to shoale Gods elect and beloued ones from the world, and to bring them to his sheepefold.

*God shoales  
out some from  
others.  
Psal. 1. 2.  
50. 16.  
1. Thes. 1. 9.  
Iohn 1. & 10.*

*Infirmities in  
all.  
Marth. 7. 22.  
25. 34.*

*The godlie  
somewhat in-  
fected with  
common cor-  
ruptions.*

As concerning infirmities, it is defended by no Christian, that the most godly which liue here, are voide of them, but rather confesse that they be burthened sore with the weight of them: and so may they be, although these foule euils be not common with them, nor long lien in of them, which I haue spoken of; of whose infirmities I will say more, when I haue satisfied in some sort these obiections.

Therefore where it is demaunded, if they be not partakers of the same sinnes, that other men are, I denie not, but that it is possible for them in some sort, and for a time, to be carried after the streame of the euill example of so many, which are in the world so common, and almost vniuersall: for the best liue, *where Sathans throne is*, (euen as the Israelites and the Egyptians dwelt together:) whose vnfauorie and stinking breath, what maruaile were it, if the whole and sound should be infected with it? And further, as they may possiblie haue their part in the sinnes of the vngodly, so I denie not, (if God beare not the greater authoritie with them, and be not the more regarded of them) but that they may also lie still in the same loathsomenes for a season, though smallie to their comfort. This to be true, both lamentable examples of

- A** of the Scripture doe shew in *Noah, Lot, David, and Peter*: and wofull experience among vs in all ages doe testifie. But what then? Are they therefore giuen ouer of the Lord to lie and abide in them, and being washed to wallow againe in the mire? *Difference betweene the fals of the godly and the wicked.*
- B** And as I deny not but that it may be possible, and is too cleere by wofull experience, that the best may be snared with the sinnes of others; so yet, I say, that when they fall, it appeareth plainelie, that it was the subtile malice of the diuell, watching his opportunitie so narrowlie, that he deceiued them, rather then that they were giuen ouer like wicked men; to lie therein, and to adde sinne to sinne without combat and conflict, as though they *had made a league with sinne, and were without God in the world*, as the other be. And therather I say this, because when they haue been awaked, and come to themselves againe, they are so strangely amased at their offence, and so tremble to thinke what they haue done, and can haue no peace within themselves vntill they returne: and that after they haue got out, they are made more warie and vigilant against the like another time: the which of the wicked cannot be said, in any of their repentings, till God change their hearts in deed, although in suddaine, and rash feare they may be slighted, till it vanish away againe like smoake, and so come to nothing. *Cant. 5. Note. Cant. 3. 4. 5.*
- C** Last of all, when haue they fallen dangerousslie, who had so well begun? *The godly fall not, but when they are secure and take libertie.* Hath it been, while and when they haue held on in their course of Christian dutie? Haue they been violentlie carried from the platforme and direction of a godlie life, whether they would or no, as not knowing what they did? or how they were brought to it? Yea rather, haue they not at such times giuen themselves the bridle, and suffered their mindes to runne too farre, after that which they tooke pleasure in, and offended by? And haue they wisely auoided the occasions of such mischief and danger at such times, as they vsuallie were wont? Neither obiect here, that a man cannot be at all times watchfull: and the wisest shall or may bee sometimes overcome? I answer: were they warie, but as they haue been vsuallie, in which times they were preferued from such reprochfull falles? For if it were so with them, they could not thus offend: but if they haue been weatie of Gods gouerning of them, and haue thought long till they haue gotten more libertie to the flesh; and to be at their owne hand with the world, and *so count stollen waters sweete*: it is no maruaile though they haue smarted with *Dinah*, for ranging and seeking to haue their will amisse: for if his owne children prouoke him, he must *punish even their sinnes with the rod, and their offences with the scourge*, till they returne and say, wee haue sinned. *1. Sam. 35. 24. Psalm. 89. 31.*
- D** God hath promised to keepe vs in all our waies, wherein he appointeth vs to walke, and whiles our mindes are leading vs thither, we are in no danger, and he hath promised vs strength to walke in them. But if wee will runne out of our bounds, with *Semeia*, where our owne hearts tell vs that we are in danger, is it any wonder, if afterwards it take hold of vs? And was it not thus with that deare seruant of God, whom the Scripture commendeth by this title, *that he was a man according to Gods minde*? that when that one time befell, (more to his reproch, then all other) he was found to giue himselfe the bridle *1. Sam. 11. 4.*



Psal. 51. 5.

of vnlawfull libertie, and to shaking off the secret reigne of holie feare, more then vsually he did. And who denieth but that in such a case, if they refuse to stand vpon their watch, they may become like other men: but yet for all that, is there great difference betwixt the one and the other, as hath bin said: the one offending in that sort, seldome, neither then long lying therein: the other making it his practise to breake out, one way or other. And therefore we must know, that when we haue obtained once to belecue, and thereby to haue our poysoned hearts purged and made cleane, as it is the greatest of all other benefits; so it is and may bee kept, by such meanes as God hath provided, and not lost any more, but confirmed and continued in the feare of God. But then, as we be one with Christ, and partakers of him, and as branches of a vine, which sucke our sappe and draw our spirituall strength and nourishment from him: so it is required of vs (and we willingly yeeld to it) that *we hold fast the beginning of our abiding in him, that is, our faith, vnto the end, and that we take heed that there be not at any time in vs an euill and corrupt heart, which will make vs fall from the liuing God, to our owne deceitfull imaginations and desires, and so to fall dangerously, and to purchase heauines thereby, our bellies full.*

Prou. 4. 23.

Heb. 4. 1.  
Heb. 3. 12.How we may  
be fenced.

And this let euery one endeouour to doe, and he shall see himself so strongly fenced, that through Gods blessing, which faileth not in such a case, he shall be free from the diet of the carelesse liuers (who are euery while shaken) because they *who walke vprightly, walke safely: but he that peruerteth his waies, God will finde him out*, Prouer. 10. 9. For whereas many of Gods beloued ones procure sore wounds in their liues, and anguish thereby, it is but the fruit of their owne labours, who will not bee held within holie compasse, but pleade for some vnlawfull libertie, and count it strictnes more then needeth (by harkning too much to the vnruely flesh) to tie themselves to any certaine directing of themselves in his seruice, (when yet his seruice is perfect freedome) whose euils I defend not: but yet I say, as I haue said, if they be his, they shall rise and repent with *Peter*, if they haue fallen with him, when yet the wicked shall lie still and waxe worse.

2. Tim. 3. 13.

No warrant of  
not falling  
deadly.

But ye demaund, and would needes haue me answer, whether I can warrant such as feare God, that they shall neuer fall into some reprochfull and dangerous euill, as other men doe, as well as they may breake out some other waies. If I might answer a wise and sober demaunder, I would not refuse to speake my minde; although it may in part be gathered by that which I haue said already: vnto such a one therefore I say (for if any other see his owne practise not to agree with my answer, let him impute it to his owne sinne rather then to my rashnes) I say therefore, seeing rare and deare seruants of God haue fallen thus into shamefull sinnes, it may seeme scarce possible for the best in these latter times, being far inferiour to some of them in grace, to be free from the like fearefull falles. But yet wee must know, that some other of his good people God hath preserved from that kinde of shamefull sinnes and staines, as *Enoch, Abraham, Caleb, Iosua*, with many others: and therefore it may of vs be hoped for, especially seeing it is no other thing then we are commanded to haue speciall regard and care of: that is, *to line without iust reproch in the midst of a crooked generation and vnstained.* Saint *Peter* saith,

VVe may be  
preserued  
from foule  
falles.2. Pet. 1. 5.  
Col. 1. 22.  
1. Iam. 1. 27.

If

**A** If ye haue these things, ye shall neuer fall: that is, dangerously, to take any great hurt thereby. 2. Pet. 1. 10.

Therefore by these, and such other perswasions, wee ought to be encouraged; for to vs there is good hope to obtaine grace hereunto. But seeing all Gods children cannot alike be perswaded, that they ought to giue all diligence *herunto*; euen that they may be vnrebukeable amongst men, as Paul did, and so taught other to doe; but thinke it impossible to liue so constantly, but that they shall sometime breake out dangerously: Therefore such must be taught wisdom by experience, and some of them being more proud then others, must haue their pride humbled, and healed by such medicines: for grieuous

**B** falles are phisick for pride; and many who haue some grace, but not the grace which is sufficient for them, are dangerously proud, because they haue not fallen shamefully, that is, into some odious crime: and yet they haue fallen shamefully (if they could see it) in that they are dangerously proud: If God therefore seeth it meete to abate their pride thereby, they may possibly fall after such a manner. Or if it be for the more manifesting of his glorie in forgiving them so great a trespasse, they may also fall dangerously. The first end, why God suffers some to fall so. Some to be humbled by their falles. Why many fall. The second end, to magnifie his mercie in forgiving great sinnes. Ioh. 21. 15.

This doth our mercifull father see expedient oftentimes, as both in Peter and David it came to passe, as also in others: who doubtlesse loued the Lord, more then some others of his faithfull people, which neuer fell in that manner (as Peters answered, and Daniels Psalmes doe cleerely testifie) yea, and such loued him the more, Luk. 7. 47. euen for that very cause, seeing they obtained mercie against so great sinnes of theirs, and fearefull iniquitie.

Yea and to adde a third end, God is highly magnified by others, which know and see this, that hee hath forgiven so great offences, in such as haue fallen grieuously: who otherwise beholding the heauenly course of such excellent seruants of his, how holie and sincere it was (saue in some such offence) should haue been vtterly discouraged, yea and like to haue despaired of their owne good estate: and the rather for the high opinion that they conceiued of them, if they had not seene or heard of these their falles.

**D** For these causes therefore the Lord may, and often hath, let some of his deare seruants fall dangerously: first, for the humbling of them: and secondly, for that they may see his exceeding bountifulnes in pardoning so great sinnes, that they may loue him the more: and thirdly, that others farre weaker then they, yet faithfull, may be encouraged to beleue that their sins shall be pardoned, and their weake seruice accepted of him; for as much as they haue seene that God hath pardoned great offences in some, otherwise farre more excellent then they: which if they were not perswaded of, should be discouraged much, because of the great graces and gifts in them, farre exceeding those which are in themselves. A third end, why the faithfull fall in regard of others. 1. Tim. 1. 16.

**E** And otherwise, or in other respects, they neede not feare that God taketh any pleasure to cast them downe, who desire to stand (when his propertie is rather to raise up them that are fallen:) or that hee seeketh euery aduantage, against their infirmities, who doth not look straightly what is done amisse of them; but helpe their weakenes, supplie their wants, and deliuer them from such dangers, as they feare, so far as it is expedient; or els make them able to beare them. For prooffe whereof, they may remember, how he kept them, when

Deut. 33. 12. they had small skill or abilitie to keepe themselves, after that they first imbraced his promises: will hee not much more keepe them safe, now they haue experience of his kindnes, and the power of Christ working in them? Nay, that which is more, *when they were his enemies, he gaue his sonne to die for them:* and now they are reconciled vnto him, and approued of him, as his beloued ones, shall they not much more be preserued (by his liuing in glorie) from the fearefull iudgements, which in his wrath he executeth against the vngodly of the world?

Col. 1. 23. Therefore if thou beest grounded and established in faith, and holdest fast the beginning of thine ingrafting into Christ, be of good comfort, thy greatest danger is past: for can he that loueth thee dearly, meane hardly against thee? *Is there with him yea and nay, with whom there is no shadow of change?* The Lord witnesseth to that which I say, with reuerence and thankfulness beleue it: either thou shalt not fall reprochfully; or if thou doest, it shall be thus, as I haue said, euen so as it shal turne to thy good: and it neede to be to thy great good;

Note. which cannot be without the great offence of so many as shall know it. For though such as shall perish may turne this which I say, to their owne great hurt, as they doe the Scriptures also (seeing to the vncleane all things are vncleane:) yet if thou shouldest slide, the Lord would hold thee vp, and make thee stand more constantly after. The world seeth no whir of this, but counteth it all arrogancie, boasting, and falsehood, because indeed they beleue no more then they see, or then their reason and fleshly wisdom can prie into; which is an vtter enemy to this heauenly truth: but o faith, what pretious secrets art thou able to reueale to vs of Gods minde and will? and how safe is he (yea in this dangerous wilderness of the world) in whom thou dwellest, seeing the Lord hath said: *This is the victorie that ouercommeth the world, euen our faith?*

Rom. 8. 31. 2 Pet. 3. 16. Tit. 1. 15. Cant. 3. 4. And this for answer to these obiections: Now as I haue promised, I will shut vp this part of Christianitie, concerning the renouncing of inward and outward euils, concluding what infirmities the godlie shall be subiect vnto: which shall both sufficiently proue, that they count not themselves without sinne, as they are charged by many: yet for all this, that they are not companions with the vngodly in harbouring and nourishing these worldly lusts and vngodlines, which I haue spoken of. The lesse shall neede to be said of this, seeing it may, and that not obscurely, bee gathered, by that which hath been set downe: both that they doe not (with the Puritanes) dreame of any

Cant. 2. 14. 1 Joh. 5. 4. such perfection, but that when they haue done all, they are vnprofitable seruants, and say with the Apostle: *Oh wretched men that we are!* and also, further then they are glad to be ruled by God, they feare the same fallies that others doe. But because they are not al spiritual, that is, spiritually minded wholly and altogether, as they are not wholly flesh, that is, corrupt, but both these contraries fighting together (as the Apostle saith) *one against the other*, are in their

What infirmities the godly be subiect to. soules: therefore it commeth to passe, that they are subiect through this concupiscence and infection which is in their flesh, both to the diuels suggestions, and delusions of the world, and they may bee caried after diuers and strange lusts, and to commit outward sinnes one after another further forth, then by the grace of Gods spirit their corruption be bridled, held backe, and subdued. But if that grace bee quenched or quailed, then euill desires are

Luk. 17. 10. Rom. 7. 24. kindled,

Gal. 5. 17. kindled,



**A** kindled, and gather strength to bring forth fruite accordingly:

And this may be, yea and no doubt is, the estate of the many of Gods seruants: such especially, as for want of good experience, and acquaintance in the Christian life, and battaile, are more easily deceiued, and beguiled then others are. And hereof it is, that many haue been ouerraken, and oft doe slide, and fall daungerously, and are carried from keeping a good conscience, and from well doing: And diuers commit those sinnes which they had long abstained from, hoping that they should neuer haue fallen into them any more: But what then? Are they therefore like to the sundrie sorts of the former wicked ones, of whom I spake before? No, nothing lesse: for either they are

*The state of weaker Christians.*

**B** wary and watchfull against them, before hand, least they should fall; and it is their greatest care, that they may not fall into them: or when they see how they haue been overcome, and deceiued, they lay it to heart by and by, bewaile it, and are much humbled to see how they haue been circumuented, and cannot be quiet, whiles they seeing God offended, are not reconciled to him againe. And on the contrarie, if they preuaile ouer their sinnes, and hold vnder their affections, and keepe their consciences excusing them, that so they may walke with God and abide in his fauour; then are they more ioyfull then they, who haue all that their hearts can wish. And although all haue not the like knowledge, how to doe and goe about it; yet it is the earnest desire of their heart to haue it so: In token whereof, euen the weakest which are new borne, are heauie and cannot be comforted, for that they see continually how they haue displeased God.

*These much differ from all wicked.*

*Phil. 2.12.*

*1. Iohn 3.21.*

*Psal. 4.8.*

And to this purpose I might say much more, whereby all that can iudge, may see, that these sinnes are of infirmitie committed by them: and that they are haled and drawn to doe such things, as in no wise they would, when they are come to themselves, and when the spirit of God ouerruleth and subdueth their loose and ranging affections: neither would they haue been carried after them, euen then when they were haled to the committing of them, but that they were weake to performe that, which faine they would haue done. I say, who doth not see, that these men sinne not like the other, but in such wise as the best, and dearest of Gods children in all ages haue done, who neuer fully satisfied themselves (no not the best of them) in that which they did.

And this is properly sinne of infirmitie, when partly of knowledge, but more through frailtie, an offence is wrought to the displeasing of God: and when of such an one it is committed, as because he hath his heart sanctified, would not doe it: and yet because the power of corruption at that time is greater in him, then the strength of grace, therefore he was overcome of it, and forced to yeeld to it.

*What sinne of infirmitie is.*

*Note.*

**E** But I demaund whether any such combat or conflict be found in the vngodly, & workers of Iniquitie, in them of whom I haue before spoken. Haue they feare before the sinne committed, least they should fall into it? But by what signe doe they proue it, and by what reason can they perswade it? who neither watch against it, neither haue their hearts out of loue with it: nay they are so farre from striving against it, that they are set on fire to commit it, and would hate him deadly, which should earnestly dissuade, much more

*Wicked sinne boldly.*

*Their sorrow is carnall.**Note.*

withhold them from the committing of it: or doe they after the committing of it, bewaile it for that God was offended thereby, and for their vnkindnes against his maiestie, and for his dishonour thereby? It may be for feare of hell, and damnation, if they be neuerly vrged, and least it should come to light, and so bring reproch and punishment vpon them; *They may bowe themselves like a bulrush for a season.* Which kinde of men (that I may prooue it to be true, which I say of them) when that pange and qualme is ouer, are not onely mery and quiet againe, when yet they haue no word of comfort from God, but are readie to the like sinne againe, yea and many of them commit it againe indeede a little while after.

But will any call this, *wholesome and Godly sorrow which bringeth repentance?* **G** Alas! it is as farre from it, as is the East from the West. Neither haue they any strife or combat before, or after the committing of sinne, as distracted in themselves for that, which they haue done; or fearefull, least they should commit the euill which they goe about, further then this, that their conscience may secretly tell them it is euill: but they repell it, and will in no wise heare the same: And therefore they sinne not, as Gods children doe; that is, by infirmitie. And thus much for answere to the former questions: And of the first part of godlinesse also of the life of the beleeuer, this be said.

## CHAP. 12.

*Of the keeping of the heart once purged, in it good plight afterward.*

*The heart purged, must so be kept.*

**N**OW I hauing shewed how God maketh the heart new, and changeth it, before it be fit to be employed in well doing, and in bringing forth fruites of amendment; and also how it being changed, renounceth euill both inward and outward: we must know how to keepe it in good plight afterward; that so we may be able from time to time, to continue that course which by the first change was begun, and so to doe any such duties as we are bound to performe: which otherwise cannot be. For as vessels, which haue been vsauourie, are not only once seasoned, but kept sweete afterwards, that they may be fit for vse; and as men vse to purge their springs from that which might stoppe them: so are our hearts to be preserued in the same sort, that they become not bitter and corrupt, as of themselves natural-ly they are prone to be. For the best haue neede of this helpe whiles they carrie flesh about them, therefore much more young beginners. It is the Lords commaundement, that when our hearts are once clesed, *we should keepe them so with all diligence,* that is, watch, trie, and purge them from all defilements, whereby they are wont to be tainted, and poysoned. We must watch them, least we should, for want thereof, be decelued with the baies of sinne: we must examine and trie them, seeing no man can watch so carefully, but that much euill will creepe in; and we must purge out that filthie drosse of concupiscence which we find by examining, that it set not our will on fire to satisfie, and performe the desires thereof.

*Proverb. 4. 23. How the heart is kept.*

And

**A** And the man of God, who was best acquainted with the heart among many thousands, both how euill it is, and how it is in the best manner to be looked vnto and preserued, he hath taught the same: that the seruant of God, who hath by his mercie his former life purged by the forgiuenes of his sinnes, must keepe it from new infections hereafter, *by taking heede, and looking to the same, according to Gods word.* Psal 119.9.

This is plaine to them that haue experience in the Christian life, that men walking among so many snares of the diuell, baites of the world, and meeting with so infinite rebellions, and lusts of their owne hearts, as cannot be expresse, but as we finde them out by obseruing them, are not without  
**B** continuall danger and hurt, if they be not acquainted with this holie watch and ward, that their knowledge may be as a light to them in this dark world, and their prouident care as a preseruatiue from the infection of sinne, which in all their dealings will meete with them: yea and (that I say nothing of them, who are without Christ in it) euen the beleeuers themselues (I meane) Luk. 12.35. doe find much annoyance, and discomfort in their liues, which neither they needed to feare, neither should finde, if this counsell of the Prophet were pretious to them.

And to this end, that they who haue their hearts thus clenfed, as I haue said, may continue them so still, they must know that it is no idle occupation thus  
**C** to doe: but they must be content and glad to weane their hearts from many vnprofitable, and wandring thoughts and desires, which hold them here below, and with the which others are caried away, as with a whirlwinde: and to season them with holie and heauenly meditations, as namely, of Gods goodnes, of their own frailties, and of their duties; that by the helpe of these, they may the better containe themselues within their bounds, and breake not foorth into dangerous euils. These are especiall helps for the well ordering of their hearts still, who haue at any time brought them in order alreadie: this being added, that their reading priuately, their hearing publickly, with their oft and earnest prayers, and Christian conferences bee wisely;  
**D** and at due times adioyned hereunto: of the which here is no fit place to giue any rules more particularly, because I haue appointed to direct men how to vse these, when I shall come to speake of the helps and meanes which are to be vsed for the well gouerning of their hearts and liues, in the next treatise.

And thus the heart being renewed and kept, it is easie to renounce euill, which otherwise is impossible: for every one that listeth may see, both by Scripture, Psalm. 32. 4, 5, 6. Hebr. 10. 38. and by experience (notwithstanding our affections are strong, vnruely, and most hardly subdued) with what ease we may renounce and forsake them, and haue power ouer our will and appetites, when our hearts bee thus renewed and kept mastered: That is to say, when first they are purged, and our corrupt nature changed into a better by beleeuing the forgiuenes of our sins, and a partaking of the graces of Christ, and after, watched ouer and obserued that they continue so: who doth not see that the stubbornnest & wilfullest heart which hath most rebelled against good instruction and reformation, yet when it is thus looked vnto, will be tamed? And to speake more particularly (for the weake christians sake) when a  
man With this heart easie to renounce euill.



*The heart once purged, must be so kept afterward.*

*An ill gover-  
ned hart cause  
of all disorder.*

*Little acquain-  
tance with our  
hearts brings  
great bondage.*

man hath once felt damnation, the iust reward of such a course; and on the other side full deliuerance from the same to be freely giuen him of God: and thus hath his heart humblie turned towards God againe to loue, and delight in him: who doth not see (I say) that such a man daily hauing in remembrance this vnspeakeable kindnes of God towards him, and the wofull estate that he was in otherwise; that he will be loath to displease this his so gracious God? Who doth not see, but that his heart also hauing sustained so many checkes from God, for the disorders of it, and accusations, for the manifold euils of it, and that he weaning it daily from the old lusts thereof, and seasoning it with grace by faith receiued daily, which vanquisheth them, and inuring it with the helpes that may nourish it from time to time; but that it shall with great ease serue God in this life, and haue nothing the toyle and labour that others haue, in the going about any good dutie, or resisting any sinne? Let men say what they will, it is the euill governing of the heart, and letting it loose to follie, wandrings, and needlesse phantasies, that causeth it to be surfeited with all manner of iniquitie; and the most know not their hearts how deceitfull, corrupt, and vnholie they be: I speake not onely of the wicked of the world, as the reader may see, I am faine often to put him in minde, but euen of those whom God hath separated from the prophane sort to serue him. And although, according to that which they know of the will of God, they haue some care to auoide offences, yet doe not many of them seeke, nor set themselues to know that which they might, of God, nor of their owne duties: neither to grow forward in many good things, as they might doe, beleeuing assuredly that God will supplie their wants, and helpe their infirmities, as he would they should; but rather doe many things to the great offence of others, and al for that they are so little acquainted with their hearts (which in many) are tuchie, froward, wilfull, worldly in a daungerous manner) nor with Gods minde and will: by meanes whereof, some maintaine dangerous opinions: As that the law, in no wise, is to be preached; that Papists and Protestants disagreeing in fundamentall points of religion, may yet agree together, and be saued, and such like. Many also waxe secure and slouthfull, and that in no common sort, and otherwise blemished daungerously more then with common frailties: and are not, for the most part, roused vp, but by some of Gods sharpe chastisements, as in taking away their deare friends from them: afflicting their owne bodies with some sore sicknes, disease, and feare of death, their minds with darknes and ignorance, feare of Gods wrath and heauines, which they thought sometime should neuer haue taken hold of them. The vse of the which being learned by the word, they are much checked and humbled to remember their boldnes, pride, and other faults: and somewhat quickened by a liuely hope, that God will againe bee intreated: also their hearts bee brought to stoope and bow to the will of God, more meekly and readily, and not so stify to stand in their owne conceit, as before they did. After this manner, God is forced to call backe many of his: but had it not been better for them, without these sharpe corrections, to haue made it their meate and drinke before, to please him in all things? But thus, their hearts being enlarged and inlightened, they see themselues readilie to withstand sundrie temptations, which before they did so hardly resist and gainsay,

*The heart once purged, must be so kept afterward.*

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**A** gain say, that they found it a continuall irkesomnes and toyle to goe about it: or (that which was worse) through hardning of their hearts, they would not see them at all, which was a sore blemish vnto them.

Now these and such like, will any say, outstrayings in them, till God by chastisements call them backe againe, that they be not the fruites of an ill ordered heart? euen as I said before, it is the ill gouerning of the heart, that causeth such excrements to come from it, and such disguising of the person, in whom it breaketh out so offensively; the which therefore had need to bee looked vnto with all holie and religious care: which is the point now in hand. And although it bee the exceeding fauour of God, to correct such

*An high grace  
to liue well,  
without the  
whip.*

**B** faults in his children, and to purge them out and amend them by some fatherly afflictions, rather then they should remaine to the vtter ruine of the persons: yet had it not been much better, that they should neuer haue giuen occasion thereof? and that they had been carefull to keepe themselues within compasse, as some other of their brethren doe? Who though they be not (no not the best of others) exempt from the common frailties of Gods elect, yet doe they so labour to espie, hinder, and hold their corruptions vnder, in secret sifting them, and suing vnto God with groanes and requests; that they breake not forth openly to the iust offence of others, at least rarely: so that it may bee seene, they *keepe their hearts with all obseruation and diligence*, more then the other doe.

And yet for all that hath been said, I denie not, but that the dearest children of God may possible, nay easilie, as we haue seene, and are at sometime holden vnder this bondage by Sathans subtiltie, some more then others: so that for a time they shall be more drowned in the loue of earthly things, or be caried away by those which are sinfull, then obtaine a delight in heauenly. But by the spirituall armour of Christians, if they be once well exercised in it, they may and doe thus farre preuaile, that they recouer themselues againe, and get superioritie ouer their hearts, and finde and feelee that God is chiefe, and all in all with them, to delight and ioy in him (as I doe not see

*The faithfull  
in part thus  
kept downe.*

**D** why it should bee otherwise with any such as haue truly *tasted how good the Lord is*) and then they shall cut off numbers of such earthly and noysome pleasures, as they were wont to solace themselues with amisse, before they considered more aduisedly of it. But will any gather, that I doe make so light a matter of sinne (whiles I thus speake) as though I thought, it might be shaken off as a burr hanging on our garment; which the holie Ghost saith, *cleaueth fast to vs*, and is euer about vs? For I know sinne is raging, and the diuell is strong as a lion in his suggestions and assaults, and hardly gainesaid, shewing himselte as an Angell of light, and wee feelee to discerne, and weake to resist: yet this I must say, that the mightie *Lion of the tribe of Iuda* is stronger, and

*Sinne is not  
shaken off as a  
burr.  
Heb. 12. 1.*

**E** Christ giueth wisdom to finde out his subtilties: and greater is *the spirit of God which is in vs*, if wee confidently beleue and trust thereto, then the sin which deceiueth and inticeth vs to the same.

*2. Cor. 2. 11.*

But we haue not this grace (ye will say) and therefore what is it to vs? we haue had it (I say againe, so many as I speake of) and haue been taught, and haue a promise to ouercome by faith: and therefore we may doe so still: and that better and better every day, the more experience wee haue. And al-

*Grace to van-  
quish sinne.  
This may be ob-  
tained, and  
more and more  
from day to  
day.*

though, day.

144 *The heart once purged, how it must be kept so afterward.*

though, I graunt that these things are hard to such as are not throughly seasoned with the knowledge of this doctrine, nor instructed oft, and made familiarly acquainted with the wil and louing kindnes of God (whose case is much to be pitied, and their growings cannot be great) yet it is most certaine, that where these things are often taught, and vnderstood, it shall goe farre better with them then with others. And they shall with ease get victorie ouer their speciall corruptions, as slouth, distrust, and such like: where as they, who are not acquainted and seasoned with them, shall not haue experience of Gods power in helping them to ouercome the same; but be seruants vnto them, which they might otherwise haue maistered. Examples hereof, as we haue many; so that of *Dauid* doth declare it, when he was constrained to cry out of it, saying: *Against thee (O Lord) I offended, and did this great euill:* as if he should haue said; my sinne had neuer broke out openly in the sight of men, if I had not let loose my heart first, in the sight of God. F

Psal. 51. 5.

Such gouernment therefore, as euery of Gods seruants according to the measure of their knowledge, may haue ouer their hearts, I wish might be kept and continued: which doubles, although it ouercome not all temptations; yet should it weaken them very much, and diminish their strength, so that the cursed fruites of them should not so easily, nor so often breake fourth to annoy them. *The good treasure of the heart* if it were carefully kept, would bring forth better things. If ye aske what, my meaning is, not, that onely in the exercises of religion, as prayer, reading and hearing, we should haue helpe and furtherance thereby, to worship God seruently (which commodity were not small) but in our common actions, affaires, and busines, we should reape the benefit thereof. For though it be no common thing to be found in the world; yet if men had a continuall care ouer their hearts, to keepethem well ordered, they should shew it in their talke and dealings: at the market, in their buyings and sellings, in their families, and among their neighbours, as well as among strangers, and in all things about which they may lawfully be occupied. In all these, I say, men should behaue themselves plainly and simply; iustly, peaceably, patiently, meekely, kindly, gently, faithfully, temperatly, and humbly, (of what state and degree so euer they be, and yet without any disgrace to them; nay the greatest honour and credit) yea and mercifully also, as occasion should be offered: which (I thinke) if they were found in christians (as, where else are they to be looked for?) they would no lesse ioy the hearts of them who should behold them, then adorne and beautifie them, who should be patens of them. G

Luk. 6. 45.

Gal. 5. 22.

*A peece of hea-  
men to liue with  
such as keepe  
their hearts  
well.  
Psal. 130. 5. 6.*

say otherwise, but that it were a little heauen, to deale with, and liue among such? Buen as we see it is a peece of hell, to dwell with them that are of the contrarie disposition: As *Jacob* must haue been constrained to abide with *Esau*, and as Gods people in their captiuitie, did with the Edomins. God of his singular loue (I confesse) restraineth many from the excessse of euill, that they would otherwise doe: seeing otherwise, none could be able to liue by them: But whereas some are thus bridled by good lawes, and some for shame and vaine glory, doe depart from much iniquitie; and thus patch vp a kinde of life among men: yet know they, that without religion (that is, a feare of breaking out of christian bounds) which onely is to be found in an heart H



- A** heart well gouerned) they shall neuer please God, nor haue fauour nor approbation, no not euen of common men. But of this we may complaine and cry out, till we haue worne our tongues to the stump, without redresse. For the fowle staines, and shamefull blots which are contrary to the forementioned vertues, are still vsuall (as they haue been) almost euery where, both in many of the ministry and people, and so will bee; as though godlinesse were tied to the Church walles, and to the pulpit. And for a further illustration and prooffe of the benefit of the well guiding of the heart, this I haue said. *Without it nothing sauory.*
- B** Thus we may see that the heart being well ordered, will neither suffer the affections to stray farre, nor willingly harbour euill lusts: and though they may creepe in by stealth; yet by examination, we shall finde out many of them, and shall be readie, when they are found, to purge them out, and expell them also, before they shall (being so nestled in vs) be able to poison our liues. Oh gaine vnualueable! for who can say lesse of it? that by the benefit of a well ordered heart, we may conquer many dangerous sinnes, which others (for want of it) doe vsuallly commit, with shame and much sorrow accompanying them. Now when we see the fruite of this well seasoning and keeping of our hearts, in frame, what should be in more account with vs? yea, what should hinder it from being so? or what should we thinke more needefull to be done, then the labouring for it, when we see it so great a treasure; and such fearefull bondage for want of it, to come vpon vs? But, alas, this looking to our hearts by fittes, now and then, when the good moode taketh vs, as it is too common, so it is most dangerous; and suffereth not christians to see, much lesse to inioy one halfe of the sweetenes, which God bequeatheth to them: I meane, if we gouerne and looke to them, but as men in the world commonly looke to their outward seruing of God: that is, to pray when night commeth, goe to the Church when the Sabbath commeth, to fast when Lent commeth, and repent when death commeth. And so the wisdom of the flesh counselleth vs to looke to our hearts sometime: *Fruite of a well ordered heart.*
- C** but that we resolue and arme our selues that the heart bee thus looked to in all that we doe (as frailty will permit) and care had ouer it, that it follow the light of knowledge going before it, oh that is thought too heauie a burthen, and an estate too vncomfortable! *To reioyce alwayes, to pray continually, in all things to be thankesfull: as the Apostle commaundeth, 1. Ephes. 5. 16. Day and night to be meditating on the word of God, and the varietie of the infinit good things contained in it, and aiming at it, as at a marke, how we may walke after it: oh that is counted tediousnes, and bondage intolerable! And yet none of all these precepts can be vnderstoode of the outward actions of our life, the eare, and tongue cannot doe these things alwayes: but the heart may meditate, reioyce, praise, and pray at all seasons, and vpon all occasions, if once it hath gotten a pleasure in them, for it shall neuer want occasion. And if we can obtaine to haue God in our remembrance more vsuallly then we were wont, or then others desire to doe, and spend our thoughts and set our delight on him: shall we thinke any thing too good for him? should we not constantly take vp our hearts in heauenly cogitations, as we are willed, Col. 3. 2. when we see, that all other are but vanitie and vexation of spirit? If it* *Good moode.*
- E** *Psalm. 1. 2.*  
*Psalm. 119. 15.*  
*Heart may alwayes be lookt to.*  
P pleaseth

Pro. 23. 26.

Psal. 116. 12.

*Another cause  
why the heart  
should be lookt  
to, otherwise it  
will not be ready  
to any duty.  
Note.*

*How we may be  
fit to pray and  
meditate.*

*The onely way  
to curbe our  
lusts, is to look  
to our hearts.*

*Without this  
small fruite or  
comfort.*

Math. 29. 29.

Math. 6. 6. &  
15. 7.

Note.

pleaseth him to aske our hearts, as he doth, when he saith, *My sonne giue me thine heart*: should we not thinke our selues happie that he will take any thing at our hands, when *Dauid* being a King, wished that he had any thing that would please him? This taking vp of our delight in the looking to our hearts, as we are able, should the more be sought after of vs, if it were but for this cause, that if wee haue not rule ouer them in our common actions thorough our life, we cannot haue them at commaundement in the chiefe seruices of God. And from hence it is, that christians of good hope, doe complaine, and that oftentimes with bitterness, that their hearts are so swarming vsually with vaine thoughts, euen whiles they are in hearing and praying: the reason is, because at other times they are vsually so occupied throughout the day, feeding vpon their delights, that God is almost wholly out of their remembrance, especially to direct and leade their hearts: and therefore also their actions, and speeches are much offensiu in lightnes, rashnes, and vnreuerence: The which being common with them in the daily course of their life, they cannot possibly haue them otherwise at hearing or praying. All which yet are contrarily done, when the strength of concupiscence, I meane, the corruption of the heart (*which is without measure euill*) is mortified and aswaged first; and then still subdued after and restrained, and daily seasoned with good meditations, and watched ouer, that it may be kept cleane, and fit to dutie.

And thus I conclude; that the onely way to curbe vp, and hold in our intemperate lusts, and euill desires, that they breake not out into further vngodlines, is, that our hearts be first purified through beleeuing that our sinnes are forgiven vs, and wee made partakers of Christ his grace; and so our consciences appeased: and that they bee continued in the same good order afterwards.

And they, who wil not see and follow after this, but thinke to abstaine from sinfull temptations, and serue God in an honest and godly life, howsoeuer the heart be little looked after, shall reape a sleight fruite of their trauaile; neither leade the life which is approued of God (as hath been said) nor finde the comfort which they imagine they shall haue, at leastwise which they heare, to be graunted by the Lord. But it commeth to passe, as it is written, that as they serue him, so he serueth them: for as they serue not God in heart, and deed, but in word; so their peace is not in heart and deed, but in word: their ioy, not in soule, but in countenance: a false comfort (and that appeareth in time of neede) as they gaue to him a false worship. It is profitable for vs to weigh this: for such as crie out of vs, as of Precisians, for teaching and vrging this, doe proue, to their cost and shame oftentimes, that they had been happy if they could haue receiued this our doctrine, howsoeuer they reproch and speake ill of our liuing. Who should not haue branded themselues with sinnes, that they could neuer after weare out the staine of them any more; if they had been as the strictest Precisians before.

It hath been shewed, how the heart being kept pure and cleane, the vnruely desires and appetites which arise from thence, shall be kept vnder in vs, and the power of them shaken and weakened: this is thus to be vnderstoode: that euen as, if our hearts were altogether pure, all our thoughts and desires should

## The manner of handling this second part of a godly life. 147

- A** should be altogether holy, and none of them vncleane: so our hearts being purified and clenſed, but vnperfectlie, and in part, our deſires therefore cannot be (in the perfectest and beſt Chriſtians) altogether good and pleaſing to God, but vnperfit: that is to ſay, many of them euill, and many which are holy, yet mixed with euill and corruption. Whereby it commeth to paſſe, that the holieſt ſeruants of God, both carrie about them the noiſome remnants of ſinne whileſt they liue, as loathſome ragges (*for they cleaue faſt vnto them*) and alſo they complaine and grone vnder them as heauie burthens, ſaying, *Oh wretched men that we are, who ſhall deliuer vs?* And againe, *If thou, O Lord, ſhouldeſt looke ſtreightlie what is done amiſſe; who ſhould be able to abide it?* This clenſing of the heart is not perfect. Hebr. 12. 1. Rom. 7. Pſalm. 130. 3.
- B** This (I ſay) is the perfection of the beſt: that they, who charge vs to challenge a puritie to our ſelues, may be aſhamed: But yet leaſt wicked and vngodly men ſhould thinke this a ſmall gift and priuiledge, that Gods ſeruants haue in this, that they be in part renewed, and ſo be brought to thinke, that there is no great difference betwixt the godlie and themſelues, they are to knowe, that to haue our hearts changed but in meaſure, ſo as it be in truth, is a benefit of greater value, then the whole world: and what meruaile if the ouercomming of malice, and reuenge (but one affection) be of greater value, then *the winning of a Citie?* Prouerb. 16. 32. And whereas they thinke there is no difference betwixt the one, and the other, they may vnderſtand, that the meanest perſon hauing a cleane heart, though not perfect, is by infinite degrees happier then the moſt gloſing profeſſor which wanteth it, the one ſaued, the other damned: as we reade of the *poore Publicane, and the vaine glorious Pharisee.* This clenſing though weak, is a great priuiledge. Luk. 18. 9. 10.

### CHAP. 13.

*Of the ſumme, and manner of handling this ſecond part of a godly life: and particularlie of the rules to be obſerued for the effecting of it: namely, knowledge and practice.*

**D**



- A**nd thus (Chriſtian reader) I haue ſet downe to thee, one part of the life, which God requireth of thee, whoſoeuer thou art, who lookeſt for ſaluation at his hands, being a beleeuier in Chriſt: that is, that thou ſhouldeſt renounce the euill luſts which ſwarme euery where in the world, and vngodly life following the ſame: and how this ſhould be done, and how farre thou maiſt attaine hereunto, euen ſo farre as mans frailty will permit, and not as the vnbeleeuers: only be ſure that thou haſt this in ſome meaſure wrought in thee in truth. But in all this thou haſt been taught The ſecond generall branch of the life of the beleeuier.
- E** onely to caſt off that which is ſinfull and naught; which to doe, is (no doubt) a great part of godlineſſe: but there hath been nothing ſaid of the manifold pointes of dutie on the other ſide, and of the goodneſſe which is to be found in vs, and in the which, Gods people muſt *ſhine as lights vnto the world*: For this is the glory and beautie of a man, as Salomon ſaith: *That which is to be deſired of a man, is his goodneſſe.* Of this life therefore, which muſt be wrought in ſtead of the former euill conuerſation, and bringeth forth fruites of amendment, Math. 5. 16. Prouer. 19. 21.



*More hard and  
excellent to doe  
good, then to  
eschew euill.*

ment, and consisteth in the doing of good workes, I am now to intreate **F**  
and speake. And as this is more hard to attaine to, then the other: (as hard  
as that is) so it is farre more pretious, and beautifull to bee doing of good,  
then to auoide euill, though he is a rare man, who is not to be charged that  
way.

The which I say, first, that they may see what a great portion they haue  
euen in this world, whom God hath framed thereunto, how contemptible  
soeuer their estate be to them, who know it not, neither can iudge of it accord-  
ing to the truth.

*Not to rest in  
that.*

And secondly, that they, who rest in it, and can say, they hope, yea see no  
great euill in them, may know, that if they bee not also giuen vnto good **G**  
workes, the greatest perfection that they can reioyce in, is this, that they are  
but halfe christians.

But the matter is much and large, which must needs be handled in the  
laying forth of this point, to shew fully and cleerly for the simple hearted  
Christian, what this part of a godly life is: therefore I will make no longer  
stay in any thing (as neere as I can) then I must needs.

*Three bran-  
ches of this se-  
cond part of  
this treatise,  
and which  
they are.  
Obiections, if  
any be.  
Necessarie of  
rules to liue  
well by.*

First then, I will set downe some generall rules to direct thee how to pra-  
ctise all duties commaunded, which otherwise might be done to small pur-  
pose: then I will more particularly shew, wherein this part of godlines, or of  
doing good, doth consist: that is to say, in duties of holines to God: and in **H**  
righteous dealing towards men, with reasons of both: lastly, I will answer  
some obiections brought against the godly life.

And where I say I will giue thee rules which shall helpe thee to practise  
the godly life, marke them well: for because this point is not well learned,  
therefore many which would gladly liue well, attaine to it in no good sort to  
bring it in credit with others, but meete with many vnsetlings, discouragements,  
and coolings of their zeale, yea oft times dangerous outstrayings: nei-  
ther finde the going about it so pleasant, as toilesome and tedious. And it is  
so in great part, because it is a worke whereto they haue not been trained: but  
as they partly see by the examples of others, and partly also doe gesse them-  
selues, but not able to direct their waies soundly, as Gods word teacheth. **I**  
Now the generall rules are these: First, knowledge of dutie, with a delight-  
ing therein. Secondly, practise of that which wee know; the which practise  
or indeuouring to follow that which we know, is that *living by faith, or labour-  
ing to keepe a good conscience*, which the Scripture so oft and diligently com-  
mendeth vnto vs. And for the better furthering of vs herein, these vertues  
are necessarie: vprightness, diligence, and constancie.

*The first rule  
to liue well, is  
knowledge.*

And to begin with knowledge, as it is in all sciences, professions and  
trades, that they who goe about to practise therein, must needs haue some  
cleere and good vnderstanding of those things which appertaine to the **K**  
same; so much more in this practise of Christian duties, it is requisite, that he  
who beleeueth in God (for such an one onely can be a practiser here) should  
haue some true knowledge, what is good and godly, that he may discern it  
from the contrarie, and of things good, which are the best; so that by know-  
ledge I meane, such an inlightening of the minde to vnderstand the will of  
God about good and euill, that wee haue with it spirituall wisdom to ap-  
plic

*Knowledge  
what.*

**A** plic and referre the same to the well ordering of our particular actions, that we rest not in seeing the truth onely, but approoue and allow of it, as that which is fit to counsell and guide vs: but yet so, as euery one is able to conceiue and attaine vnto that which I say, that both he may grow and increase in this knowledge, who is indued with the greatest measure of it already: and he may not be discouraged that hath any true measure of it at all. This knowledge, *S. Peter* saith, *must be ioyned with faith* (that particular duties, as patience, temperance, and such other like may be practised) and that *not in the letter onely, but in the spirit*. And it is that, of which our Sauour Christ saith: *If ye know these things, happye are you if ye doe them.* And to grow in this knowledge. 2. Pet. 1. 5. Rom. 2. 29. Ioh. 13. 17.

**B** This heavenly vnderstanding, if it be loued and delighted in of vs, and *desired as gold, and sought after as siluer*, and not weighed and esteemed of vs, as a thing common and of no value, will with her beautie so inflame our hearts, and set vs on fire with the loue thereof, that we shall thinke long, till we haue been led by it to the practising of that which we know (being the way to the Kings palace) which is farre more pretious then the knowledge it selfe, and will most certainly follow the same. Therefore *Salomon* saith: *If knowledge once enter into thine heart, and wisdom delight thy soule, then shall vnderstanding preserve thee, and counsell shall keepe and direct thee.* And they who haue not this knowledge in greatest account, and delight not in it, whatsoeuer learning, or wisdom they haue, they are as farre from practise of it, or bringing forth the fruite thereof in their liues, otherwise then ciuilly, as if they were blinde and ignorant like the common sort: which in *Nichodemus, a great man in Israel*, and other of the Pharisees and Scribes is easie to be seene. With this knowledge must goe a delight in it. Prou. 2. 4. Prou. 2. 10. Without this delight no fruit of knowledge. Ioh. 3. 10.

And this is the cause why many which are learned, and of the Ministerie, or otherwise, wittie, and acquainted with the Scriptures, are farre from a godly life indeede, for that they haue not their hearts led by Gods spirit to loue and delight in this knowledge of Gods sacred will (vnles it be for some earthly aduantage, which they hope for thereby, or for vaine glorie) more then all other things beside: nor spiritual wisdom to square their actions thereby, to the end they may follow it as their guide in their whole course, as seeing it worthy to set their delight therein: but account that a foolish thing, and easie to be attained (when yet it is the most pretious, and the hardest of all other) yea, a farre more hard and difficult matter, then the getting of all their learning by labour and studie. What then doe I say: that their learning and great knowledge is nothing: or doe I goe about to deface and make both odious? No, I am farre from it: but rather I say freely, that they are great and excellent gifts of God: and by many degrees, they may be neerer to an happy estate who haue them, then such as want them. Knowledge an excellent gift.

But yet this I say, that many which haue them, haue not therewith that which giueth an edge to them, and which maketh them profitable, sweete, and pretious both to themselues and others: they haue not the salt of grace, which onely maketh them sauourie, nor the loue which onely maketh them fit to edifie (whereas knowledge without it, puffeth up, and the tongues of Angels to expresse it, were but as a tinkling cymbale.) Neither haue they eye-salue to see that, except in humilitie they be content, yea glad to be led in their daillie conuersation by the light and helpe of the same; they haue no other fruite But without the salt of grace no sauourie. 1. Cor. 13. 1.

## Rules to be obserued for the effecting of a godly life.

of it then earthly and transitorie: in ostentation, and comparing with others, to disgrace them, and to be counted great masters when they attaine to great applause; when yet indeede many of them haue not the sweete fruite of it themselues, nor shew that amiable vse of it to others, as some meane countrie men which labour faithfully to make conscience of that which they know. And I say with the Psalmist, that he who hath fewer gifts of vnderstanding, so as he liue after them which he hath, is wiser then they: for thus hee saith: *Thou hast made me wiser then my teachers, then the ancient, or men of experience, because I haue kept thy commaundements.* Therefore with the Wiseman I conclude, that the delighting in this spiritual knowledge, which I haue spoken of, is one speciall thing, necessarie to the leading of a godlie and vpright life; without the which the minde is not good, and consequently the life cannot bee approoued: so that they, who care but little for knowledge to guide them, haue as small pleasure in the godlie life, whatsoeuer they thinke of themselues: to the shame of such I speake it, who say in their hearts, they know enough for their parts (for if they knew more, they must follow more.)

Psal. 119. 99.

Prou. 19. 2.

The second rule.

Col. 1. 10.

Practise, is first in as heartie desire.

Deut. 6. 5.

Therefore condemning both bare literal knowledge, without the loue of, and delighting in it; and much more the loathing and contempt of it: I proceed to shew, that with such a well affected heart, we must practise that which is commaunded vs, that is, *seeke to walke worthie the Lord, and please him in all things.* And this practise is the second rule to direct vs to the life of the beleeuer, and is both inward and outward: inward, when in resolution of our minds, and desire and purpose of heart we doe it, Psal. 119. 10. Act. 11. 23. Outward, when in our liues wee expresse and declare the same in our walking, Act. 9. 31.

But to begin with the first. We must haue our hearts prepared and readie to bee set on worke, and imployed in any good seruice to God, or our brethren, as I shewed at large before in the renouncing of euill (and therefore the lesse shall be spoken of it.) And this well ordering of the heart, is a most precious grace of God, as without the which, no good can be well done. But when wee haue such awe ouer our affections, as to choose, desire and delight in that which we know to be good, and as occasion shall be offered; yea and to bee vehemently grieued with that which hindreth vs therein: the members and powers of our mindes shall be readie to put in vre and practise the same.

Therefore this inward readines of the minde and seruent desire of the heart (we see) must be blowne vp in vs, and nourished as a sparkle or coale of fire: that (as it may bee obtained) there may bee some abilitie and strength thereunto. For the which cause, the Lord requireth, *that wee loue him with all our heart, soule and might.*

This strength although where it is not knowne, there is felt no want of it: yet such as see it requisite in their actions, doe soone feele it to be missing, and a great piece of the beautie of those workes which are done without it, to be wanting. As when they are gone about coldly and in deadnes of spirit: and so likewise, they can best tell, how well it becometh their actions, who haue obtained it of God, and testifie it throughout the course of their liues. For when men vnderstand, that God hath so appointed, that they should be zealous



**A** lous in doing their duties, as remembring that of him they shall receiue their reward, *and that his busines ought to be gone about seruenly* and with conscience; Jerem. 42. 16. though they haue no great example of such practise in the world, it will harden them on with courage vnto the same, by the helpe of his spirit, which lea-  
 deth thereto. And yet *if the zeale of Gods house consumed them*, as the Prophet saith, *it did him*; this were no perfection, but that which ought to be laboured for, as euery one may attaine it; and in the whole course of mens dealings and duties to God, some measure of it: in so much, as where it is not found and inioyed of men, they should count it their sinne.

And here this one thing is to be considered, that our affections of choo-  
**B** sing, and imbracing good things be so ordered, that they may be equally more slacke or strong, as the goodnesse of the thing shall be greater or lesser: Our affection must be stronger, as the good is greater. (as in praying to God, rather then giuing their due to men.) Also that (in an equall comparifon) the duties of holines to God, be preferred before duties to men: and with more bending our force and strength, when we goe about to performe them, rather then these.

And if it be demaunded here, how we shall come by such grace, as where-  
 by we shall be able to imbrace, choose, and follow the good, which we know: I answere: that we receiued such grace, *when we first beleued in Christ*; How we come by this grace. Ephel. 4. 22. 2. Pet. 1. 4. whereby our hearts were purified, and clenfed from the strength of our old corruption:

**C** which (if we remember) doth warrant vs not onely, that our Lord Iesus Christ hath taken away the guilt, and punishment of our sinne, and imparted to vs, and giuen freely his obedience; but also grace and will to loue pietie, and goodnesse; and power, *as to kill sinne, so to quicken vs to newnes of life.* Rom. 6. 4. 9.

So that if we feele it not vsually, and ordinarily, we haue lost and forgone it, either through our forgetfulnes, slouth or careles negligence: or if it be through infirmities weakened in vs, wee ought to stirre vp our selues with cheerefull confidence, to the recouering of it againe, and not to be content to be spoiled of so great a treasure. But if this earnest desire after goodnesse, and vehement zeale of honoring God by that which we know, be quenched: whether it be overwhelmed with sorrow, feare, or such like passions, or dulled and made blunt in vs through lightnes, and in following the desire of our hearts amisse, we are in no wise fit to honour God in any seruice. Thus much of the first part of practise, namely inward.

I will now goe forward with the second part, which is a branch of the second rule, and helpeth forward to the leading of a godly life; that the be-  
 lieuers may, by it, be able to guide themselves aright, and with much ease, in respect of those, who be not acquainted therewith. And this it is, that in well doing, we stay not in our good desires, and in the readines of the heart to doe good, but procure, accomplish and performe the same duties outwardly; that

**E** we indeuor at least, even where we cannot performe, as occasion shall be offered, and that in one commaundement as well as in another, so farre as it may be obtained. So that in all parts of sanctitie and holines, which shall be wrought in, and by vs, this ought to be as a perpetuall law, that all the members of our bodies, and our particular actions, may all become most fit instruments and helps to shew forth, and expresse the same. And that is it, which the Apostle to the Romans meaneth, when he saith: *Let not sinne raigne in* Rom. 6. 12. 13.

## The vertues which further to the effecting of a godly life.

your mortall bodies, that ye should obey it in the lustes thereof, neither giue ye your members as weapons of unrighteousnesse to sinne, but giue your selues vnto God, as they which are aline from the dead, and giue your selues as weapons of righteousness vnto God. F

All parts of our  
bodies giuen to  
serue God.

By this we see, that not only the heart with her members, that is, the cogitations and desires in those which are iustified by faith, must be consecrated to the honour and seruice of God, but also the bodie with the parts thereof, the eare in hearing, the tongue in speaking, the eye in seeing, &c. that so we should be his wholly: and in one part of our life, as well as another, doe that which pleaseth him.

Make a trade  
of godlines.  
1. Tim. 5.

No man doubteth, but that we should doe good works, as well as haue our mindes and hearts inwardly purged, but that we should be diligently giuen vnto euery good worke, and make a trade of godlines, to applie and follow it; so that while we doe one good durie, we should not neglect another (which in good husbandrie about things of this life is much regarded:) that few will grant, or be readie to yeeld thereto: yea and that *our conversation should be in heauen*, that is, that our common course of life should be heauenly, whilest we liue here vpon earth: and that we should not only *giue no occasion of offence in any thing*, but also in all things seeke to approue our selues as the faithfull seruants of God. Thus much of the rules: the vertues which further vs herein followe, which are, vprightnes, diligence, and constancy or G  
perseuerance. H

1. Cor. 6. 3.

The first vertue  
is vprightnes.

Deutr. 18. 13  
Ephes. 6. 14.  
John 1. 47.

The first then of these vertues, which should make our practise both inward and outward more pure and perfect, is vprightnes, and that is, when in a single and true heart, we loue, choose and desire, and doe any good thing, specially because God commaundeth, and for that end. This vertue was commended by our Sauiour in *Nathaniel*, when he said: *Behold a true Israelite, in whom there is no guile*. Many actions, otherwise seruient enough, for want of this sinceritie, are but froth (as were the hot enterprises of *Iehu* against idolaters) and cause them who haue long pleased themselves therein, at length, to crie out of their doings (though admirable in the eyes of others) and to say, they were but hypocrisie. I

Pretences in  
good actions.

There are many starting holes in the denne of our hearts, and many waies we can deceiue our selues, that the good which we doe, is not as it seemeth: but as it is not all gold that doth glister, so the touchstone of Gods word doth finde much drosse therein: yea, the Lords weights of the Sanctuarie doe proue them light and windie, which in our iudgements and perswasions were weightie and substantiall.

We are brought oft times to be earnest in good causes, and to further them, as for friendship of others, and for companie sake: so for malice, for our commoditie, vaine glorie, and for feare of some sore punishment or danger, if we should doe otherwise: when our pretence in all these, is, that it is good, and commaunded; yea and we meane well many times, and are seruient in a good thing without these euill respects; and that partly for the commaundement of God: but not only, nor resolutely for that, but more for other considerations, then that: Therefore we are found to be others, then we would. Although I would not be taken, as though I should meane, that there K  
were

**A** were no vprightnes, if any feare, or other fleshly respects should be mixed therewith (so as we be not ruled by them) for otherwise our best actions are mixed with corruption. Psal. 130.3.

And thus I conclude this point as the former, and say with the Apostle: *This shall be our reioycing* (if we haue any worthy the speaking of) *that in simplicitie, and godly purenes we haue our conuersation in the world among men:* 1. Cor. 1. 14.

This vertue therefore (I meane faithfulness, and vprightnes) going with our practise, in performing the duties which we knowe, shall both set our selues about them with more roundnes, and (as farre as they can be discerned) shall cause them to shew more beautie to others, and raise more admiration in them.

**B** Now if this should be thought needeles of some which shall reade it, that I speaking of the true Christian, doe vrge and require vprightnes and singlenes of heart in practizing godlines, seeing I haue said as much before in the chapter of renouncing sinne: I answere, that it is alike requisite in both: and that as well we shew integritie in the practise of good duties, as in the forsaking of euill. And thus with the rules, I haue set downe one of the vertues namely vprightnes: which is necessarily to be learned and kept of all such as hauing obtained the gift of true faith, doe set themselves to lead a godly life: I say, such as haue true faith, because no other haue any possibilitie to enter, and set vpon it. And if thou thinkest to set vpon the godly life without it, thou shalt offer to God a broken peece of worke: no better then the offering of *Caine*; although it shall seeme to thy selfe, to be as holy as the sacrifice of *Abel*. Necessitie of these rules and vertues.

But if thou hast tasted aright of this gift of faith, and then going about to leade a godly life; thou being soundly instructed in these rules, before set downe, and perswaded that they with the vertues here added, must guide and helpe thee to the right performing of all dutie; then (euen as skill and vnderstanding of the rules in any science or trade, with willingnes and indouour, maketh the workman fit to vse and practise it) thou shalt finde great ease, not onely in withstanding the deceitfull baits of sinne, but also constantly breake through many and diuers lets, which thou shalt meete with, that they shall not withhold thee from going forward in thy Christian course. For it is mens naked, and vnarmed venturing, and going abroad in the world (which is as a shop of vanitie and inticements) it is this, I say, that maketh them come home with so many deadly wounds, fearefull failes, and greuous offences. (I speake of the better sort of people, as well as of the common professors, though the worst seldome feelee them) and they shall neuer finde it otherwise till they doe better addresse themselves and be furnished, as hath been said, to this great worke of Christianitie. Vnarmed venturing abroad is cause of sore wounds.

**E** But because I haue appointed a more conuenient place hereafter, where I shall more fully speake of the armour, which God hath prepared for the safekeeping of his, I referre the reader thither, for more full satisfying of him about this matter. Onely one or two obiections, which may arise from the doctrine which I haue set downe, shall more fitly be answered here.



## CHAP. 14.

*Of the answering of some objections about the former doctrine, and of the other two vertues which helpe to a godly life.*

*Obiect. We cannot doe as we desire.*



First this, whereas these rules haue been said to be able to carrie the Christian beleeuer, in a well ordered course of liuing, some obiect thus: It falleth out often times, that we haue a very good desire to doe that, which we know, pleaseth God; but wee finde no strength to performe. And further, they say; we doe not so much maruaile that we attaine not that which we seeke, when the Apostle himselfe maketh the same complaint, where he saith, to will is present with me, but I finde no way to accomplish that which I desire. I will not answer this as the deuoutest Iesuistes doe, namely, that God giueth his grace, and we may receiue it if we list, although we haue no assurance of his fauour by faith: which is a meere mocking of poore people, whiles they are warned to seeke that with vnfauorie and vncomfortable wearying of themselves, which they can neuer possibly finde: But this I say, if this be oft and earnestly desired of thee (as it was of Paul) Gods grace shall be sufficient for thee.

G

*Answer. 1.*

*2. The best desire without assurance of Gods helpe is vaine.*

*1. Iohn 5. 4.*

*Phil. 4.*

And further, if thou hast neuer so seruent a desire to overcome euill, and to doe that which thou knowest to be good, and yet hast not thy heart possessed of the fauour of God, and taken vp therewith, but standest waueringly affected about that matter, thy desire is not that desire which I haue spoken of: neither therefore able to helpe thee in that which thou wouldest; it being no fruite of faith. For this it is, that ouercommeth all lets in the world, and no other thing, euen this faith I meane, whiles by it we are perswaded that Christ Iesus so loueth vs, that he is readie to doe any thing which is expedient for vs: because of the great fauour that he beareth vs, whereby we are made able also, and in whom we can doe all things, as shall be expedient for vs.

H

I

*Rom. 5. 10.  
Rom. 8. 30.*

*Why Paul o-  
uercame not  
all rebellion.*

For as nothing can separate it from vs, so he thinketh nothing too good, or too precious for vs. So that he, into whose heart his loue is shed plentifully, is perswaded, that as he hath saued him from the greatest daunger of hell, so he will much more saue him from the smaller, of being overcome of his corrupt lusts: and that he, who hath bestowed by free graunt and sure promise, the greatest benefit vpon him, namely, the kingdome of heauen; will not denie him the smaller, that is, grace to liue Christianly here on earth. For he that hath giuen vs Christ, by whom we haue the former, how shall he not with him giue vs other things also? And if, not as we would, yet that is best which he giueth.

K

Now for the other part of the obiection, that Paul himselfe did not finde grace to overcome the rebellion of the old man, that is, his corrupt nature: I say, it is true, that fullie and perfectly he did not: to the end, that he might alwaies haue a marke of his vnworthines, and sin remaining in him, and thereby remember, that it was of only mercie that he was pardoned, and the grace of God, that kept him from falling away from him. And for both these causes,

**A** ses, that he might be abased, and kept humble vnder so great grace as hee had receiued: in regard whereof, he had (as he confesseth himselfe) been exalted and lifted vp aboute measure: and last of all, that he might from time to time finde sweetnes still in the forgiuenes of his sinnes. But although he was not perfect here, as an Angell; yet was he not caried of his lusts into grosse iniquitie (as some dreame, because he cried out and complained, *I am carnall, solde vnder sin: O wretched man that I am!*) And it was necessary that he should mislike and be griued with the smallest rebellion or resistance of goodnes, and with some vnfitness to his calling which he felt sometimes, and to other good duties: but yet Gods grace was sufficient to keepe him, that he fell not into that depth that he might haue done.

2. Cor. 12. 9.

Paul was not caried into grosse iniquity.

**B** But I haue in effect answered this alreadie by another occasion. Now to applie this to our selues, and not to bee gluttied with it as many are, I say, that wee likewise through the same grace in our measure, may looke with good cheere to bee deliuered from the yeelding to our wicked lusts, which most dangerously incumber vs, as hee was from his: wee being resolu'd, that our most louing father (for the tender care hee hath ouer vs) is alwaies looking downe from heauen, and beholding who is upright hearted towards him (how weak focuer) that he may shew himselfe strong towards him, and thereby supplie his weaknes. And thus the desire to keepe a godly course being soundly planted in vs, and the same proceeding from faith also, who doubteth but that it may haue strength to doe such outward duties as are required, though weakly: to endeouour at least (which God will accept) though wee doe not alway preuaile ouer such strong corruptions, as oftentimes for want of such grace doe master vs. But in thus speaking, I shew what Gods children may confidently looke for, not what euery one obtaineth. And except the sinne of incontinencie, against the which God hath provided a lawfull remedie, wee haue both promise from God, and wee by the power of our faith, doe inioy such victorie ouer other sinnes, as whereby wee may walke without iust reproofe amongst men, and keepe our peace toward him also: this being added, that when we are craftily deceiued by the vncessant malice of the diuel, (although not without our owne slouth, sleepines and securitie) we haue access, as in time past, and recourse to God by the meanes of our aduocate, and doe recouer our hope and hold againe.

We may looke for the like grace that Paul had in our measure.

2. Chron. 16. 9.

**C** ded, that when we are craftily deceiued by the vncessant malice of the diuel, (although not without our owne slouth, sleepines and securitie) we haue access, as in time past, and recourse to God by the meanes of our aduocate, and doe recouer our hope and hold againe.

1. Chron. 28. 3.

2. Cor. 12. 9.  
Rom. 7. 25.

1. John. 2. 1.

**E** Thus I haue shewed, how they who haue a will and good desire, may look for strength also to performe in some good sort, the duties which seeme so difficult and impossible to them, so that they neede not be greatly troubled with that obiection: howsoeuer there are many, and those also fauourers of Christian religion, who neuer finde nor feele the same. But because many of Gods deare seruants finde it not thus oft times, neither are able to say, that they feele this, but contrarily doe complaine that their life is full of disquietnes, for that they cannot ouercome the force of anger, impatience, raging, frowardnes, and such like, neither liue godly to their contentation, although they desire it: because I say these may be discouraged by this doctrine, I would haue them vnderstand, that I haue not in the former answer to the last obiection set downe, what euery godly Christian doth or shall feele (as I said before) but what God of his bountifull liberalitie hath provided, that they

Many weak & discouraged for want of this victorie.

Many know  
not their liber-  
tie.

they may feele and find : and how their estate may be bettered, and their spi- F  
rituall libertie enlarged.

Ephes. 5. 8.

Besides, many good people doe not know this, in a long time what God hath bequeathed them : nay, many of them neuer know one of the many sweet liberties and priuiledges of Gods children ; but only receiue so much light from the father of light (and therefore are rightly called the children of light) as whereby they see the way to his kingdome : and according to the knowledge they haue of his will, thereafter they declare and shew it forth in their liues ; but nothing as they might, and as some others doe.

The two next  
vertues, dili-  
gence and con-  
stancie.

Now to proceede to the other vertues which further our practise of a godly life : such as receiue and desire to attaine to the grace which I haue G  
spoken of, that is, to be more sound and better settled in an holy course, they are and must be glad with all their heart to be diligent and painefull in this worke of the Lord, and to abide constant therein, that they may by these two vertues adioyned, nourish all good desires, and holy endeuours, after they be once planted in them : and hold out the contrarie, whilest they be not yet greatly troubled with them : and set on worke their knowledge in such practise, as it may well be seene whose seruants they are.

Diligence and  
constancie  
bring great  
matters to  
passe.

This diligence and constancie, in whatsoeuer they be vsed, they bring great things to passe, whether it be in any trade, or in the searching out of things obscure and hard to be found out, when only the light of reason is H  
followed : and who doubteth then, but that in holy duties, wherein men are guided by the spirit of God, most excellent effects are brought forth of them ? Neither is any dutie indeed well performed without them : for which cause S. Peter speaking of the godly life, teacheth that all diligence must be added thereto : *Giue all diligence* (saith he) *to ioyne with your faith ver-* tue, as if he should say, that all is lost without it : and *Jeremy* saith, that *he is cur-* sed, that doth Gods busines negligentlie : And of constancie, what saith S. James ? *He that looketh in the perfect law of libertie, and abideth therein, if he be not a forget-* full hearer, but a doer of the worke, shall be blessed in his deede, that is, in so beha-  
ving himselfe.

1. Pet. 1. 5.

Ierem. 48. 10.  
Iam. 1. 25.

What dili-  
gence.

Therefore, by the first of these two, namely, diligence, let them be readie to take all occasions and opportunities to the doing of some good, and to shunne idlenes and vnprofitablenes, that so they may bring forth much fruite redeeming the time wisely, while they may : and that with a thousand times more gaine then others doe : and not as slouthfull, and vnthrifitie persons, passe it ouer idly and vnprofitable, for the pleasing and satisfying of their foolish appetite, for the present time.

Constancie.  
Iohn. 8. 31.  
& 15. 5.

By the second, namely, constancie, and continuance, let them not onely keepe their hearts and liues in the same good estate, which by diligence they haue already nourished in themselves, but also waxe more fruitfull, and K  
their hearts more enlarged : and so daily become followers of euery good worke, vntill their latter yeares be better then the former, and vntill they haue finished their course with ioy. And being once acquainted with the gaine that these bring with them, they shall doe as the merchants (who hauing their mindes set vpon their aduantage, suffer not themselves to range after pleasures, but busily follow their trade which bringeth in commoditie) so that

1. Tim. 5. 10.

Gain of these.  
Reuel. 2. 19.  
2. Tim. 4. 8.



**A** that whatsoever part of the Christian life they are occupied about (holding these for their companions) they may count it the most happie time, which is so bestowed. For in so doing, they weane their hearts and mindes from much draffe and worldly lusts, which would, if they might be lodged there, much annoy them: and thereby they are much more readily disposed vnto dutie, then such as will not imbrace them: who being contented with any vncertaine and deceiueable perswasion of Gods fauour, and refusing to bee holden within such narrow streights and compasse of this holie and Christian counsell, that is, of going forward by diligence and constancie in their course, breake out oftentimes to their trouble, daunger, and discredit; when the other are quiet and merie. And because they account it bondage to bee held in after that manner, therefore they finde that they pay deare for their liberties, when they be after constrained to repent the seeking of them, and yet cannot easily recouer their inward peace which they lost for them, nor shake them off againe, when yet most gladly they would.

*Many pay deare for their liberties. Note.*

And for want of these two, and through the contrarie, slouth and inconstant vnsetlednes, in that they doe not settle themselues to one good thing or other, euen the most of the godly doe not finde that sweete fruite in their life, which is to bee found, namely, of safetie vnder Gods protection from time to time: but by improvidence, and wearines of well doing, they doe by little and little plunge themselues into some deepe vnsetlednes, out of the which, it is hard to arise againe. Therefore Salomon in two words hath filie expressed them both, saying: *Let the feare of the Lord be in thy heart continually:* which is as much, as a diligent care to please him with constancie therein.

*Want of these dangerous.*

*Prou. 23. 17.*

Thus as I haue said, to these former rules and vertues which guide vs to line godlie, these two are commanded, diligence and constancie. By the one, that we be readilie prepared, as wee ought to practise good, and so resist euill: whereas slacknes and no care, or too little, is condemned. By the other, that thereby wee may continually goe forward in doing good, and fleeing euill: wherein all staying, sicklenes, or going backward, is very dangerous. Hereto

*Ephes. 5. 6.*

*1. Thess. 5. 3. & Gal. 5. 7.*

**D** belongeth that to the Corinthians, when he hath said: *Awake to line rightly, and sinne not,* he addeth, *Be stedfast and vnmoueable, alwaies abounding in the worke of the Lord: knowing that your labour is not in vaine.* And after, *Watch, stand fast in the faith, quise your selues like men, and be strong.* And this is necessarie about all things, that so wee may become that simplicitie which is meete for them who are in Christ.

*1. Cor. 15. 58.*

*1. Cor. 16. 13.*

Now that this our diligence and care in all good duties ought to bee for continuance, and euen while life lasteth; let vs know, that the Lord commaundeth it to all his children: according to that which is written, *He that abideth to the end, he shall be saved.* And in another place, *If ye continue in my word, and it abide in you, then are ye my disciples indeed: and, Aske what ye will, and it shall be done to you.* And yet this might bee spoken to small purpose, if the Lord had not promised as much to his faithfull seruants; that they shal haue grace to perseuere giuen them from aboue: as he saith by the Apostle: *He that hath begun this good worke in you, will performe it vntill the day of Iesus Christ.*

*Math. 24. 13.*

*Ioh. 8. 31. & 15. 7.*

*Phil. 1. 6.*

Also to the Thesalonians: *Faithfull is he that hath called you, which will also doe it.* If it be demanded, how he will inable them, seeing there are many feares

*1. Thess. 5. 24.*

in their life of finall falling away: the same Apostle answereth this, in the Epistle to the Colossians, saying: *To the end ye may walke worthie of the Lord, (and please him in all things) and be fruitfull in al good works, & increase in the acknowledging of God, ye must be strengthened with all might through his glorious power vnto all patience and long sufferance with ioyfulness.* And S. Iohn speaketh to the same purpose, thus: *Greater is he that is in you (that is, the spirit of God) then he that is in the world, that is, the diuell.* The fruite of such a course is both an happie end here (as it is written: *Marke the end of the vpright and iust, for the end of that man is peace*) and happines for euer after. As wee reade where Paul saith: *I haue fought a good fight, I haue finished my course, and kept the faith: from henceforth is laid vp for me the crowne of righteousness, which the Lord the righteous Iudge shall giue me at that day: and not to me onely, but to all that loue his appearing.* But I haue been long in the former points, and by occasion haue shewed throughout the whole discourse of the godly life, that it must be continued to the end: I cease now to say any more.

Thus hauing set downe these vertues which must guide vs to practise the godlie life throughout our whole course, it may easily bee seene how euerie man who is come thus farre, may prooue himselfe a repentant person, and be apt and fit to bring forth the fruits of amendement in his particular actions, and how his whole conuersation may bee such as may beseeeme a man of God, so farre as humane frailtie will suffer: wherein, because wee follow Christ Iesus himselfe, wee must know, that all our duties must be practised in humilitie and meeknes: for so he saith, *in submitting your selues to my doctrine, and in leading the godly life, learne of me to be humble and meeke.*

Other two vertues, humilitie and meeknes. Matth. 11. 29.

Ephes. 4. 2. Col. 3. 12.

These alwaies necessarie.

As if hee should say, if ye bee hautie and high minded, so as ye despise the simplicitie of my doctrine, and thinke it too base a thing for you to be subject to; or froward and vtractable, that in some points ye wil hold back, though in some other ye be obedient, ye can neuer liue godlie, as God requireth of you. These therefore must haue no place in Christians, either Ministers, or private persons, but the contrarie vertues, as I haue said: which are oft times in the Scriptures set downe together, as well as in this place: that wee may know how needfull it is, that they should alwaies goe together; and that although there bee many goodly gifts in a man, yet if he hath not these, they shall lose their credit, and beautie amongst those which behold them, and withhold their commoditie from him who wanteth them.

And these two are not particular vertues which sometime only may haue vse, but such fruites of the spirit as necessarily are required in all actions: so that at no time, humblenes of minde, and meeknes of spirit may be wanting. All these vertues (I confesse) are common, as well to the forsaking of euill, as to the doing of good: and so vnderstand it, though it be put out of place. But I set them down here, seeing the former part of this treatise was so large. And that which I haue said of this matter, I wish to be well obserued, that the life of the beleueer is a continuall proceeding in the departing from euill, and endeuouring after duties, in such manner as hath been said: and a settled course in repentance, and a constant walking with God, and not an idle, or vncertaine stumbling vpon some good actions (whiles a great part of his life is neglected, and not looked after) he must not be sometime at command, and

**A** and readie to offer his seruice to God in some good moode, and after take his owne libertie to doe what he listeth.

The Lords seruice is not like the disordered seruice of many vnreformed gentlemen, where, besides the attending at table and on horsebacke, the attenders may runne where they will: but it is like to a well gouerned familie, where all are appointed their office and place, in one thing after another to be well occupied, and kept from idlenes; and yet not discharged thereby, to doe what they will after. So our Sauour teacheth it should be with his seruants, as with a seruant in a familie: who when he hath wrought in the field,

Luk. 17. 5.

**B** so they, when they haue been fruitfull, and haue purposed to doe all that is required of them, haue done but their dutie.

So that the end of one worke is the beginning of another: and yet al without toile and tediousnes. For so hath God prouided, that his seruants may be merie at their worke, yea whatsoeuer they shall put their hand vnto; and the more duties they do, redeeming the time from idlenes, and vnprofitablenes, the merrier. There is much work in the Lords familie, as there are many places to serue in: And the slouthful & idle ones, howsoeuer they can haue place sometime in earthly gouernment, yet are they expelled from thence. And this is that which Saint Peter warneth vs, that we be neither idle, nor barren, which we shall auoide, if wee be filled and furnished with the traine of heauenly vertues: as knowledge, faith, loue, patience, godlines. And herein is our heauenly father glorified, if we bring forth much fruite.

Deut. 18.

Math. 11. 20.  
Deut. 12. 18.

Iohn. 15. 9.

To this end we must know that Christianitie is fitly compared to a trade, wherein men goe from one worke to another: and a Christian hath many sins to weede out, and to labour against, and therefore not carelesly to marre all his worke in an houre, that he hath well followed sundrie daies: as he that loseth all that he hath by a cast at dice. He hath also many duties to looke vnto, towards God, his neighbour, and himselfe: wherein it shall bee found requisite for him to be carefull, after the doing of one, to goe to another: and

**D** not to admit any thing against the peace of his conscience, no not in his recreations, nor in his weightiest worldly dealings, feasting, companie, &c. but to see the vnitie of the spirit kept in the bond of peace. And as the Phisitions doe wel direct, that for the preserving of bodily health, it is good to rise from our meate with an appetite, and not to ouercharge the stomack: so it is none of the meanest rules for maintaining our soules health, to keepe alwaies an appetite to some new dutie, when we haue performed the old, and not to be so wearied in the doing of one, that wee bee vterly vnfit to goe about another.

Ephes. 4. 3.

**E** This one thing being thus from time to time carefullie regarded, shall make all the rest well and rightly vsed, and the whole life thereby kept in frame and good order. For thus to bee seded in our Christian course, that with full resolution we be willingly weaned from our euill lusts and corruptions, or readilie disposed to one good dutie or other, and not wearie, but it be forthwith disliked (as we neede not, seruing so bountifull a master as we doe, who haue God the commaunder of our worke, and a promiser of blessing vnto it.) Thus (I say) to be seded, who can say, but that it is a singular testimony

agnew

Q3

testimonie



# Of some particular duties pertaining to God

simony of their spirituall welfare to all that practise it, and a furtherance of a godly and well ordered life.

## CHAP. 15.

Of some particular duties pertaining to God directly in the first, second, third, and fourth commandments.

The second point in this second part of godlinesse, wherein this performing of good duties doth consist.



Now the rules and vertues hauing been set downe, which helpe to the practise of a godly life, I will shew in what points this life consisteth, and set downe a summe of it: but more briefly I will doe it, because it may in some sort be gathered by the description of the vngodly life: and also for that no man can set downe all the particulars of it, but they must be learned and knowne of the true Christian, out of good catechismes, and by daily and attentiu hearing of his ordinarie teacher, who is able to instruct him herein, and by a diligent search into his owne life by the commaundements.

But yet to helpe the weake, that they may see how to drawe out of this whole treasure, and rich board of the commaundements, for the better ordering of their wayes, through their whole course, that which shall be necessarie (seeing they shall not alwaies haue other helpes at hand) I will set downe some of the chiefest, throughout them all. And first those duties which directly pertain to God (following the order, which I did in setting downe the sinnes before:) According to that which is in the Apostle, where he saith, that the knowledge of saluation teacheth vs to liue holily, &c. and to giue vnto God, the things which are Gods.

Duties towards gods person.

Knowledge of God.

And first of all, to begin with the duties of the first commaundement (the life and light of all the rest) it is first required, that we seeke and desire to know God, though not perfectly (which we cannot doe) yet as he may be knowne of vs, as his word doth reueale him to vs: that in his nature and properties, he is spirituall, infinit, pure, holy, righteous, onely wise, constant, omnipotent, onely good, one in essence, three in person: and in his workes, as his constant decree, and execution of the same in creation and gouernment: in all most admirable, as wee see in the earth with his furniture, wherewith we are best acquainted: although that be but as his footstoolle, to conceiue of his glorie in heauen, which is as his throne. But alas, this knowledge of God is weake euen in many a true Christian beleuer: but that euery one is then fit to learne it aright, when he is once a Christian. Furthermore, we must acknowledge, that is, allow, and in heart, yeeld and consent vnto the truth of those things which we know of him: that then we may safely and boldly beleue in him, and cleaue to him. For this knowledge of his maiestie causeth all his faithful ones to be truly knit vnto him, and to fix their whole delight in him: so that they say with the Psalmist: *Whom haue I in heauen (O Lord) but thee? And who is he on earth, whom I desire in comparison of thee?* So that none is, as the Lord, vnto them.

Psal. 73. 25.

We thus cleauiing vnto him, and knowing our selues to be safe vnder his wings,

**A** wings, grow to put our confidence in him, that he will helpe vs in all our *Trust* necessities and tribulations. And from this confidence, arise many other Christian duties: as to hope and looke for that helpe which in confidence *Hope* we assure our selues of, from the Lord: yea although meanes be wanting, yet we giue glorie vnto God; as the three children which being cast into *Dan. 3.* the burning fornace, committed themselues vnto his protection, although at that time they saw no likelyhoode of helpe at all. Againe, through this confidence, we are not afraide, no not in greatest daungers, but are patient, and *Patience* without murmuring hold our peace, because we know, the Lord hath done *Psal. 3. 7.* it: and that which is more, we count it good for vs that wee are afflicted, *Phil. 4. 10.* and receiuing all as from a father, doe reioyce soundly, and heartily in them, *Rom. 12.* through hope at least. And through the same confidence, we reioyce in *Col. 1. 11.* euery condition of life vnspeakably: yet no otherwise, then as we be afraide *1oy.* to doe any thing, which may displease God, as I shall say afterwards: because *Phil. 4. 4.* we know, that although this is wearisomnes to the wicked; yet there is cause *Psal. 4. 4.* continually offered vs, to be carefull, that in all things we may be approoued of him.

And seeing we behold, how all good things doe flow to vs from God, *Thankfulness* therefore we offer vnto his maiestie, this other dutie, in all things to be thank- *1. The. 5. 18.* full: namely, with a kinde heart testifying, that all our well-fare commeth from him: and so doe we in our wants, and necessities lift vp our hearts vnto *C* him by prayer, for the obtaining of the things which we want. And when he thus bountifully imparteth to vs all good things, which yet are but the smaller fruites of his fauour, (and yet, if they were not enough, he would send vs more and greater) who doubteth that with al our hearts and strength, we are affected to loue him, more then wife, children, house, land, or what *Loue* soeuer is of greatest price in the world beside? yea that in comparison thereof, the best things of price, are reckoned but as dounge? And in token of this *Phil. 3. 8.* true loue to God, we giue our selues to solace our soules in him, as *Dauid*, *Cant. 2. 4. 5.* euen when he was in daunger of his life, did comfort himselfe in his God, *Psal. 16.* *D* *1. Sam. 30. 6.* because it is so sweete and beautifull, to thinke and meditate oft times vpon the infinit good things that doe flow from him vnto vs: but most of all desiring to inioy his presence in heauen, which shall be with ful- *Desire Gods presence* nes of pleasures for euermore.

And further, because all which know God, and put their confidence in him, and loue him, are ouerwhelmed as it were, with the infinitnes and excellencie of his glorious maiestie, therefore they are drawn to behaue themselues more reuerently, and vprightly before him, then before the greatest *Reuerence* potentates in the world: and therefore are prepared to walke before him continually in an holy and childlike feare, desiring that he will teach them by *Feare* his wisdome, direct them by his prouidence, and blesse their whole course, *1. Pet. 1. 17.* *E* *Act. 9. 31.* so as they may comfortably feelee the same, through their life.

Now besides these duties of holines which we owe directly to the person *The second commaundment* of God, meerely spirituall and inward; there are other whereby we worship him outwardly, which also are parts of this holines towards God: it followeth therefore, now to mention some of the chiefe points of this external worship of God both publike and priuate; and in what manner it should be vsed:

*Gods worship.* vsed: but before it is to be knowne, that he will allow of no other meanes of **F**  
*Isay 1. 12.* worshipping him outwardly, then he hath appointed and prescribed him-  
*Iohn 4. 23.* selfe in his word. And therefore the office of the ministerie it selfe (by which  
*Ministerie.* God is truly worshipped publikely) must not be an office to sacrifice and  
*Rom. 1. 16.* say masse for the sinnes of the quicke and dead (which Gods word plainly  
condemneth) neither must it be any other then that which God acknow-  
ledgeth for his: that is, a publishing and preaching of the Gospell, and glad  
tidings of saluation by Iesus Christ to penitent sinners and beleeuers, and a  
ministring of the sacraments, which he hath ordained for the comfort of  
them.

*Publike pray-  
ers.  
Censures.* Such ministers they must be at the least, which serue him, whatsoeuer gra- **G**  
ces they haue beside, if they would that God should acknowledge and take  
them for his: and after such outward manner must they worship him in all  
dutifulnes of heart, both magistrate and priuate person, who will worship  
him aright: And amongst the publike seruices of God, these are some and  
the principall, with prayers by voice expressed, thanksgiuing, confessions  
of sinnes, and singing of Psalmes, the fruite of the lippes, with the censures of  
admonition, and excommunication, as cause doth require: which I knit  
together for breuitie sake, seeing I haue onely taken in hand, to set downe  
shortly, what the partes of Gods outward worship are, (not largely to han-  
dle them) that all may see the better hereafter, when I shall come to it, how **H**  
the daily direction for a Christians life, may fitly bee drawne out, and  
made vp of the whole body of godlines layde together in the commaun-  
dements.

*Publike fasts.* To these may be added, publike fasts, when the people of God by some  
*Isa. 58. 1.* especiall calamities either hanging ouer them, or alreadie vpon them, or for  
*Extraordina-  
rie thanks.* greuous transgressions against God, do abase and humble themselues more  
earnestly and feruently, to intreate God against them: Also publike thank-  
*Hester. 9.* giuing for some rare benefit or deliuerance sent vpon the Church: In all  
which publike actions the Lord requireth streightly, besides, that we should  
loue, desire and procure them by all meanes that we can; so, that we shew **I**  
all reuerence in the vse of them: as by bowing our neckes in making our  
prayers, lifting vp of our hands, or eyes, as occasion is offered; so casting  
*Luk. 18. 13.* downe or lifting vp the countenance with cheerefulnesse, as the matter heard  
*Iohn 11. 41.* requireth.

*Private wor-  
ship.* An other part of Gods worship is, when the most of these now spoken of,  
are vsed priuately of vs: Also the talking and conferring of the word of God,  
in mutuall instructing, admonishing, exhorting, comforting, or any way else  
which is fit for edifying; as singing of Psalmes, and thanksgiuings in Chri-  
tian families, both ioyntly and seuerally, according to their particular oc-  
casions and opportunities, and namely at meate and at rest. And to conclude, **K**  
we must all both magistrate, minister, and people carefully auoyde, and watch  
against all occasions of superstition and idolatrie: and be zealous against the  
same, to the rooting out and abolishing of them, as much as in vs lieth: and  
carefully retaine, and hold our company and familiaritie with the true pro-  
fessors and worshippers of God; and continue daily our frequenting of the  
places of publike assemblies of Gods people, and not breake off our fellow-  
ship,



**A** ship, as the manner of some is: Neither giue or take occasion, one or other of vs, in our seuerall estates or places, of hindring or cooling our holy and comfortable proceedings in the Lords pure worship and seruice.

But seeing the Scripture teacheth, that he is not a Iew, which is so onely in the eyes of men; neither is the drawing neere with the lips and bodie onely, *Manner spirituall.* spirituall: therefore the manner of doing these duties in Gods outward worship, is also to be learnt (as in a word I haue touched before) that as in themselves they are good and godly; so they may, as they come from the beleeuers, be also sweete and sauourie in the Lords nostrils, namely, that (as they proceede from faith) so they may be seasoned with holie affections, as oft as

**B** they are offered to him.

So that wee are to know this, that when wee shall set vpon any part of his worship, which now hath been spoken of, it is highly displeasing to him, to goe about the same lightly, rashly, falsely, hypocritically, and vnprofitably: for that were abominable to him, as a dead sacrifice. But contrarily, wee must vse them with al high reuerence, being prepared rightly before: wel affected in the vsing of them: and ayming at the most profitable end which he hath appointed, that so we may be approoued and allowed of him.

**C** Now if I should particularly declare how and after what manner, every part of the outward worshipping of God should be vsed, as I haue shewed in generall; I should tarie too long in this matter: but in some few of the principallest particulars I will shew it, that thereby may be seene what is required in the rest. In the preaching of the word, being the way to inlighten vs, first with faith; and after, to settle and establish vs in the truth; wee should come prepared to the hearing of it after this manner: laying aside all filthines of heart and hands, which might hold out wisdom, we being readie and desirous to receiue it with a hungrie soule: and therefore not rashly, and little regarding what we goe about; neither comming with a captious and malicious purpose to heare. In the action it selfe, we should be thus affected: with our whole soule to marke and weigh the matter, that so we may bee touched

*How Gods worship is to be vsed.*  
The word.  
Act. 16. 18.  
Preparation.  
1. Pet. 2. 1.  
Iam. 1. 21.  
Act. 10. 33.

**D** with it accordingly: that is to say, with hearing our faults, wee should bee pricked, and relent: with hearing promises, beleeu, and receiue comfort by them: by doctrine of dutie, to be fullie resolu'd to practise it: and therefore not to haue our heads full of other matters, running vpon our profits and pleasures, or in hypocrisie: and though wee take some delight in that which we heare, yet not to bee contented to rest therein, without the feeling of the true worke of it in vs. After wee haue heard, wee should giue all diligence to muse and conferre of the things which we haue heard, examining them by the Scriptures, with the good men of Thessalonica: and finding agreement betwixt both, with more boldnes to set our selues forward in euery good

*In hearing.*  
Isai. 61.  
Act. 2. 37.

*2. Thess. 3. 4.*

*Having heard.*  
Act. 17. 11.

**E** way by the helpe thereof.

This is the right manner of hearing the word of God preached, which the Lord hath taught his people to endeuour after: as whereby he warranteth them singular fruite and blessing. And although this be but the vse and helpe of one part of Gods worship; yet if wee were alike directed in all the rest, how greatly (thinke wee) might a Christian bee holpen and enabled to the true worshipping of God by the same: which now being not knowne

*How con-  
fession and re-  
ading should be  
used.*

*How the Lords  
Supper should  
be received.*

*Math. 22. 13.*

*How prayer  
should be  
made.  
Math. 6. 9.*

*1. Tim. 2. 8.*

*Psal. 116. 13.*

*The third com-  
mandement.  
Luk. 1. 75.*

of many, neither reuerently practised, is a thing most vsauourie and irke-  
some vnto them. Not much vnlike to this, is the true manner of the priuate  
exercise of Gods word in reading and conferring vpon it: that with high re-  
uerence in hope to get profit thereby, and praying earnestly for the same, we  
should goe about it: whiles we are at it, withdraw our mindes from all other  
things, and after, applic it profitablie and readilie to vse it.

To the Lords Supper, if we desire to finde it (as it is in it selfe an heauenlie  
banquet) we should see that we come in our wedding garment, meet guests  
for such a table, apparrelled with the robe of faith and repentance; without  
which, the Lord of the feast will neither looke vpon vs, nor welcome vs, but  
*expell vs rather*. In the time of our receiuing, we should be heauenly minded,  
much comforted and made glad, as feeding vpon such dainties, whereby  
our soules and bodies shal liue happily for euer. And afterwards, to be thank-  
full to the giuer of so great good things, and a long time after, to retaine the  
strength we receiued by them, to the end wee may feele our selues readie to  
testifie the same by all dutifull obedience for the time to come.

Of prayer also, which shall be more fully spoken of in another place, there  
is an holie and reuerent vse to be made (though many are little acquainted  
with it) namely, that we should seriously weigh Gods almightie power, and  
how fatherly he is affected to vs, which two things should be our pillars to  
leane vnto, so that we may be the better prepared thereto: that whilest wee  
are in powring out of our prayers vnto him, wee may through this confi-  
dence, feele our selues effectually moued to *lift up pure heart and hands* vnto  
him with cheerefulnes: and after blessing receiued, bee made more readily  
disposed to pray often with thanksgiuing. And these are some of the chiefe  
duties to God, and in such manner, as is before mentioned, they are to bee  
performed vnto him.

Now further we are commaunded not onely in his worship, but also in  
our whole life, euery where to seeke his glorie: for so he hath willed vs, that  
we should frame the whole course thereof holilie throughout the fixe daies,  
that so we may glorifie him therein. And who doth not see, that this should  
be so? namely, that in our life and behauiour we should as well *walke worthie  
the Lord in al things*, as in the worshipping of him both publikely and priuate-  
ly, as we haue been directed before: That so there may be in these two com-  
mandements, fully laid foorth vnto vs, a summe of all outward duties, which  
in the fixe daies we ought to performe vnto him: and in the due practise of  
both, we may shew foorth the fruite of that knowledge, acknowledgement,  
faith, feare, and loue of God, and all other inward graces, which we haue bin  
taught to honour him with, in our hearts, by the first commandement. Ther-  
fore, as I said, the duties inioyned vs in this third, doe most fitly go with those  
of the two former: that not onely in the time of preaching and prayer, and  
such like exercises of religion, but also in our common and vsuall speech and  
actions, we declare what a worthie and reuerend estimation wee haue of the  
Lord: as by speaking all good of his name, word, and workes: and in our  
lawfull callings, by ordering and behauiour our selues wisely and graciously:  
that al which liue with vs, may see that our religion is inioyned with the power  
of godlines: And that this bee done of vs in all estates and conditions of our  
life,

- A** life, both in prosperitie and aduersitie: and that as many as wee can preuaile with (our owne familie and charge especially) wee labour to perswade vnto the same: yea and if wee at any time fall by infirmitie, yet that wee acknowledge the same, as cause requireth, and so returne to the Lord againe; as *Iosua* Iosua, 7. 19. exhorted *Achan* to doe; To be short. *Whether we eat or drinke, or whatsoeuer we doe els, all is to be done to the glorie of his name.* And in mentioning the commonest of our actions, as our eating and drinking, he excepteth none; to the end, that wee may carie our schues in a staied and well ordred course continually, whilest wee shew that in the smallest matters, and in our actions, which seeme least weightie, we be afraid to offend: as in our common talke,
- B** that it be *saue*, and for edifying. And seeing we vse the name of God very oft both in our common speech, and particularly in an oth; his mercie, iustice, wisdome, and power are to moue our hearts, as oft as we haue cause to speak of him, with all high reuerence to vse the same. But more especially, when iust occasion of swearing by him is offered, wee should diligently consider the person of the Lord, how he is a reuenger of all such as take his holy name in vaine: and the matter it selfe, about which wee sweare, that wee doe it in truth, in righteousness and iudgement. In truth, so that whatsoeuer be affirmed or denied, may truly and for certaintie be affirmed or denied: and whatsoeuer be vowed or promised, be promised and vowed without fraud, and sim- Col. 4. 4.  
In all things, to glorifie God.  
In an oth.  
In truth.
- C** plie. In righteousness, that there bee a iust cause of our swearing, and that which is agreeable to the will of God. In iudgement, that it bee done aduisedly, not lightly, or rashly, but that we may take comfort in performing that great dutie aright, namely, that wee haue made knowne the truth, which being made knowne by vs, hath cut off some great doubt and controuersie. In righteousness.  
In iudgement.
- And so should wee in the beholding of the workes of God (as the firmament; with the Sunne, Moone, and Starres: the earth with her furniture, as the corne, grasse, trees, and her large prospect) take sweete feeling of Gods Maiestie, and beaurie which shineth in them, reioycing with reuerence, that he hath giuen vs this cleere glasse to behold his face in (although this wee must know that in all these inferior creatures and workes of his, wee see not any part of his throne, but onely some part of his footstool:) which should moue vs therefore, in all our actions to beware of hypocrisie. In beholding Gods workes.
- Seeing therefore we haue daily vse of these, I thought good to make mention of them (yet in as few words as I could so large matters) how wee ought to vse them: let the residue bee learned by ordinarie hearing those, who being furnished with gifts fit for this purpose, are appointed of God to make his people sound and skilfull in them: that they may shew to the world, that the honouring of God; as it is set forth in his word, is another manner of life then the world is acquainted with, and so bringeth another manner of
- E** honour to him, and comfort to men, then the imbracers and louers of the world can be partakers of.
- Thus I haue spoken of the behauiour which inwardly and outwardly, both in Gods holie worship and in our whole conuersation towards God directly, we are to shew in the whole fixe daies throughout our life.
- That which followeth next, is that part of holines & obedience which is to be giuen to the Lord, one day in seauen. Nothing differing from all the



*Holy keeping of  
the seventh day.  
Exod. 20. 10.*

three former, sauing that, all our owne workes though lawfull on other daies, **F**  
are on this day, as much as is possible, to be laid aside, that is, except in case of  
necessitie: and the whole day to be bestowed in his worship, and seruice,  
and in things directly tending to the same. So that, by vertue of this part of  
Gods honour, we are not restrained from our sinne onely (which we are  
forbidden euery day) but from common labour also, which is an hinderance  
from the consecrating of the whole day vnto God: And therefore lawfull  
workes being forbidden, we may assure our selues, that much more he con-  
demneth the intermixing of vaine and foolish Enterludes and Playes, with  
such like misspending of the time: and the filling of mens mouthes as well  
as their heads with worldly cares and dealings, to too common on that **G**  
day, although not tolerable on other.

*Variety of holy  
exercises.*

But because the Lord knoweth how prone, and readie we are to weari-  
nes of well doing, therefore he hath not onely appointed some part of this  
day to be passed in publike, and other some in priuate exercises of godlines;  
but also he hath giuen vs great varietie of both sorts, that so the whole time  
may be bestowed without tediousnes and toyle; euen from our preparing  
our selues to the sanctifying of it, at our vprising, vnto the last duties at our  
lying downe: which mercifull and wise regarde of his, ouer vs, if it cannot  
mouue vs to giue our selues to practise this part of holines (whatsoeuer our  
excuses be) we plainly shew, that our mindes are earthly and carnall, and **H**  
that we doe but fauour our selues in worldlines, or profanenes, idlenes and  
ease, when we reason against it, as being too precise.

*Publike assem-  
blies.*

The publike duties, are the reuerent assemblies of Christians in the  
preaching of the word, in prayer, and administering of the sacraments, on  
that day, especially to be vsed, howsoeuer on other dayes by occasions oft  
intermitted: All of them are most blessed helps for the establishing of vs in  
an holy life. Of the priuate, some doe particularly concerne our selues alone:  
some are as well for the benefit of others, as for our owne comfort: for our  
selues, we are to *meditate on the workes of God, upon his wonderfull workes, which  
he hath done for the sonnes of men;* that so we may feele his goodnes many waies;  
and from the sweetnes which we perceiue in the creatures, we may be lifted  
vp, to behold the beautie and fauour of the creatour.

*Priuate exer-  
cises.*


*Psal. 92.*

We are also to thinke of the doctrine which we haue heard, that it may  
the easilier be imprinted in vs. And on this day we are more freely to con-  
sider of our estate: how we proceede in the religious keeping of our coue-  
nant with God: and how we grow in the assurance of Gods mercie, and  
our redemption: or whether we goe not backe, or stand not a stay. And  
euery way as our neede shall most require, we are to vse our examinings of  
our selues, meditations and thanksgiuings on this day, not only for our pre-  
sent comfort; but for our more fruitfull walking all the weeke following. **K**  
Conference of good things, tendeth as well to the edifying of others, as our  
selues. Beside the which there are other duties to be don to them, as to do the  
workes of mercie to them, as well in visiting them in their sicknes, relieuing  
their necessities, breaking off their disagreements, and reconciling them who  
were at variance, as in spirituall comfortings of them, as God doth in able vs.  
And these al laid together are as a continuall direction for the holy vse of the  
Sabboth

- A** Sabbath to vs (euen as the daily direction which I shall adde afterwards, is to serue a Christian daily as long as he shall liue :) for the profitable and heavenly spending of the Sabbath is the market of the soule, in the which, he, who is wise, will prouide and store himselfe for all the other dayes of the weeke, wherein it is like he shall haue little helpe, but much discouragement, as in the world may be seene. And this holy passing of the Sabbath must be religiously regarded of al the Christian family, as the charge giuen to the gouernor thereof doth shew: and of the stranger also who shall come vnder his roose. This is the sum of the holines, which we are to shew towards God: he that desireth to heare more fully of this matter, which I may not handle at large, let him reade such treatises as are written of that argument.

CHAP. 16.

*Of certaine duties to men, in the fift, sixt, and seuenth commaundement, the obeying whereof is a part of the godly life.*

- C**  Ow followeth another branch of the second part of this godly or Christian life, requiring of vs righteous dealing towards all men: Where by the way, this is to be carefully regarded, that seeing there is an apparant distinction and difference betwixt those forenamed duties of holines to God, and these of righteousness to men which shal follow, and yet both alike commaunded; therefore that no man disioyne in his practice, or separate the one from the other, seeing the Lord hath set them downe ioyntly together. I speake this, because there are many, who delighting in hearing the word preached, and prayer, and reading (which are duties directly appertaining to God, yet are very negligent in performing that which is due to men; as in doing workes of charitie to the poore, liuing peaceably and comfortably in marriage, or in shunning hastie iudging of their brethren, and in being dutifull to superiours, as magistrates, parents, maisters, (when yet they commaund in the Lord :) and so, contrarily some shall be found doing many things commendable to men, and no religion in them towards God. Which thing, if it be of ignorance, is a shamefull blemish in them, who are guiltie of it, seeing they haue had so long a time graunted them of God, in which they might haue learned better: but if after it bee knowne, it remaine still; it plainly testifieth that there is in them a wilfull disobedience against God, and that the best of their workes are in vaine. *Duties to God and man not to be separated.*
- D** And before I enter into the particular duties of righteousness to all sortes of men, it is here as in the fittest place to be taught, which cannot be afterward so conueniently added: That we haue this minde in vs, that we *beare loue to al* lone towards all men euen our greatest enemies; from which ground and roote of loue, we may be readie to performe all the duties, which we shall know to belong to them from vs, required particularly in the commaundements following: And secondly, that we ioyne with it an other generall vertue, which is brotherly kindnes to Christians, which are brethren with vs, which is an holy and especiall loue of one faithfull brother towards another. *Brotherly kindnes to Christians.*
- E** two,

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1.Pet.1.7.

two, are those which Saint *Peter* speaketh of, when he saith, *ioyne with brotherly kindnes, loue*: where this vertue is, they haue learned to giue euery one of the faithfull their brethren (according to the knowledge wherewith God hath inlightened them) the seuerall duties required in the second table. A rare and singular gift of God; which if we could see the practise of it, what light of good example it giueth, and what profit, it would inflame vs wonderfully to the practising of it.

The fifth commandement.

Many duties to our neighbour.

Duties of inferiours.

Common to all inferiours.

Subiection. Rom. 13.1.

Reuerence.

Iob. 32.4.

Superiours duty.

Diuers kinds of superiours.

Now follow the seuerall parts of righteousness to men, as they are distinctly set downe in the sixe commaundements following, to be performed of Christians, and which helpe to make vp the second part of a godly life. In all which, although there are many more particular duties to be mentioned then were in the former part (because we haue so many dealings, and that with infinit persons) yet I will set them downe with the like breuitie as neere as I can, that I haue done the duties of holines to God, leauing the reader to learne the other (as I haue said before) by other ordinarie means.

And first the dutie which men owe as they are inferiours to others, and the superiours to them againe, come here to be considered, both generally, and one particularly towards another. Where this is required of all inferiours, that they so carry themselves in their whole course to them, which by Gods appointment are aboue them, or excell them, that they may shew in their whole course that they honour them: for so the will of God is, not to require any one especiall action or dutie of them, but that their whole conuersation be such towards them, that the person which they take vpon them, and the place wherein they are, may haue more credit and estimation among men, and be vpholden and maintained in such sort, that they may weigh downe all wicked practises of men against the same.

The duties in generall, which belong to all inferiours, doe arise from this one, as from a fountaine, that is to say, subiection: which is a voluntarie acknowledging, that they are set vnder those, which are their superiours by Gods ordinance and appointment. The which when men are perswaded of, they will readily goe vnder any dutie that appertaineth to them. And from hence issueth inward reuerence towards them, as to thinke highly of them for that person, which God hath put vpon them: and therefore also to giue them that outward reuerence, which is due to them: as to rise and bowe to them, to giue them the higher place, libertie to speake before them, and to giue them reuerent titles; and submitting themselves to them euery way, as it is meete: which if in loue it be not regarded, and the benefit, which God hath appointed thereby to come to their inferiours, considered, that so there may be a preserving of the dignitie and worthines of such persons and places amongst men, all confusion and barbarousnes must needs insue and follow.

And for this cause the superiours againe for their parts must see, that they carry themselves towards them as brethren, in all curtesie, sauing their authoritie: and further also that they goe before them, both in all innocencie, and example of good life. And because there are some superiours to vs by ciuill authoritie, as princes and other magistrates; and some ecclesiasticall, as Church officers; some by nature as parents; some by age, as the gray headed, and



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**A** and some by gifts, as of knowledge, experience, and other graces: therefore both their inferiours to them, and they to their inferiours (besides the former duties in generall set downe) haue somewhat seuerally to looke to, one towards the other. To such as haue authoritie ouer them, inferiours must submit themselves, in bearing their rebukes, and receiuing their corrections willingly, and without resistance, by *not answering again*, by stomach or countenance; yea though they suffer wrongfully: which commandement Saint Peter giuing to seruants toward their masters, who are not superiours of the highest power, or of greatest authoritie, doth much more binde other inferiours to be subiect thereto.

*Subiects and seruants.*

*Tit. 2. 6.*

*1. Pet. 2. 19.*

**B** And further besides this, such inferiours are charged by God to be obedient onely to their lawfull commaundements; so that God be not thereby deprived of his due; for this cause subiects pay tribute to their Princes: & hold both their goods and liues so, as they be at their commaundement. And seruants, which will testifie and shew, that they count their masters worthie all honour, do frame themselves to serue them *with faithfulness and diligence, not with eye service*: by the one, seeking their profit and good trustily; by the other, doing their duties with care and painfulness, euen as to the Lord himselfe.

*Rom. 13. 6. Obedient.*

*Tit. 2. 9.*

*Col. 3. 23.*

**C** So all high Magistrates, both Kings, and such as are in authoritie vnder them, owe this particularly to the people, ouer whom they are, to regard, that the Gospell of Christ Iesus be published freely and purely by the Ministers thereof, thorough their whole dominion, to bring the people to God: and the same dominion to bee well gouerned, by the right executing of wholesome and good lawes, *that the people may liue an honest and quiet life vnder them.*

*All in authoritie as Princes.*

*Psal. 73. two last verses.*

*2. King. 11. 17.*

So also Masters for recompence to their seruants, are charged by the Lord, to shew themselves, as well good and bountifull towards them in recompencing their labour and trauaile to the full, as besides it, to *doe that which is iust and equall vnto them*, the which they for their parts doe owe to them againe: which is to provide that they may bee taught in the congregation, and at home: as also of themselves, to see that no necessities, in meate, drink, work,

*Masters.*

**D** and honest intermission in due time bee wanting; neither that they with whom they haue so couenanted; bee kept ignorant, and vnexpert in their trade.

Another kinde of superiours, are kindred by nature, and parents in the flesh, to whom their inferiours and children for the singular benefits which they receiue from them (except they degenerate farre from their duties) do acknowledge much to be due to them againe. Among which, this is not the least, that they shew themselves forward in the imbracing of holie instruction according to the ripenes of their yeeres. That their reuerence and obedience continue (of children I speake) euen vnto their end, although with

*Childrens duty.*

*Iob. 1.*

*Luk. 2.*

**E** more libertie, when they shall be of more ripe yeeres, their parents themselves consenting thereto. Also that they make no mariages without their consent. That in token of thankfulness, they be readie to helpe their necessities. And that they be carefull also to doe their duties, euen to those which shall succeed their parents, by way of second mariage: For their parents are bound to teach them from their youth, as was said of seruants; to keepe them from idlenes, to traine them vp in some lawfull and honest trade, to

*Genel. 24. 55.*

*1. Cor. 7. 36.*

*Numb. 30. 4.*

*Gen. 47. 12.*

*Ruth. 1. 16.*

*& 3. 6.*

*Parents.*

*Prou. 22. 6.*

R

gouerne

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gouverne them wisely, and kindly, to provide for their necessitie of marriage, and to minister things needfull for this life, as they shall be able, and as they may doe it religiously and lawfully. F

*Ministers.*  
Matth. 13. 52.  
Act 16. 18.  
Of those superiours which excell their inferiours in gifts, the Minister of God is chiefe: who is furnished with knowledge and grace to conuert many to God, and to perfect them, as Gods instrument vnto the day of Christs comming.

Ezech. 34. 4.  
& 6.  
1. Theff. 5. 14.  
1. Cor. 9. 12.  
And so particularly, to lift vp the faint-hearted by comfort, to strengthen the weak, to direct him that wandreth vncertainly for want of knowledge, and to waite with patience, and by becomming all to all, that he may gaine some to God. Therefore the Lord hath giuen him a great honour with them whom hee preuaileth with, not to bee counted their teacher onely, but their father: they who

know their duties, for this heavenly communion, which they inioy with God himselfe, and with Iesus Christ, by his ministerie, doe with gladnes make him partakers of all good things for this life, and haue them in singular loue for their workes sake. And this they doe, besides the subiection, reuerence, and obedience (which they haue in common with all inferiours) who are willing to be taught, and reioyce to be counted obedient children in the faith. G

*Strong Christians.*  
Among these which I count superiours in gifts of the mind, they are to be reckoned, who are strong Christians, and whom God hath indued with a liberall portion of heavenly grace, wisdom, experience, &c. more then other of their brethren, and who know their libertie which they haue by Christ in things indifferent, and abuse it not. Towards these, the weaker sort must know, that it is their dutie, not to iudge them who vse their libertie, which they haue by Christ, neither to count them as prophane men for doing that, which they themselues dare not doe; but to thinke them such, as God will confirme vnto the end: and to consider that they themselues had more neede to bee settled in the knowledge of the truth, then to take vpon them to censure those which are wiser then themselues. The dutie of the strong is to beare their infirmities, neither to please themselues in the things which they doe, but to build vp the weak, and to vse their libertie aright, seruing Christ therein, and seeking the good and benefit of their neighbour: which is done, when for his sake they abstaine (when neede is) euen from things lawfull: and then it is necessarie, when their weak brother by their example is led to doe that which he hath no warrant of, and therefore his conscience is defiled and wounded thereby, and so he waxeth the more backward in the seruice of God. H

*Weaker.*

Rom. 14. 3. 4.  
But besides these gifts in the stronger sort, such as God hath beautified with any gifts, which others doe want, ought to bee had in honour and account for the same, and not saucily and proudly to be contemned: for by such, God helpeth forward the welfare of those who do want the same. And namely, the ancient in yeeres and gray-headed are of the yonger sort to bee esteemed, and had in reuerence: as *Elihu* hath giuen example in the booke of *Iob*; who being in the companie of sage and graue men, himselfe but yong, did keepe silence a long space: and when he spake, he said, he did so reuerence their age, that he was afraid to speake. I

*Excelling in gifts.*

*Ancient in yeeres.*  
Iob. 32. 4.

And if wee can frame our selues to giue these duties to our betters and inferiours, it shall be the easier to regard the dignitie and worthines of those, which

*which*

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- A** *which are our equals*, which in that one sentence of the Apostle is taught vs: Our equals. Rom. 12.10. that when the case so standeth, that we might seeme as worthie persons as others, and not any thing inferiour to them in the iudgement of men; yet let vs giue ouer our right vnto the (if it be any) *and in giuing honour to them, go before the.* And when we haue had experience of carefull practise in giuing this due to our neighbor, we shall both perceiue our want, and be ashamed to see how manifoldly wee sometime failed herein (which without faithfull examining will neuer appeare, by meanes of our secret selfeloue) By examining, see our wants and neede of Christ. and what benefit wee haue of Christs righteousness in this one commandement, to couer our so great vnrighteousnes against it, and thereby set our selues more earnestly to grow sound in the duties of it. This point of humilitie is for good cause required of vs towards our neighbour, that wee may the more readilie yeeld to other duties which follow.

- B** And this of the duties which we owe to the person of our neighbour: to the which, if we adde this, that wee be carefull to maintaine our owne reuerence and credit among men, by a course becomming our holy profession, we shall doe well. Now we are to see what God inioyneth vs towards their life. To name the duties onely, and barely to mention them, doth little good to the most that shal reade them, either for vnderstanding or practising of them: and to stand long I may not, the least that can be said of the particular duties in euery commaundement (though breuitie bee studied for) is more then I meant to bee occupied about: the wise reader must haue consideration thereof. The duties to their liues are many: and those both to the bodily life, and the spirituall. From whence wee must fetch for our daily practise, all that wee are bound to performe, about this part of dutie. And to the preferuing of bodily life, health and welfare in our neighbour, as much as lieth in vs, it is required at our hands: first, that he sustaine no hurt by vs, or any of ours, as farre as we can hinder it, in stripe, wound, bitter taunt, or hard handling any other way, either he or his, whereby his life might be made vnpleasant, while he liueth harmelesse amongst vs: nay though he should ouer-shoote himselfe towards vs, and prouoke vs; yet God will haue vs armed against such offences, by that mildnes of spirit, which changeth our boisterous nature into sweete amiablenes (verifying that which is written by the Prophet, *the lambe and the lion shall feed together*, Esai. 11.6.) whereby we are made able, and fit to liue euen with bad persons: Which mildnes teacheth vs, to beare much and suffer farre, rather then to bee angrie in our owne cause; which how weightie soeuer it seemeth to vs, is no better then follie and madnes: therefore not to desire reuenge at their hands, but to wish still their good.

- E** And for our owne parts, wisely and carefully, both in words and in deeds to auoide, and cut off all occasions of discord; yea though it be with the foregoing of some part of our right, as *Abraham did to Lot; and to procure peace*, so farre as it may be, without offence to God, or the hindring of our own saluation: and *taking all things in good part*, as far as possibly we may. Oh how much doth he comfort the life, and glad the heart of his neighbour, whose earnest endeouour it is, to liue thus with all men! though it be a gift of God, which should shine euen in the rich themselues, as the Apostle sheweth, saying:



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1. Tim. 6. 17. *Charge them which are rich in this world, that they be not high minded, but easie to be liued withall.* F

*Doe good to their liues.*

1. Iohn 4. 11.

Matth. 9. 16.

Pro. 3. 27.

*Shew mercie.*

Iob. 31. 13.  
& 14.

*Visit the sick.*

Matth. 25. 35.

Iam. 2. 16.

Iudg. 1. 3.

Iudg. 6. 35.

But yet is it further required at our hands, that besides the hurting no man (as hath been said) we should doe them good. And indeede, such should our whole course be towards others, that we might make easie as many mens burthens as we can, seeing God in the riches of his mercie, hath vnburthened vs of so intolerable weight, as pressed vs by our sinne: euen as he hath loued vs therefore, so from hence it is, that we haue loue one to another, as to haue care of their life, and welfare, to maintaine it, as their necessitie shall require; and our abilitie can performe: To manifest it in their miseries by pitying them, and hauing a fellow-feeling of the same with them, and so to testifie it both by words and deedes; as our Sauour by doing the the same *in pitying the people, who were disperfed as sheepe without a shepheard*, gaue vs example, to doe the like: And as their troubles and calamities shall be the greater; so the more speedily to lend our helpe to them, to ease them, as much as in vs lieth.

That this may the better be conceiued and practised of vs, we may take two examples for all the rest, to shew it in: for this being so needefull, and that oftentimes (I meane, to shew mercie) and so much complained of, to be wanting, I will stay a while in it. The one is in the distressed case of seruants, who if all hard measure being offered them, they must yet not be suffered to answer for their innocencie, their burthen should be great: *Iob* therefore shewed himselfe to haue learned this compassion effectually, when as he saith, *If I did contemne the iudgement of my seruant, and of my maide, when they did contend with me, what then shall I answer, when God standeith vp against me? For he that made me in the wombe, hath he not made him?* This (all men must needs say) is mercie to the life of our neighbour indeede, when wee shall shew compassion to them, whom we might oppresse, as being not able to resist vs.

The second example is of such as our Sauour speaketh of, who visited him in his members (though many other who saw their miserie did not so) saying: *When I was hungrie ye gaue me meate*: Here by his owne words, we may see, that true compassion will shew it selfe by releueing in time of neede, and shutteth not vp it selfe with an vnsauorie answer, as *Iames* speaketh, *God prouide for you*. And as we should shew our helpe, chiefly to the needie and poore, so ought we euer to be readie to helpe all other with whom we liue, as they shall stand in neede of it, by counsell, trauaile or the like: euen as *Simeon* did his brother *Iudab* against the Cananites: and the rest of the tribes did *Gideon* against *Midian*, and the *Amalekites*.

But I will with adding a little more now make an ende of this dutie towards the life of our neighbour: That which I haue said thereof, may teach, how pitie is to be shewed to the bodily necessities, as to the whole life of the needie and afflicted; and likewise how we must be readie to helpe all sortes that are distressed: and therefore much more to be harmelesse and innocent. Vertues they are of singular price, though little set by in this euill world: and yet he that is voyde of them, were better be out of the world. For both of them are accompanied with other vertues, which doe set out the

- A** the worth and beautie of them; euen as a chaine of golde, rings, and bracelets doe beautifie, and adorne a comely person. For the latter, that is, innocencie and harmelesnes, is accompanied with meekenes, patience, and long suffering, without standing stilly vpon an offence, or hotly pursuing it, but easily passing by it. Also he that is harmelesse, is gentle, tractable; and soone intreated to forgiue a trespasse, though some can neuer be brought to it: he is also peaceable, and communicable, and fit to be liued with; which vertue is rare to be found. Therefore the innocent and harmeles man is much to be set by: and as profitable to him who liueth with him, as of himselfe, he is commendable. And this is to be ioyned with the other vertue, which in this
- B** place, I before commended, namely helpfulnes: and which hath adioyned to it, mercie and tender compassion to succour them that be in misery: and kinde heartednes and goodnes, as the scripture calleth it, to preuent euill and daunger from our neighbour, before it take holde of him. And thus much of the dutie which we owe to the body and life of our neighbours. That which remaineth, is of the regarde and compassion which is to be had ouer their soules particularly. That seeing the multitude of bad examples is one
- Pitie to the soule.*  
*Good example.*
- especiall imboldening of the world in euill: we, who are marked more then others, how we liue after the Gospell, which we haue in so great price, ought both to *walke warily towards such, as are yet in vnbeliefe,* as well as vnblameable
- C** amongst our brethren, that so we may hope, that one time or other, it may please God to call them home, as the Apostle speaketh to the beleeuing
- 1. Pet. 3. 1.*
- wiues: And who seeth not, that good example and innocent life, doth more moue the ignorant, and vnstayed persons at the first, then the doctrine, because though they heare it, yet they vnderstand not the power and authoritie of it, neither are able to weigh the soundnes of it, vntill they see the beautie of it appeare in practise: And therefore he saith; *Let your conuersation be pure, that they which obey not the word, may be wonne by you.*
- With this holy example of life, another dutie is required, that all occasions be taken, and the oportunities vsed of winning men to God, and of
- D** confirming them who are in Christ already, and peace making, and reconciling such as be at variance, and *observing one another, and prouoking to loue, and good workes,* the fruites thereof, by instruction, by exhortation, admonition, consolation and such like. If the desire of the saluation of our brethren were such, when oportunitie serueth, and especially in companie, as that for the same, we could neglect our owne ease, and vaine liberties in idlenes, and vnprofitable talke; there is no doubt, but by kinde and wise dealing with them, we should preuaile with some: especially this one thing being added,
- 1. Cor. 10. 33.*  
*Win and confirme others.*  
*Heb. 10. 24.*
- (a thing of all other most looked after) that with godly counsell, we pitied the necessities of those that be in wants, as their case requireth, and that with
- E** the bowels of compassion, whereby both their hearts are comforted, and they better prepared, to take good by our counsell and instructions, euen as
- 1. Thes. 5.*  
*Helpe the poore;*  
*Rom. 12.*  
*Phil. 7.*  
*Ruth. 2. 13:*
- Boaz did to Ruth in both, when his kinde and sweete words to her with his friendly dealing, caused her to say, *Oh my Lord, thou hast comforted me, thou hast spoken in the heart of thine handmaid.*
- These two former duties being rightly obserued and duly regarded; that is, that we honour the image of God in our neighbour, as it shall appeare to
- The seventh commandement.*

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vs, and that with this humilitie we ioyne tender loue to his life and person, as now hath been said: we cannot rest there, but we must declare the same loue in not hurting or greouing him in any good thing that he hath, and setteth by: neither can we in truth say, we loue him, when we can be content for all that, to doe the thing which we know, will offend and vex him. And therefore euery Christian which hath this loue in him, will be readie to giue his neighbour his due in this commaundement, not to attempt his honestie and chastitie, which is principally forbidden in this precept. So that through this loue to our neighbour, and all that is his, we must liue so innocently and chastly, that none may haue cause to complaine, that they be hurt or annoyed by vs, this way: and that we our selues doe warily shunne, and auoide all occasions, whereby wee know wee might bee in daunger thereof.

*Not to attempt  
our neighbours  
honestie.*

*Our minds and  
bodies must be  
chaste.*

Therefore for the better obtaining of this at our hands, God requireth this of vs, that both our mindes and bodies be chaste: the one pure from vncleane lusts, desires, and thoughts tending to vnchastnes: the other kept in honour (for so the Apostle calleth it) free from all executing of such vncleane desires by any strange pleasures, which he condemneth. And therefore that all the parts of our bodies be kept continent, as well as the face, eyes, eares, tongue, hands, and feete be turned away from such occasions, as may leade thereunto.

*Vnmarried.*

*1. Cor. 7. 32.*

And this is commaunded to the vnmarried, and to those which are married; but yet with some consideration, and regarde had in the same. The vnmarried, that they see, that through an especiall gift of God, their abstaining from marriage be according to the rules before set downe. And for this cause, that they be very wary and circumspect in the vse of all lawfull liberties, as of meates, drinckes, apparell, sleepe, recreations: and that they giue themselves deuoutly to all exercises of godlines, and amongst the rest to fasting with prayer, as they in wisdom shall see cause, alwayes remembering, that the vnmarried are they *whomay best care for the things of the Lord; how they may please him.* By the which meanes notwithstanding, if they shall feeble and perceiue, that they cannot serue God with peace, as in time past, but that their mindes and bodies are haled, and distracted, the one by strong lusts carrying them, the other by burnings; they must know, that they are called to the vse of the remedie, which God hath in this case provided for their behoofe and reliefe, that is, the change of their estate, marrying in the Lord.

*Married.*

The married couples being cut off (as I haue said) from all other, saue themselves, must know that their sinne is tenne fold greater then the others, if they shall be found either secretly attempting, or openly defiling themselves, whereby it may be seene, that they doe not regarde and conscionably seeke to preserue the chastitie of their neighbour, a thing provided for by the Lord most principally in this precept: but rather let them know how to vse their libertie rightly, which God hath in this behalfe, graunted them: That is to say, that they marrying in the Lord, may also liue in the Lord together: and (to speake more plainly) as they haue married, with hope, they shall finde more helpe thereby vnto godlines, then they could haue inioyed alone without

K



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**A** without it (seeing mariage was ordained by God himselfe, an helpfull estate many waies, Genes. 2. 18.) so *they dwell together according to knowledge*, to performe the more easly all duties one to the other for their mutuall helpe, and comfort in the communion of their goods, graces and persons. 1. Pet. 3. 7.

But though God accounteth *the mariage bed undefiled*, and the vse of it *lawfull*, for the increase of posteritie, and the subduing of concupiscence: yet to the end that Gods people may remoue from them much vnseemely prophanenes therein, which the irreligious sort inuēt to themselues, who neuer vse to looke further into their liberties, if they vnderstand once that they be lawful; and to the end they may haue the right vse thereof, God hath taught **B** them to sanctifie the mariage bed with prayer and thankgiuing, and that nothing be done betwixt themselues to the wound of conscience, or the breacking of their peace. And that is the true vse of it, when they are made the more fit and cheerefull thereby, to all duties of holines, or at leastwise neuer the vnfitter, which is *to liue in mariage, euen as if they were not married*, and so liue more happily: whereas to liue otherwise, is a great abuse thereof. And as for the Papists malicious railing on married persons, that they liue in y<sup>e</sup> flesh, and serue not God, as Pope *Siricius*: to their shame be it spoken, y<sup>e</sup> God hath made knowne his wil in this commandement, as cleerely as in the rest: and giuen grace to the which feare him, to obey him in the same either minister or priuate person, more then to them, who in pride & hypocrisie, or in blind intention haue vowed against it. If they had complained, that the married estate is through the ignorance and prophanenes of the world much blemished, and (for so honourable an ordinance of God) defaced, the most being careles in the vse of their liberties, they had spoken to good purpose, and might haue had many to confirme their saying: But to chalenge holines as proper to themselues in their vowing against it, is rather arrogancie and follie, then sound reason which requireth a substantiall answer; especially, except they could shew vs more glorious proofes of holinesse in their professed Votaries.

**D**

CHAP. 17.

*Of some duties to men in the 8.9.and 10.commandements.*



**E**

Another part of righteous dealing with our brethren is, that they be not iniured by vs in their goods, which God hath giuen them, for their necessarie vse and comfort in this life: And therefore, as we would desire our selues to inioy with safetie, and without feare, the portion which by Gods goodnes is fallen vnto vs, euen so should our neighbour liue by vs without daunger, or iust cause of complaining, that he is any way annoyed by vs. Loe this is the order which God hath taken and strongly prouided for, that if he be regarded amongst vs, we shall not dare be bold to iniurie one another in the smallest piece of his commodities, but giue him his owne, as the commaundement chargeth vs, saying, *Thou shalt not steale*: Rom. 13. 8. and as another Scripture saith: *Owe nothing to any man but this, that ye loue him.*

*The 8. commaundement.*

*Not to iniurie in his goods.*

R 4

And

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And if we loue him, how can we grieue him, in withholding that from him, **B**  
(as was said before) which is deare vnto him?

*Not lay claime to that which is another mans.*  
*In controuersie.*  
*Gen. 13. 8. To forgoe part of our right.*  
So that, where the case is plaine, that any thing is another mans, we cannot so much as lay claime to it, but God is despised of vs. But seeing it is doubtful of times whose the right is, and the most contentions, and vncharitablenesses arise from hence, that it cannot easily nor cleerly be seene into, whose it is indeed: here therefore, although men without Christ, will not easily be aduised, yet the Lord hath prouided, that his seruants shall be ordered, for the retaining of loue and righteous dealing: That partly they shall forgoe somewhat of their owne right, as *Abraham* did to *Lot* (if it shall be thought expedient) rather then to breake the bond of loue; partly, if it bee in such a matter as is made doubtfull by the subtiltie, negligence, or other default of either partie (as when a bargaine is made, and yet left vncertaine in some point, which after breedeth contention) the damage ought to fall on him, through whom it came: and if it be otherwise so difficult, that it cannot betwixt themselves be determined, let other men of wisdom take it in hand, that if it be possible, suite of law may be auoyded; and yet if that cannot be, let it in loue be prosecuted.

*1. Cor. 6. 5. Math. 5. 40.*

*Diuers states.*

Thus much generally, to shew, that God will haue equitie maintained in the comming by, and inioying of our commodities, and no man wronged in the least part of his goods by vs. But for the more cleere beholding of our **H**  
duties in this branch of obedience, or righteousness (seeing they are many) it is very expedient, to lay them forth more particularly, according to the diuers states of men. Therefore, as some are meere poore men, and by Gods appointment and ordinance, doe liue by almes: other can in some sort partly maintaine themselves, but not without the helpe of others, by borrowing of them; and the third sort is able to lend, or to giue, or to do both: therefore according to these diuers sorts of men, the seuerall points of righteous dealing one with another, must be spoken of: and those which are beside this, shall be considered afterwards.

*Luk. 3. 10.*

*The dutie of them who liue by almes.*

They who haue no other way to liue, or to be maintained, but by recei- **I**  
uing mens beneuolence, haue their proper dutie assigned them of God, about their neighbours goods, first to know, that their poore estate is allotted them of God, as the rich mans is also: according to the Scripture, which saith, *The Lord maketh poore, and he maketh rich*: and therefore he is to line in it with contentation. As also hee may doe, if hee know God to be his father through Christ his redeemer: for there is encouragement enough from thence, to liue contentedly and comfortably in any condition, in the which God shall set him: For want of the which, it is, that neither poore nor rich are contented without hunting after that which is another mans. Now as it is the poore mans dutie, to be contented with his portion: so it is in no sort tolerable in him, to grudge at other mens abundance; for *shall his eye be euill* **K**  
*seeing God is good?* Neither ought he so much as to wish the same, and so to iniurie his neighbour: but to receiue thankfully that which befalleth him, acknowledging such to be Gods instruments, and as it were his hands, whereby he ministreth to his necessities. And because the people of God, which either sent reliefe to the poore of other Churches, as they of Macedonia, and Corinth

*1. Sam. 1. 7. Contentation.*

*1. Tim. 6. 8.*

*Not to grudge. Math. 20. 15.*

*Rom. 16. 3. 4.*

*Rom. 15. 26.*

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A Corinth to Ierusalem; or who provided for their poore, as they in the Acts; they did it to encourage them, to remaine and abide constant in the doctrine of the Gospell: therefore the poore which liue with vs, must know this, and looke to performe this dutie also, that hauing such encouragement, they make it their chiefe worke to liue godly and obediently: That is to say, to glad their hearts, who refresh their bodies, when they may see their innocent conuersation, and zeale to Godward according to their knowledge. 2. Cor. 9. 2.  
Act. 4. 34. 35.  
Liue godly.

But I lament the estate of the poore; euen as I doe many thousands of others, to thinke how few of them are fit to heare this their dutie with any hope to be the better for it: and what an vniuersall blindnes and securitie is amongst them; seeing they are as farre from the desire of true knowledge, as they are from possibilitie of obtaining it, yea though there bee offered vnto them a plaine and easie manner of teaching them: which as it is at this day for the most part, in that estate to be scene, so it seemeth to haue been vsuall among such long agoe; that the poore liued for the most part without care of religion, as by *Jeremy* his words doth appeare. Who when he had, after inquirie, found, that there were few that sought the truth, he said: *Surely they are poore, for they know not the law of the Lord: I will get me to the great men, for they haue knowne the way of the Lord: but these haue altogether broke the yoke, and burst the bonds.* God moue the hearts of them (in whom it lieth to redresse it) to pitie the one and the other: and to haue a greater care of their good (by providing that they may bee taught the saluation, and happines of Christians) then they (being yet ignorant) haue care of themselues: Euen to be meanes to bring light to some of them, who haue long sate in darknes, and especially for the obtaining of the forgiuenes of their sinnes, and the change of their liues. Iust complaint  
of our poore.  
Jerem. 5. 4.  
Act. 26. 18.

But I must remember, that I am in setting downe the duties of all Christians about the goods of their neighbours: although intire pitie hath moued me to make this short digression. The last dutie therefore of this sort of poore people, is, with the former, that as much as they be able, and their bodily infirmities of age, blindnes, lamenes, and such other, will suffer them, that they redeeme their time from idlenes, and consequently from other euill passing of the same, to doe any profitable worke which they are fit for, euer tying their hearts, eyes, and hands from pulling to them, or desiring that which is anothers. Auid idlenes.

The second sort that I am to deale with here, are they, who cannot liue by their labour alone, but stand in neede of the helpe of others by borrowing some thing of them, that so they may the better provide for themselues, and theirs. Their dutie is, carefully and faithfully to purpose the restoring of that, which they borrowed, at the day appointed, and that with thanks, of it, or vnwillingnes to repay it: thereby, and by other delayes seeking to defraude him, and thinke hardly of him, if he requireth it; which to doe, is as if they counted it their owne, and a kinde of theft: and so they shut vp mens compassion from lending: For a chiefe cause of little lending, is euill paying. It is further required of them, that they borrow not without neede, as many doe, to maintaine themselues in play, and idlenes: for by that means The dutie of  
the borrower.  
Repay truly.  
Kind of theft.  
Psal. 15. 4.  
Borrow not  
without need.



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meanes they depriue him, who hath neede indeede to borrow, seeing the lender cannot pleasure both. And although they finde fauour to borrow for their necessitie, yet they must not looke to borrow that, which they are not like to pay againe, by taking more dealings into their hands, then their abilitie will serue vnto: for many vndoe themselues, and others, by that meanes: much lesse may they borrow to lend to another for vsurie, as we call it. Lastly, if their simple meaning in purposing to repay it at the due time, be disappointed; yet their care must be, to satisfie their creditor, and content him, with promising new day, and paying part, and euery way that they can (except it be forgiuen them altogether) to shew, that they were not faultie, nor negligent in this matter. F

*If they cannot keepe day.*

*The dutie of the giuer.*

And this for the borrower: now as concerning such as are able to giue, and to lend, first I will set downe their duties in those respects, and how they should vse their goods, to the end they may continue this dutie of lending and giuing still: after, I will shew what rules of righteous dealing they must vse in the getting and increasing of their goods, with all men, and in all kindes of their dealings, that so they may be free from this common euill, of wronging any, in their commodities.

*How to giue freely.*

*Matth. 5. 42.*

*Rom. 12. 8.*

*Philem. 7.*

*Iam. 2. 16.*

*2. Cor. 8. 3.*

*Ac. 4. 35.*

*Numb. 36. 12.*

They who giue, must giue freely, not by compulsion, and cheerfully, desiring thereby to relieue and comfort them who receiue it, for charitie and conscience sake; as the necessitie of the poore body requireth, and their abilitie will giue leaue: and so, as they may giue to one, as well as to another, and continue the same duty: and in greatest necessitie to stretch out their hand the more largely, without the which necessitie they may continue their patrimonie and inheritance, to their posteritie. H

*The dutie of the lender.*

The lender is bound to helpe his neighbour, such an one (I meane) as I haue described the borrower to bee: if hee bee able to forgoe it, and for the appointed time that he hath lent it, not to require it againe: and to receiue it at the due time without any commoditie; much lesse to compound or agree with him for any: for whiles he pretendeth to seeke his poore neighbours commoditie, and yet thereby laboureth to seeke his owne aduantage, with the others hurt, that were intolerable. But yet it is lawfull for him to take a pledge of him, if he doubt of his credit, so that it bee not his bed, or such a necessarie thing as he cannot well spare: And yet if he see that it cannot be repayed without hazard of his vndoing, he must beare with him, and shew compassion either for a time, or forgiuing it wholly vnto him. I

*Exod. 22. 26.*

*Matth. 18. 25.*

These things considered and wisely regarded, what should it greue them, whom God hath indued with riches, and the commodities of this life, more then they neede (to the end he may proue them, what liberalitie they will shew to their poore flesh) to reach out their hand, as they see most neede both in giuing and lending, and there especially, where God hath placed them, and to their owne kindred: And for this cause, men ought to know, that they should be more moderate in spending wastfully vpon others (where they neede not, neither doth any charitie binde them) or vpon themselues in diet, apparrell, or such like: considering that he which hath made them able to giue, might and could haue made them stand in neede K

*Men ought to be moderate in spending, that they may leaue.*

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- A** neede to receiue: and therefore *we haue the poore alwayes amongst vs, that we may doe good to them.* But all is too little for mens selues, by meanes either of a licentious wastling; as excessse and needeles sumptuousnes of clothing, and prouiding for their bodies, or by a miserable pinching and hoarding vp for their posteritie; that they may exceede and passe their bounds; and that they may match any of their equalles to the vtmost: whatsoeuer commeth in by the yeare, or by the quarter, they haue a bottomles bag to put it in; none are the better for it, but themselues and theirs: whereas indeede, none are more the worse for it, then themselues, and theirs, as we see it oft to come to passe; they themselues comming to an heauie reckoning for it, their children for the most part, spending it wastfully. But I cannot now bring examples, which in scripture and experience, are innumerable. And whereas there are two sortes of them, who haue goods for their destruction: the one hath *Two sortes haue goods to their destruction.* no other thought abiding with him, but about encreasing, though he know not why, and perhaps haue neither childe nor brother: of whom it is verified, that the couetous neuer doth good, till he be dead, like the water in the ice, which neuer is profitable, vntill it be thawed. The other sort goe so farre in satisfiing the desire of the heart, and the lust of the eye, and take such pride, and iolitic in their life, whiles they haue that, which they would, that in stead of giuing and lending, they haue not sufficient at the yeares end to satisfie all their expences: what doe I say, to satisfie, when they are a whole yeares reuenue afore hand in charges, besides other debt: so that they, who might with *Iob* haue comforted the hearts of many poore men by lending, are faine to greeue the hearts of many, and those meaner then themselues, by borrowing; or which is all one, by deferring of them, who haue neede to vse it being their owne, that they may verifie the words of the wise man chap. 5. 12. *There is an euill sicknes that I haue seene vnder the sunne: to wit, riches reserue to the owners thereof for their hurt.* *The lawifull spenders hurt such as they should doe good to.*
- And thus much of lending, whereby this one thing may appeare, that lending is an helpe appointed of God, for the reliefe and ease of the poore
- D** (without taking any thing for it, and so oppressing him thereby with vsurie) which could not otherwise maintaine their charge; rather then for the benefit and behoofe of such as are well able to liue. Which sort of men yet if in some extremitie, they stand in neede, and haue no way to prouide for it, but by diminishing of their inheritance, or by impairing their stocke and trade, in such a case for a present necessitie, shall not offend, if they require and seeke helpe by borrowing, for some short time (so as they be readie to affoord the like helpe againe in the like neede:) But to do this for the increasing of their patrimonie, or for any long time, and any great summe; otherwise then by agreement betwixt both parties, that the like gratifiing of his
- E** part may be performed, if he will require it, there is no band in Christianitie so streight, that it tyeth the one partie to lend it; nor any libertie therein so large, that it giueth leaue to the other to request it. Both which, I draw from the generall law, which all must be subiect to: namely, *Whatsoeuer ye would that men should doe vnto you, the same doe ye vnto them:* and contrariwise. *Lending needed full.* *Exod. 22. 25.* *Luk. 6. 33.* *Rich borrowing should recompence the lender.* *Math. 7. 12.* *Of suretiship;*
- Now concerning suretiship, this briefly is to be said (seeing it is of the like nature vnto lending.) Although it should pitie vs to see a man fallen into danger

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daunger to his creditour through any default, yet no dutie bindeth vs to take vpon vs for him, to meddle where we haue nothing to doe, except it were in a matter of so small value, that by benefiting him, we should not hurt our selues greatly. But otherwise wee haue commaundement oftentimes to beware of it: As where it is said; *Be not thou of them who are sureties for debt:* And againe: *If thou hast stricken hand, and entred into suretiship, thou art snared:* And so by needeles dealing in other mens busines, they bring vpon themselves needeles troubles, and are also oft hindred from following their owne calling.

Luk. 10. 35.  
Pro. 22. 26. &  
6. 1.

*How farre we  
may be surety.*

Genes. 42. 37.

Pro. 22. 27.

But yet least we should thinke that in no case, this dutie were to be performed, we must know, that for such as are knowne of vs to be approued Christians, or our brethren, with good aduise we may, that is, so farre as we are able to beare the burthen: as *Ruben* did offer a pledge to his ffather, for the safe bringing backe of *Beniamin* his younger brother. But if any such weight should lie vpon it, as that our vndoing and ytter impouerishing should thereby be procured, I say with *Salomon*, *Why shouldest thou cause thy bed to be taken from vnder thee, when thou hast nothing to pay?* For of thee it shall be required.

Now the duties of righteousnes which follow, are such, as we are bound to performe towards all in our common dealings, whereby we encrease our commodities: that in none of them, we be iustly charged to doe them any wrong.

*Lawfull voca-  
tion.*  
1. Pet. 4. 10.

*Deale lawfully.*

Deut. 15. 15.  
Leuit. 25. 14.

Amos. 8. 5.

Psalms. 15. 4.

First therefore let every man see, that his vocation and trade, by which he getteth his liuing, be approued of God, and profitable to men, as the Apostle willet: and therefore, that they be no idle persons, Parasites, Iesters, Tuglers, sturdie Rogues, Players, or other gamesters, dicers, carders, and such like. Then, that they deale lawfully in every part of it, that righteousnes may be preferued by them: In buying and selling, that the one giue his peny for his penyworth, fully satisfiing also the trauaile of the other, and cost that he hath been at: and that the seller performe his peniworth as good as is agreed for, and faithfully: and therefore deceitfull ware, vniust waights, vnequall measures, delay in time, wherein it should be performed, and such like, ought to be farre off from the practise of a sound Christian: for herein *promise is to be kept, though to the mans hinderance that made it.*

*Partnership.*

The same I say of hiring, and letting, that neither partie alone be regarded, but indifferencie vsed (as much as may be) for the mutuall good of both, vntill the time agreed vpon, betwixt them, be expired. Partnership and fellowship in bargaining, when both are at the like cost, or the ones labour and trauaile goeth with the others money, by their mutuall agreement, this kinde of contract (I say) giueth no libertie to the one to prouide for himselfe, without regarding the other; but faithfully and truely to deale, that they may both be partners in losses, and in gaine: neither iustly openeth the mouth of others, to condemne it.

*Vsurie vnlaw-  
full.*

These being the most vsuall kindes of contracts, doe shew the nature of the rest, which are in vse amongst men, and doe leaue no place to that oppression in the world, called vsurie, or any other such seeking of mens priuate profit in their dealings, without regard of the common benefit of both: when



- A** when both parties are not provided for, to their contentation and satisfying according to equitie, and to the meaning and provision made by God in that behalfe: which is, that the one without the other should not be benefited nor enriched; but the one to have care and consideration of the other, and the commonwealth of both (as I have said) respected. Which if it were regarded betwixt both parties, could in no wise be iustly complained of; neither is such dealing of the nature and kinde of vsurie, whether it be in hiring and letting, or in any other kinde of contract whatsoever: but that common dealing for ten in the hundred, or nine, or eight, or any such like, which is without due consideration of the commonwealth and upholding of both, is
- B** utterly to bee condemned. Which if it bee well and duly considered, will soone answer all conscionable men, about the question of vsurie and oppression, that there can bee no use of them in the Church of God, nor the Christian commonwealth: the Law-maker hauing said of both, as of witchcraft & of idolatrie, *there shalbe none such in Israel*, that is, among Gods people. And as for teaching others their dutie (especially in money matters) who haue not giuen themselves in full resolution to be guided by Gods word, Preachers may sooner weare their tongues to the stump, then they may preuaile with them. But there is another thing, of which, some professing the Gospell, desire to be resolved, and that is about the buying and selling of annuities: and whether they be not vnlawfull.
- Regard had of both parties is no vsurie.*
- Math. 7. 12.*
- Vsurie and oppression haue no place among Christians.*
- C** Of this therefore by so good occasion, as is here offered, I thinke it conuenient, to set downe the wil of God and our duties: and the rather for the ignorance of many about this point, and for the satisfying and answering of the well disposed Christian. For this purpose, we are to know, that by annuities are meant, certaine yeerely rents or reuenues comming in, for some yeeres space: and that the owner may sell them quite away for his owne behoofe, there is no more doubt, then there is of selling his patrimonie or inheritance it selfe (if it be expedient) which is (as we call it) perpetuall.
- Of annuities.*
- What they be*
- D** Now further, there are two sorts of annuities bought and sold among men. The one is, a yeerely summe of money for yeeres, when the seller hath no such annuitie, but as hee hopeth to make it of his labour and commodities. The other is, a certaine reuenue, rent, or part of rent, which he inioyeth, and is willing to forgoe it. The first sort is full of daunger, and causeth much wrangling, disagreeing, and contention betwixt the buyer and seller. And no meruaile, when that is bought & sold which the seller hath not: I meane, when there is no such, either for him to inioy at his time, who hath bought it, or for the other to performe that hath sold it: Much like them, who sell Hops or Corne, before they see whether they shall haue any to performe or no. In this case, the change of the price causeth the one partie to repent him, and so hee studieth how hee may shift for himselfe, by what meanes soeuer.
- Two kinds of them.*
- The first kind full of danger.*
- Men must not sell that which they haue not.*
- E** And indeede no former bargaines doe commonly end without iarres and controuerfies: neither ought any to make them, before the prooffe of their commodities, except they be both able to beare, and also willing to stand to the vttermost of the hurt, that may befall them. But to returne to annuities: let not him who is wise and peaceable, meddle with this first kind of them.
- Forehand bargaines seldome end well.*

Now concerning the second, there is no doubt (as I haue said) but that a

The second  
kind not unlaw-  
full.

It is abused on  
the sellers be-  
halfe.

On the behalfe  
of the buyer.

Such buyers  
are grinders.

Some annuities  
worfe then ten  
in the hundred.

How to redresse  
such abuse.

Restitution.

man may helpe himselfe with his owne: and therefore such annuities may be lawfully and Christianly bought and sold. But where (then) is the danger in this kind of trafficke? I answer, it may be on the behalfe of both parties. On the sellers, by fraudulent and craftie dealing: as if he have either sold the same annuities before to another; or if he know it to be litigious, and incumbred, and so he selleth sorrow and trouble to his neighbour, in steed of a commoditie. This dealing is so grosse, and branded with the marke of infamie and dishonestie by the Lord himselfe, that I need say no more of it. On the buyers behalfe, the sin and offence is, when he knowing the other must sell, and within a certaine time, holdeth him off, as though hee cared not for it, to the end he may have it, not according to the worth of it, and as many other will giue, but for a little; perhaps halfe the value, and so copeth him vp, and sucketh out of him no small aduantage. This is a grinder of his neighbour. Thus come in the annuities that gripe more then ten in the hundred, when the seller might, if he had had good measure, haue made his benefit almost as much more. This dealing, if it be vsed towards the wealthie, is ranke oppression, when the buyer lieth thus in the winde, as it were, and will not giue according to the value: but if it be practised vpon the weake stated, and men behind hand, it is as the plucking off their skin from their bodie. If it be asked, what commoditie a man may reape lawfully this way: I say, if he buy the annuities or rent of him, who is wealthie, so as there be plaine dealing, he may safely inioy the benefit which the other offereth: If he be but weake or in debt who selleth it, let him be sure he giue to the vttermost value; and in token that hee doth so, let him not bee vnwilling to release him againe afterwards: which shal alwaies proue, that he seeketh no aduantage by him. And this of annuities, both to direct a Christian how to deale in them, and to answer such as thinke (without any ground) that no dealing about them is lawfull, what our libertie is. Now that all may come by, and inioy their right in these, and in all other vsuall contracts, exchaunges, societies, and dealings amongst men (for want whereof are the most broyles and contentions in the world) let this be, for conclusion marked, that truth in words, equitie in deeds, and simple meaning in purposes and thoughts, is to be firmly and constantly retained: and where that hath not been practised, full restitution is to be made.

Now another dutie is, to restore to the right owner, the thing which wee finde, if we can know him, and not to count it our own. Also to restore faithfully and without delay any thing which is committed to our keeping for trust, and not to defraud the partie: whether executors of the will of the dead, or guardians, that take vpon them the care of orphanes liuing: that as the beloued Disciple *Iohn* being put in trust by his Lord and Master, with *Mary* his mother to regard her, was faithfull, and *took her home to him*, *Ioh. 19. 27.* euen so may they bee true and iust in that which is committed vnto them. The Lawyer also, to take no causes into his hands, which he seeth can haue no good end with equitie, and those which he doth become defender of, to shew all honest faithfulness, and diligence in following of them: That they in whom it lieth, make no delaies in the ending of the suites which come before them, but with all expedition possible dispatch the same: *that their*

**A** *their light may breake forth cleerely as the nooneside.* Which grace is commended in Iob thorough all the world, where it is heard of, that *he restrained not* Iob. 31. 16. *the poore of their desire, nor caused the eyes of the widow to faile, by long waiting for her request.*

Last of all, to suffer all men to inioy their owne, and as neither by play, lotteries, laying of wagers, neither by force, violence, or any kind of oppression; so neither by deceit and craft, we seeke or procure the hurt of our neighbour, to increase our owne profit. And thus I haue set down a summe of the chiefe duties, which our God hath bound vs to performe towards our neighbour, concerning his goods, that we be found no way vnrighteous in our practise and dealings with him, but suffer *him to line safely by vs*, as hee trusteth to doe: Prou. 3. 29. wherein though I haue laid out nothing in any large manner (which was not my purpose to doe further then need requireth) yet he that considereth how many duties here are to be performed, shall see it the more needfull to haue a brieffe rehearsall of them, being so many; to the which, as to a glasse, he may repaire when hee will, rather then to desire some few of them, handled more largely, with omission of the rest. In these duties performing, who so setteth himselfe to delight, and maketh it his pleasure to walke after these rules; and when he can finde by due obseruing himselfe (that he hath taken any thing wrongfully) to turne backe vnlawfull gaine: as his libertie shal be great with the Lord, and his confidence strong, when hee seeth that for his cause and for the hope of the reward promised him, he can be willing to denie himselfe, and his owne will: so his example shall be highly commended, and do much good amongst men: And yet this should not be to seeke with such as goe for Gods seruants, as it is written: *It is ioy to the iust to doe iudgement.* And let it bee remembred that I here teach them, who professe that they are willing to learne, not the scorner. To conclude: let not onely the forementioned sinnes against this commandement be auoided, and the contrarie duties practised: but let vs euery way so vse our goods, that wee may be thereby *more fruitfull in euery good worke*, then we could be if we wanted them: else how shall we be able to giue a good account to our Lord and Master, and to say: *Behold, Lord, here are thy five, or two talents: I haue gained with them many more?* Luk. 19. 18.

The next dutie wherein we are to serue our neighbour through loue, and to deale righteously with him, is about his name. Herein our loue must shew it selfe to be such, that we be afraid to vexe or grieue him this way, as well as in his person or goods. The sinnes haue been mentioned more at large, which are committed against this commaundement, the duties shall bee put in a narrower roome. One of the which is, to reioyce in the good report of as many as we can heare, and be perswaded of: as the Apostle did for the *good name of the elect Ladie*, who had so carefully walked after the Gospell herselfe, y by her feruent trauaile, he had found her children also doing the same. This reioicing for the good name of others, banisheth this secret repining at the same, and enuying them for it, and the poysoned desire of vaine glory, out of our selues; to the which belongeth this: that we sorrow for their infirmities: so farre it ought to be off from vs, to report them, or heare them of others with delight. Gal. 5. 26. 1. Thed. 5. 14. Sorrow for their infirmities.



Hope the best.

Ephes. 2. 5.

1. Cor. 6. 11.

Matth. 7. 1.

Tit. 3. 2.

Another is, to hope through patience for better things, then as yet can be scene in men, remembring what we our selues haue been sometime : and therefore not rashly to iudge and condemne such, so much as secretly, and least of all to make them odious in company by vttering their crimes, or allowing others to doe soe, of whom we haue good hope. Concerning the rest who sinne boldly, I say : *Let Baal pleade for himselfe* : for such as defame themselves by their wicked behauiour, are not iniured by vs in giuing warning of them. It is also further required of vs here, that as we shall be able,

To couer faults.

and may get good oportunitie thereunto, we helpe to couer these faults of theirs through loue, who may be recouered and brought to repentance: and yet not by flattering them therein, or dissembling the same (for that is rancke hating of them, when we by suffering them to goe on in their sinnes, cause them thereby to come to some open shame and punishment:) but doe we rather, as the Apostle *James* expoundeth this hiding of faults, saying : *He that shall conuert a sinner from going astray, shall saue a soule ; and hide the multitude of sinnes.*

Rebuke.

Thus we should labour to keepe them from an euill name (who are not shameles) and so from further daunger, by this our telling them of their faults ; which if they be not yet gone abroade, may by it be amended : But as for open and bold defamers of others, they are not to be dealt with priuately, when their slander is spred farre, but to be censured by the magistrate, that so taking shame for their sinne, they may be brought to repentance. And this remedie, as it may, so it ought to be sought and vsed in loue, euen as the other by reproofe and admonition : and by these meanes (the Lord blessing them) both sorts may blot out the remembrance of their sins, both before God and men.

Not to disclose  
vnmett secrets.

To this dutie belongeth another, much agreeing with the former: that is, not to bewray a secret, when it may safely and without displeasing of God, be kept in: For both this and the former go so heauily to the heart of our neighbours, when they heare that we haue no regard of them, where it might doe them good ; neither doe spare, by inlarging of the report of that which was secret before, to encrease their miserie and infamie : though they haue loued vs before, yet now their hearts are turned from vs (though that be their sinne) for that they see vs not bearing a part of their grieve and sorrow with them, but to publish that, which we know of them, by want of loue to them.

Note.

Not to speake  
off faults.

For euery truth, and the whole truth, is not alwayes to be vttered; although all kinde of lying and slander be alwayes to be abhorred. I say further, if we should speake of mens faults with bewailing them, or with a desire that they, to whom we vtter them, might helpe to redresse them ; yet could we not be iustified in so doing, except we haue vsed all meanes which we know, to amend them, and (when there is no other remedie) goe about the opening of the same, as it were, vnwillingly ; and in louing faithfulness, reueale it onely to such a one, as is likeliest and fittest to reforme them, and not please our selues therein : In which case the house of *Cloe* sent word to the Apostle *Paul*, that there were *desensions* in the Church of *Corinth*. But here let this be considered, that all reports of mens faults are not to be admitted, least we should nourish the slanderer, *Prouerb. 25. 23.* nor all such reports to be reiected,

Matth. 18. 15.

1. Cor. 1. 11.

or

**A** or coldly reprov'd, least wee should imbolden the offender, and the committer of them, 1.Sam.2.22.23. but so farre as they may be proov'd; that the guiltie may be duely censured, as *Paul* did the Corinthians: but not without prooffe, least the slanderer should be fleshed: for the which cause *David* said to *Saule* in this very case, why doth the King giue an eare to them which say, *David seeketh to kill thee?* 1.Sam.24.9. It is moreouer required of vs, that we vphold the good name of our neighbour, when we be in place, where he is vnchristianly and reprochfully spoken of, that so we may cause slander and enuie to cease: and not to deliuer him being innocent, in such a case, when we may, is little differing from defaming him, our selues. Which

Pro.14.25.  
To defend his  
credit.  
Act.26.15.

**B** was the sinne of those cruell Jewes mentioned in the Acts; who when *Paul* was accused as an euill doer, stood by; allowing the same against him, who knew, that those things were not so; and if they had rightly learned to practise this part of dutie, would haue answered in his defence. But the neglect of this dutie is the greater, if it be done in a publike case before many, as that was against the Apostle, when the Iudge will not giue sentence, the deponent will not speake the truth on the side of him, who is falsely and vniustly brought in question; and the accuser will not let his suite fall, as they see they ought, and should doe: but indirectly at least, doe pursue him, either making a small crime in him to be an odious offence; or when he is innocent and cleere, yet charge him as a trespasser.

**C** It is our dutie also, by our hand writing, or any other credit bringing vnto him, whose good conuersation is approued of vs, to free his name from vniust reproch: yea, and if the case be waightie and vrgent, so farre as we be priuie to his innocencie, not to be vnwilling to free him by our oath. There is yet another thing, wherein our loue should shew it selfe towards our neighbour, as necessarily as in any of the rest: And that is, by vprightness of heart, and kindnes to interpret all such of his sayings and doings, as may be well taken, in the best part; and not for some little blemish, and as it were halfe a fault, to deface the whole: and to be free from surmizing and conceitednes

To giue testimony.

Take all in best part.

**D** about that which cannot be proued, and brought to light: As godly *Ioseph* commended to haue been in iudging of *Mary*; and as the Apostles, who iudged simply of *Iudas* himselfe, so long as they saw him not conuicted. And this wee should doe the rather, not to stand vpon the vttermost, as through vncharitablenes being able to beate with nothing: For who doth not know, both how prone our nature is to be meddling, and going too farre? about such vncertainties: and also, that when we haue concluded and giuen sentence, as though there were no doubt in the matter, yet it falleth out oftentimes, that we were (and that to our great shame) meereley ledde with rashnes, and vtterly deceiued: (which cannot be more cleerely scene, then

Iohn.13.29.

**E** in *Saul* against *David* and *Jonathan*, both by bare conceit against both, 1. Sam.22. and by hearkning amisse to *Dore* against one of them, vers.11.) To our shame, I say, because what shame almost can be greater, then first to take that in the euill part, which was neuer so meant: and from so thinking of it, to proceede to rash iudgement accordingly? Like him in the Gospell, who seeing our Sauour to admit a penitent woman neere vnto him, who had before that, bin an offensive liuer, proceeded immediatly to this conclusion:

Luk.7.39.

186 *Of some duties to men in 8.9. and 10. commandements.*

*If this man were a prophet, he would surely haue knowne what manner of woman this is, for she is a greenous sinner.* But this taking all things in ill part will not be amended in vs, before we begin to censure our selues sharply for knowne offences which lurke in vs: wherein, when we shall see how slenderly and coldly we set ypon them, we shall be inforced to confesse, that our rigour was too seuerer against others, especially for bare surmizes of faults, which had no sufficient ground. As for those, of whom we through charitie thinke the best, when yet we sometimes see them prooue otherwise, and our selues deceiued in them, I say it maketh no matter: we haue done but our dutie, to be charitable minded towards them. And as for them, their sinne is their owne, and shall double their punishment, in as much as they haue deceiued our hope, which we had of them: for if there were any sparke of goodnes in them, our good hope of them, would make them ashamed to deceiue our expectation. Yet let vs not be fooles in iudging well of them, whose mindes and purposes we know to be euill by their words, conuersation, and long knowledge of them, or by such like testimonies of their profanenes and boldnes in sinne: for that were vnsauorie and silly foolishnes: and (whiles we would goe about to be charitable) to shew our selues vngodly in calling euill good: and to forget the commaundement of our Sauour, who saith, *beware of men*: therefore much more beware how ye commend them. Of such we should make no scruple nor doubt to know, and thinke of them to be wicked as they be, and to giue warning to others, who are simple and innocent, and therefore might easily be deceiued, and mocked by them: as Peter did to them who were conuerted, when he said to them; *Save your selues from this froward generation*, meaning those who had been their companions.

Thus it behooueth vs to examine our dealings with our neighbors credit, and good name, that as we haue learned to thinke and conceiue: so we teach our tongues to speake the best of all men, and ill of none, whose doings haue not in an obstinate and stifnecked manner spoken worse of themselves: so that they haue cast away their good name themselves (*although more pretious then gold*) and not we, who giue that due to them (in making this account of them) which they themselves seeme to desire, and doe most truly deserue: So we shall in this part of righteousness also, as in the former, make our reioicing sound. But aboue all that hath been said of this argument, let our chiefest care be, that we staine not our owne good name and credit any way, but maintaine and preferue it.

The last part of dutie to our neighbour, is to acquaint our hearts with the thoughts and desires of his good: and to bring our selues to this custome and practise, that whatsoever in these siue former precepts and fountaines of neighbourly dutie, we are commaunded to performe to him, the same by vertue of this, we oft wish, desire, and delight in, seeing our God will haue it so, that thus the contrarie lustings after that which is his, may (as the most vnsauorie vomit) be cast vp, and auoyded of vs. But this dutie of desiring that our neighbour may prosper, which should be felt to dwell in vs, as a daily guest, and which should rise vp and lie downe with vs, and throughout our course accompanie vs, behold it is at this day, such a stranger to the most,



**A** most, euen who goe for good Christians, that it is almost buried amongst men, saue that God of his goodnes hath some few, who keepe it in remembrance, that the rest may know, that such practise he looketh for of all his seruants. For though it be written in the booke of God, neuer to be raced out by the Serpents subtiltie, yet except some liuely paterne of it may be seene in mens liues, the practise of it, as of many other excellent truths beside, doe grow into vnaccustomednes, euen as the manifest and cleere path, being not vsually troden, is soone couered with weedes and grasse.

And this part of righteousnes must finde more care in vs for the performance of it, because the well regarding of this dutie maketh vs the better able to serue our neighbour in all the former. And ought we not to weane our hearts from dreaming after any thing that is his, when wee can in no wise abide that the like measure should be offered vs? and also because wee haue consecrated our hearts to the Lords vse, to bee taken vp in the delighting in those things which please him? And if wee loue him, wee should consider, that *loue thinketh none euill of our neighbour*, nor intendeth any hurt against him: yet when his profits, and lawfull liberties, and delights are wished to be ours, I denie not but we can and doe perswade our selues, that for all this we loue him: but the Scripture which saith, *as ye would that men should doe vnto you, euen so doe ye vnto them*, shall condemne vs for it. Alas, doe we not see, that all the encouragements and helps, which wee haue in this life (through the exceeding naughtines of our hearts) are all little enough to carrie vs through all hindrances: and shall we then adde sorrow to sorrow vpon such, as wee our selues are? or repine, that they may more easily go on to eternall life, by such helps as God giueth them? and therefore desire that which is pretious to them, that so they may be holden backe, if not vterly oppressed, through the want of them with heauines? It was farre from him, who said, *I would thou wert altogether as I am* (that is, vnfaignedly a Christian) but yet without the bands which I haue.

Therefore let vs know, and rest in this, that the marke which we must aime at, is this: that in liuing with our neighbor, we desire neither his hurt in person, goods, or name; but count it the greatest ioy y wee haue by our fellowship and acquaintance with him, when we can reioyce in his welfare & prosperitie both outward and inward: and therefore heartily desire and wish it from time to time, and in one thing as well as in another, and giue those thoughts or lusts small rest in vs, which stirre vs to the contrarie: That so wee may declare, that we haue the same spirit which was in the Apostle; which taught him to say; *I wish that thou prosperedst, euen as thy soule prospereth*. And here to shut vp this matter with a word or two of sobrietie (which is a vertue more properly concerning our selues, rather then the person of God or our neighbour, consisting in the moderating of our affections in the vse of things lawfull) this I say in few words: that we must haue speciall care to vse al our lawfull liberties, both in the workes of our calling, and in buying, selling, moderately and aright. And the same I say of eating, drinking, mariage, recreation, prosperitie, youth, age, beautie, friends, strength, because I would briefly conclude with the Apostle in this wise: *This I say (brethren) because the time is short hereafter, that they which haue wiues, be as though they had none: and they*

that weepe, as though they wept not : and they that reioyce, as though they reioyced not : **F**  
 and they that buy, as though they possessed not : and they that vse the world, as not abusing it. For the fashion of this world goeth away. He therefore that looketh to these things so, that hee liue in the vse of his lawfull liberties, to make them serue him (that he may better serue God) and not he them ; that man may be said to be sober indeed, and he shall haue great reioycing, whatsoeuer the world thinke of him.

These duties I haue thought good to set downe together, as it were in one view, before the eyes of the reader, that hee may fetch from hence, light to shew him the way, and matter to season his heart and life, when he shal waxe emptie, barren, and forgetfull. And for the more large and full handling **G** of them, or the exact setting downe of all particulars, it was not my purpose, and it would haue been too large, seeing in one Catechisme or other, and in sundrie treatises, as also by ordinarie teaching (such as inioy the same) may be satisfied in that thing : which particulars, all true Christians must be very carefull to know, after that they be willing to be directed. Now after what manner wee may draw a daily direction out of this whole treasurie of godlines, it shall in fit place hereafter appeare, when I come to shew what way God hath taught vs to walke in, throughout euery day.

And now I hauing finished that which I purposed about the sinnes to bee renounced, and the duties to bee practised in a godly life, here vnderstand **H** that this renouncing of euill and turning from it, and the contrary practising of dutie, is nothing els but repentance, and the selfesame thing. And the bringing foorth of the fruites of amendement or of repentance, is all one with that liuing by faith, which the Scripture calleth the life of the righteous, or a Christian conuersation. The which I make mention of, that none may thinke, that the godly life, the liuing by faith, and the repentant life, are diuers things the one from the other : which might raise much trouble in many to thinke : so that when they haue laboured much and trauielled painfully in one of them, they should bee new to begin in the other. But seeing the holie Ghost in the Scriptures doth lay foorth the life of the beleeuer in sundrie manners of speech (euery one setting out the nature and propertie thereof for the more full and cleere vnderstanding of it) it is meete we should not be ignorant of it.

And as I said, that this godly life which I haue written of, is all one with the bringing forth fruites of amendement or of repentance, & liuing by faith, and no straunge nor new or diuers thing from it, thus in few words I shew. **I** Concerning the one, I meane the bringing foorth the fruites of repentance, what is it els, but for the person who is assured of saluation and of the forgiveness of his sinnes, to turne to the Lord, and to come vnder his government, from the power of Sathan and sinne : and in full purpose of heart to labour **K** to be reformed from day to day more and more : And what other thing in substance, hath been spoken by me in the description of a godly life : And those things about it I haue chiefly handled ; which may especially instruct the beleeuer, what true godlines is, and how hee may bee able to practise it. Now for the other, of liuing by faith, what is it also but a relying vpon the word of God, with full purpose to be guided by it, either by resting vpon his promises,

*The renouncing of euill and the contrary, is all one with repentance,*

*Act. 26. 18.*

*Liuing by faith and liuing godly, all one.*

**A** promises (I vnderstand not here the promise of saluation) or obeying his commaundements? And a godly conuersation is euen the same: that is, an endeououring to liue after the word of God, which teacheth vs to belecue, that he will inable vs thereto, and blesse vs therein. So that, he that liueth not godly, liueth not by faith: nor hee liueth not by faith, who doth not liue godly.

And now to shut vp this point, namely, wherein a godly life doth consist: a little more I will adde, of liuing by faith, as I promised in the beginning of this treatise, where I shewed that this faith to belecue the spirituall and temporall promises of this life, must be conceiued and wrought in vs, before we

**B** can liue by it. We are therefore to know, that after the Lord hath giuen this gift of faith (*for it is the gift of God*) he requireth, that wee should liue by the same faith: and that is, not only to belecue throughout our life, that we shall be saued in the life to come; but also, that we shall haue whatsoeuer is expedient to bring vs safely thither, giuen vs freely by the Lord in this life: I say, faith reacheth to, and laieth hold of the promises of both, euen as God hath giuen vs both. So that to liue by faith, is a most glorious and rich prerogative, as we may see: and so should we be able by good prooffe and experience to say, if we would be perswaded, but to take a taste of the benefit and sweetness that it bringeth: for if we did but taste of it, wee would neuer suffer our selues to be withdrawne and plucked from it any more, as farre as in vs lieth.

*Phil. 1. 29.  
The godly liue  
by faith.*

*1. Tim. 4. 8.*

**C** For by this faith, we are confident, and rest quietly about our saluation from time to time; whereas others, who liue not by it, doe wauer and are oft vnsettled, euen the best; and therefore much disquieted. By this, we walke in newnes of life, and all the parts of it: and by it, we may be assured in our prayers to be heard: against fearefull sinnes to be preserued; to haue the rage of our strong lusts weakned: and to haue grace against them, although not alwaies to preuaile (which were not expedient for vs) yet at least, to be in combat with them, which is euer a good testimonie of our safetie: for thereby, wee prooue that wee be of the militant Church of Christ. Yea and to goe further; by this, if we liue by it, we haue deliuerance from many sharpe and bitter afflictions, and beare those which we must goe vnder, more meekely and patiently, because it maketh vs depend on Gods promises, and not to tye or stint him to any set time, any manner of deliuerance, or any measure of affliction. And by it wee walke in our callings more cheerefully, and with lesse toyle and vexation, then they that haue all shifts, and cunning sleights and deuices to gaine by: I say that which is incredible to the worldlings, politikes, and hypocrites (but that is a heauie iudgement of God, that though they be told the truth, yet they shall not beleue it.) For when wee are perswaded, that our callings are approoued of God, and profitable to men, by

*The fruits of  
such a life.*

**D** maintaining the state of Church, common-wealth, or any familie; and that they are those, in which God will bee serued of vs: then wee take them in hand, not like drudges and droyles, who doe their worke for feare of the whip, nor like hirelings, who worke only for wages, and so they must starue, if they did not worke: but we consider, we serue the Lord, who is a bountifull paymaster, and hath promised a large blessing vnto vs: and because wee doe Gods worke and busines; therefore we are assured that he will assist and

*Faith maketh  
earthly busines  
to be done  
cheerefully.*

further.



Heb. 13.5.

Faith maketh  
our crosses more  
easily borne.

Act. 2.25.

The vnbeleeu-  
ers life misfe-  
rable.

The prooffe of it.

1 Sam. 28.15.

further vs therein, that both we may goe about it more willingly, and that it may the better go forward: And therefore we disburden our selues of much needlesse and troublefome care and thought taking (seeing he hath said, *Cast your care on me, for I will care for you.*) Neither doe we make reckoning of our commoditie what it shall be, before God doe shew vs; but when wee haue serued Gods prouidence by lawfull labour & trauaile, and vsed the meanes, we commit the successe to him: and the fruite of our paine, we receiue with thankfulnes (whatsoever it be) and that we take for *our daily bread*. And if we be crossed in the good things which wee goe about (as euery calling and trauaile since sinne came into the world, hath affliction and sorrow adioyned to it) we doe here, by faith, consider, that this is by the prouidence and good pleasure of God, who sometime crosseth our good and lawfull attempts, least wee should be glued too fast to these earthly things: and wee remembering, that God loueth vs deerely, and that of loue he chastiseth vs, so as they, and all other our miseries, shall in the end turne to our good, and therefore we rest and vphold our selues in our estate with contentation. And this may bee vnderstood of all other earthly dealings and actions, which are lawfull, and for the which we haue warrant in the word of God: assuring our selues, that whiles wee see God euer going before vs in them (as wee should more looke to it, that we finde it so, then to our greatest profits and weightiest dealings) this faith shall vphold vs in the quietest estate and most sweete peace: H  
such as all the carnall wisdom of man shall neuer finde nor inioy. For to speake, as the truth is, what a life doe the vnbeleeuers of the world leade, who will not learne what this life of faith meaneth: what sinne doe they commit in all kindes of their dealings, to the end they may bring that to passe which they would haue: for in God they haue no hope (for if they had, they would be counselled and commaunded by him.) And although this doe not appeare and breake out, by and by, to the sight of such as are ignorant like themselues; yet I would haue them answere me to this: From whence is it, that they are often arraigned and forced to crie out fearfully; they are damned, and there is no mercie for them from God; they haue done against their consciences, and what shall they doe: &c. From whence come these speeches and complaints, I say: doe they not prooue, that they sinned against their knowledge dangerously, though they would not see it then: and that God will be reuenged vpon their wickednes, though for a while they beare al out boldly, as *Saul* did? Therefore be we well assured, that the sinne of such lieth at their doore: and one time or other it will find them out. For besides their necessarie affaires and busines, they runne into many needlesse and superfluous dealings, which must needes fill their heads with cares, and their hearts with sorrow: And in their lawfull labours, they are so farre from depending vpon God for successe, that they are euer fearing K  
deadly, least they should be crossed, and inordinately set on hope that they shall prosper and gaine: in both which, when they be disappointed, how like to mad men are they: neuer contented with their state and condition. In which cases, how can it otherwise be, but that they be tossed, as the chaffe with the winde: and neuer quiet nor cheerefull, but when they haue what they would: whereas if they did by faith build on Gods promises, they should

**A** should not neede to be vexed, as they are, with such distractions, nor to spend their precious time as they doe in worldly cares: For they should finde better successe and more blessing with lesse care and toyling of themselves, if they would rest on God and put their confidence in him, and they should with free hearts and more quiet mindes, haue also more time to looke after the heauenly life.

CHAP. 18.

*Of certaine reasons, perswading to the practise of a godly life: which is the fourth generall part of this treatise.*

**B** **T**HUS I haue after a sort declared what the Christians, and the beleeuers life is, and in what duties it consisteth: and haue disclosed in some sorte, the sinnes, which instead of this godlines doe possesse men: The whole I confesse hath been large and long: but therefore it must be considered, that the Christian life is in a manner all the substance of religion, and that which must giue light and lend helpe to vs in all things while we liue: and therefore so great a matter containing all duties of all persons with the right manner of performing them, could not with any playnenes and profit to the most, that shall reade it (in my iudgement) haue been set downe more briefly. Onely this is here to bee looked vnto: that he may cleerely and soundly know, what is good, and what is amisse in some particular manner, and be the better able to gouerne himselfe by that knowledge euery day, as he shall haue occasion, which as I said, shall further be declared in place most expedient: And to make this summe of a Christian life, his glasse (as it is here, and by other writers set downe, according to the word of God) whensoever hee shall repaire vnto it, to see himselfe therein: Now heare some reasons, why the beleeuers should leade his life thus.

**D** And first I will begin with that, which deserueth the first place, and of right, ought to preuaile with vs: that seeing this Christian course doth so highly honour God, it ought without all exception, to be sought out and attained of vs: And how highly God is glorified in it, euery one may see, when euen sinfull and contemptible persons, who much dishonored him by their bad conuersation, yet after being reformed, are made fit to glorifie him: and if this be in their new birth, and regeneration at their first comming to God, how much more (thinke we) shall it be in their life afterward: A miserable caytife to be made a Kings sonne, is admirable: but behold, here is more: for in Christianitie, we finde, that he which was the bondman of the diuell, and of the familie of hell, is aduanced to the honour of the sonne of God, and made heire and inheritour of the kingdome of heauen. And if this be honour to Princes, that they can giue great gifts, what is the Lords honour, in and by them, whom he indueth with other gifts, then all princes haue to giue?

It was a great part of *Salomon*. his royaltie, that he gave silver, as stones, and

*What honour God hath, by goodly the grace of his,*

*The first reason why the beleuer should liue godly, is, that God may be glorified by this aduancing him,*





**A** the Lord teacheth his beloued ones in their prosperitie, to count themselves but strangers in this world: he causeth the things of greatest price, to be little set by of them in comparisō of his treasures, which are not seene: *This honour haue many of his Saints.* The Lord giueth strength in tribulation aboue hope, and maketh anguish and sorrow to become comforts: false accusations, and contumelious reports, to be crownes to their heads and chaines of golde to their neckes which beare them. And to be short, he teacheth his, to sucke sweetenes out of sowernes, and to make good vse of all estates: and *they are able to doe all things through him that maketh them able*; yea persecution it selfe he maketh tolerable, and ioyfull; and (when our weakenes can see so

*How God gra-  
cerh his chil-  
dren.*

*Note.*

*Phil. 4. 13.*

**B** farre) the greatest aduancement.

If these gifts of God with other such, doe not greatly honour the Lord in the congregation of the righteous, and if they which inioy them, being gracious and of high estimation, doe not most highly commend the giuer, which is God, where will men say, that God is honored at all? And so doth the Apostle require, that it should be with Gods people: *Haue your conuersation honest among the Gentiles, that they which speake euill of you as of euill doers, may glorifie your father which is in beauen.* And yet I haue said nothing of their peace of conscience, which Salomon saith, *is as continuall banquetting to them*: Saine Paul saith, *it passeth all vnderstanding*: euen in this one thing, which the

*1. Pet. 3. 13.  
The peace and  
ioy of the godly.*

*Prou. 15. 15.*

*Iohn. 14. 27.*

*Phil. 4. 7.*

*Prou. 14. 10.*

**C** vngodly (because they haue not) they therefore know not (for the stranger is not partaker of the childrens ioy) know not (I meane) as it is felt and knowne of them which haue it: In this one thing (I say) doth God get himselfe great glorie: *For they beleeuing in their hearts, they cannot choose but utter with their mouthes,* their deliuerances, and the wonderfull things that he hath done for them. And though they be for the most part contemptible in the world, yet is the meanest of them more happie, then the greatest of the world.

*Psal. 84. 12.*

And if these things be well weighed, which haue been said of this matter, it shall not be marueiled at, that the Prophet thus speaketh in the Psalme:

**D** *Glorious things are spoken of thee, O thou citie of God!* Yea glorious indeede, as we here inioy them (though we haue but a small part of our glorie in this life) and so glorious, that if they could be seene with eye, they would so inflame men with the beautie of them, that they would force them to set all their loue vpon them. And thus by the graces, which are in the life of Gods seruants, and which are not to be found in other men, it may be seene, how God is honoured of them; the contrarie whereof, is done most apparently by the vngodly, as much as lyeth in them. Therefore to conclude this first reason, except we can like to see Gods name ill spoken of, his Gospell lightly accounted of, and his person dishonoured, and that by our selues (the

*Psal. 87. 3.*

**E** recompence wherof cannot be borne nor abidden of vs) let vs not onely come out from the vncleane conuersation of the vnbeleeuers, but let vs so lay hold on eternall life, that we presse hard vnto the marke, for the price that is set before vs, and let the words of the wise be as goades to pricke vs forward, out of our slothfullnes, and as nailles to fasten vs ioyntly and closely to Christ our head without hypocrite, that we faile not neither fall away, but grow vp vnto the perfect age of Christians: that so we may giue good testimonie that God is truly ho-

*Eccles. 12. 11.*

**T**

nored

nored of vs, when our conuerſation ſhall be ſuch, as his word laith fourth **F**  
to vs.

*The ſecond rea-  
ſon.*

*The proſperitie  
and ſafetye of  
Gods ſervants  
thereby.*

*Heb. 12. 28.*

*1. Pet. 1. 17.*

*Prov. 2. 10.*

*They which de-  
light in Gods  
ſervice, finde  
the ſweete be-  
nefit of it.*

*Iob. 31. 35.  
Pſal. 91. 11.*

*They who haue  
experience, beſt  
know it.*

*Returne againe.*

*They are free  
from many  
enils, which o-  
thers fall into.*

Another reaſon, why men ſhould with full reſolution addreſſe themſelues to paſſe the time of their dwelling here in reuerence and feare, is, becauſe it is the only eſtate wherein they can proſper, and be in ſafetye: and when they are ſtrip- ped of this heauenly robe, they are naked and expoſed to infinite falles, ſhamefull reproches, and dangers, out of the which they ſhall finde it no ea- ſie matter to deliuer, and free themſelues againe. For this, conſider what *Sala- mon ſaith: When wiſedome once entred into thy heart, and knowledge delighteth thy ſoule, then ſhall underſtanding keepe thee, and counſell ſhall preſerue thee from every euill way, and from the ſtraunge woman, and from thoſe which leaue the way of righteouſnes, ſo walke in the waies of darknes.* When a man ſetteth himſelfe to ſeek the Lord, and is willingly weaned from vnlawfull liberties, and hath made it his paſtime to be well occupied, hee ſhall not feare the accuſations of his ad- uerſaries, for he hath made innocencie his defence: neither ſhall he fall juſt- ly into the reproch that other doe. For why? he hath ſetled himſelfe againſt it; *when thouſands ſhall fall on every ſide, yet ſhall he ſtand, and not be removed:* Yea the longer hee is acquainted with this eſtate, the better hee ſhall like it (how- ſoeuer to the worldly man it be moſt irkeſome and vnſauourie) and be much grieved, when through naturall corruption and vntowardnes, hee ſhall feele and perſeue himſelfe to be any whit weakened or cooled.

And how much ſuch an eſtate is to be deſired (as they can beſt tell which haue any time ioiroyed it, though ſuch as know it not, finde no want of it) it ſhall better appeare hereafter in place more conuenient, when I ſhall ſpeake of the priuiledges of true Chriſtians: yea and though he be drawne by his calling and neceſſarie occasions, to affaires and dealings in the world, where no prouocations to breake off this courſe ſhall be wanting, and be occupied amongſt men of all ſorts, which ſhall be a ſtrong coard to draw him after them: yet ſhall he be the more eſtranged from them, and loathe them, by as much as they are differing from that vprightnes, which he hath purpoſed to walke in. And if he be infected or broken off at any time, yet ſhall he neuer thinke himſelfe wll, nor where he ſhould be: but as the bird which is wan- dring from her neſt, and as a ſtranger heauie in heart from his owne coun- trey, vntill he returne to his place againe.

And if any ſhall thinke this little, and offſmall account, which I haue ſpo- ken, and among the reſt, a man as *line unchekable in the middeſt of a ſtorm and ſilbte peneration* (for I reſerue to a further place, as I haue ſaid, to ſet down the manifold prerogatiues that accompany ſuch a life) let ſuch compare it with the ſtoes of liſe, which count it out much ſtrictly to looke careſul- ly to their waies, and they ſhall finde it by infinite degrees worthe to be wi- ſhed and preferred: for what is there in the liues of ſuch men, as haue but this world in poſſeſſion, to draw one to be in loue with it, who looketh for a better? I will not ſtacke to goe further: that not onely common profeſſors of the Goſpell (who yet be dead in their ſinnes) may bee conſtrained to com- mend and reuerence them that haue attained to it, as knowing how infinitely they be bleſſed aboue themſelues: but even ſuch alſo, as haue receiued ſome likelihoode of grace from God, yet ſlenderly going about to nourish the ſame, ſhall

**A** shall see many outstrayings, and offences in their liues, which the other shall be discharged of.

For it is not enough that we purpose no wickednes, nor euill, but we must be strongly armed alwaies with full purpose against it; especially that, where-  
to we be most prone, and wherein wee haue had by wofull trials, experience of our weaknes. For while we doe commit none, yet we make a way for it to enter into vs a fresh, while we become secure, and improuident. This which I say, is manifestly to be scene in *Peter*, who no man wil iudge so vncharitably of, that he came into the hall of the high Priest with any mind or purpose to denie his master: yet his sleight regarding of his masters so weightie admonition & watchword a little before, that is (*Sathan hath desired to sift you.*) and that rashnes of his, neither casting with himselfe, what daunger might rise by occasion of the place and persons there (as Christian wisdom would haue moued him) neither weighing his owne weaknes, how easily he might bee snared, hauing no commaundement to be there: into what lamentable woe and bitter anguish did it bring him, by his fearefull denying and swearing that he knew him not?

*For want of arming, many fall where they feared little.*

*1 Examples of this, Peter. Math. 26. 72.*

**B** And can wee, in charitie, iudge any lesse of the old Prophet that dwelt in Bethel, when he hearing of the man of God that came from Iuda, to crie out against the Idolatrous Altar of *Ieroboam*, did curteously inuite him to his house, as he saw his dutie did require: but being answered, that he was commanded to *eate no bread in that place*: at that word he began to stomach it, that he being a Prophet of God, should not bee belceued, and did hastily repleie vpon him againe, saying, *that an Angell was sent to him, who commanded him to bring him into his house to eate*: But the Scripture sheweth vs that he lied.

*1. King. 13. 18. 2. The old Prophet of Bethel.*

And the like example is that of *Iuda* the Patriarke, who went out in the morning to his sheepshearers, thinking of no such matter as fell out by the way; but meeting with a woman in harlots apparell, hauing not strongly armed himselfe against all sinne, agreed and lay with her.

*3. Iuda.*

*Gen. 38.*

**D** By all which it appeareth, that when men feare not their frailtie, and arme not themselves against the same, they come home men lesse godly, then they went out: and for that they will take no warning from the Lord of the slipperie paths that they walke in here in the world, therefore they cast themselves into fearefull daunger. And what is more plainly prooued, then this by daily experience; that as *God directeth vs, when we commit our selues to him*, so when we willingly betake our selues from his gouernment, we run headlong into many and daungerous euils?

*Prou. 3. 6. Prou. 10. 9.*

**E** And yet when I consider the course of mens liues (and those none of the worst) how eagarly and greedily euery one, for the most part, is giuen and set about his worldly busines and commoditie, hauing little thought of heauenly rules, in the meane while, to moderate him therein: this walking with God shall be thought so needlesse a companion for them, yea and vnwelcome, that they would willingly haue their earthly troubles increased, rather then that ye should fasten vpon them such a burthen some yoke of commandements, as this is, to walke armed against euill. For if ye will force their thoughts with delectation to bee taken vp in fearing, and auoyding sinne, and in labouring still to bee better, this strict chaining of them, is a taking

*Notes.*



away of their whole comfort: for it is death to them, to goe about to bridle **F**  
 their thoughts, and vnruely desires: so that ye may periwade them to any  
 thing, saue that which should be in them: and therefore is there so small  
 shewing forth of the light of the Gospell in mens liues. Yet doe I nothing  
 doubt, but where men of God doe faithfully (in the ~~place~~ they haue of their  
 brethrens miseries) shew them the way to this, by doctrine, and liuing, that  
 some shall growe by little and little to a liking of it. But oh happie they, who  
*haue chosen this way of Gods testimonies to walke in: for their soules shall be bound  
 up in the bundle of life, and they shall flourish as the plants, and growe as the Lily: and  
 sicken their rootes as the trees of Lebanon. Their branches shall spread: and their bea-  
 ne shall be as the Olive tree, and their smell as Lebanon.* And thus much of the se- **G**  
 cond reason.

*The third rea-  
 son: for a god-  
 ly life no exer-  
 cise of religion  
 without this  
 can profit vs.*

*Psalm. 147. 29.  
 10. God shall  
 be praised in  
 the Lord.*

*This is exem-  
 plified in the  
 Jewes.*

*1. Cor. 10. 5.*

*Deut. 5. 29.*

*Psalm. 78. 34. &c.*

*Hos. 6. 4.*

*Psalm. 81. 13.*

*Psalm. 119. 99.*

*Psalm. 119. 67.*

And what shall we say further? for no exercise of religion, nor godly  
 meanes of the best sort can doe them any good, who will not resolue them-  
 selues to come to this faithfull practise of true religion and obedience to  
 God his commaundements: nothing shall be found more true then this,  
 if we will suffer it to come vnder triall. For to begin with the Scripture:  
 What did all the priuiledges of the stiffe-necked Jewes profit them, the law, cir-  
 cumcision, the couenant, and sacrifices? There were no greater prerogatiues  
 to any people or nation vnder the sunne: And they also did in the outward  
 practise of religion, ioyne with the best of their brethren, both in keeping the **H**  
 appointed dayes, and places in the worshipping of God, and also in being  
 readie to offer their extraordinarie seruices to him, and that voluntarily: yet  
 what faith the Scripture from their first coming out of Egypt both in  
 the wildernes and afterward? *In many of them God had no delight, but slew  
 them: Many thousands of them at sundrie times perished, for their falsehear-  
 tednes, that when they had bin deliuered out of their daungers, they did not  
 cleaue fast vnto the Lord, as in their afflictions, and anguishes they promised  
 to doe, but started aside like a broken bowe.*

And therefore, how doth the Lord take vp this complaint against them, **I**  
*Oh that there were an heart in them, that they would feare me and keepe all my com-  
 mandements alwaies? And in the Psalme: When he slew them, they sought him,  
 yea they turned and sought God carely: they remembred that God was their strength,  
 and he most high God their redeemer: but they flattered him with their mouth, and  
 dissembled with their tongue: for their heart was not vpright with him, neither were  
 they faithfull with him in his couenant. And after that he saith of other gene-  
 rations: Oh Ephraim! how shall I entreate thee? Oh Iudah! what shall I doe vnto  
 thee, which I haue not done? And againe: Oh that my people had hearkened vnto  
 me! and that Israel had walked in my waies! I would soone haue humbled their ene-  
 mies, and turned my hand against their aduersaries.*

Thus we see because they did not seeke him daily, in the vprightnes of **K**  
 their hearts, all the helpes of religion did them no good, brought them no  
 wisdom, experience nor comfort: all which, on the contrarie, Gods faith-  
 ful seruants inioy. For *David* the man of God vtereth this sweete speech, and  
 the like through the booke of Psalmes: *Thou hast made me (O Lord) more wise  
 then my teachers: then mine elders, and men of experience, because I haue kept thy  
 commaundements: before I knew thee I went astray, but since, I haue brought my feete  
 into*

**A** *into the way of thy testimonies.* The religious women, of whom we read in the Gospell, after that they sawe the power of the Scriptures, and had their hearts humbled and meekned by the wisdom of them, how did they growe in holy affections, & Christian duties, painefully labouring to attaine more knowledge by hearing Iesus his sermons from day to day? Luk. 8. 2. 3.

For when the word is receiued into *a good and honest heart*, both it and all other holy exercises with it, become profitable to singular vses. But where men propound not this, with themselues, to be cast into the mould of holy doctrine, and to be fashioned after it in their liues, it is farre otherwise. For *The contrary is to be seen in the godly.*

**B** end, aske not after God (so little sauaour they finde in the Scriptures, or sweetenes in him) yet this is worthie our consideration: that there are thousands which come to Church and heare prayers and sermons, who for all this, are neuer the better to themselues, and the most of them doe more hurt to others by their offensiue life, nothing fashioning themselues after the doctrine of faith and amendment. Of whose lamentable condition, what other cause can be shewed but this, *that their hearts are hardened with the deceitfulness of sinne*, so that they walke afterwards, in their olde wayes still: and that they see no such beautie in the truth, which shineth amongst them that they will be subiect to it: though Christ raigneth onely by the power thereof in the

**C** hearts of his: Iohn. 18. 37. For seeing they haue not beleued and reuerenced that which they saw and knew, the Lord hath kept backe his grace from them, which he did not owe them, and so giuen them into Sathans hands to make them bondmen in euill at his pleasure. The which people being not renued and changed in their mindes, and so brought to a louing and delighting in good things, their lippe-labour in their seruing of God, and time which they giue to it, commeth to nothing, neither commendeth them any whit to him, neither leaueth any fruite thereof to themselues. Rom. 1. 19.

And yet we must know, that there are others of the same companie, at the same time, and vsing the same meanes with much blessing of God vpon their liues, who also declare, as I haue said, that they haue effectually receiued into their hearts the heauenly doctrine, which hath sounded amongst them: for why? they haue set themselues to seeke the Lord. By whose gaine in godlines the greater it is. (as there is no comparision betwixt all the pleasures of the world and it) so much we may see the other to haue lost. And is it not lamentable to see, that any should take such a course? that they should bestow all their prayers, confession of sinnes, and hearing of sermons in vaine? I might more rightly say, to their iust condemnation in the day of the Lord: Men will not be made fooles in any thing sauing in this: though foolishnes in all other things is not to be compared with this. *All prayers &c. lost, yea worse.*

**E** What man is there to be found, who being deeply in debt and greatly behinde hand, when he hath sown his field, will be contented to reape no fruite of it, or being in suit of law, will lend his money to his aduersary to hold plea against him? But such men are amongst vs (I say not) who take much paine to come to eternall life, and yet are well inough content to goe without it (*For being louers of pleasures more then louers of God, they knowe that they cannot haue it:*) but as though the diuell were not strong enough to accuse,

and inchaunt them, they doe negligently, yea willingly offer him aduantage **F**  
by keeping in a bad course (though they know how to come out of it) or  
grow worse and worse to their speedie confusion.

Or who is it, which being warned out of his house, yea and that in earnest  
manner, will yet delay, and neglect to seeke and prouide for himselfe, till he  
be cast into the streete?

*Great wee by  
prophane life.*

But concerning the matter which I deale in, if mens prophane liues and  
slouthfulnes, driuing off their repentance from day to day, were but perpetu-  
all beggery, and going about all the dayes of their liues from doore to doore,  
I would haue said nothing (though it were pitifull to see any cast themselues  
into such misery :) but they sell themselues bondmen to hell without reco- **G**  
uerie, and are *as stubble before the Lords wrath, which is as fire to burne them*, and  
therefore it requireth more earnest calling vpon. The Lord commended the  
vniust steward, not for his particular act, but because he had done wisely :  
who, when he had warning to be put out of his stewardship, he prouided  
elsewhere to be receiued. But such warning will not preuaile, nor such wis-  
dome fasten vpon these men, vnill, as they haue liued in pleasure and libertie  
of the flesh, they die in sorrow and vtter bondage, and so *receiving a iust recom-  
pence* of their liues, they finde, though too late, how true this is, which I say.

Luk. 16. 3.

*What shall be  
the state of  
such as heare  
not Gods word.  
Note.*

And if this be the estate of many, who yet doe commonly resort to heare  
Gods word, who wil reade at home, yea and haue praiers in their houses, (for **H**  
this I am sure many of our countrie do, whose case yet, because I know, I doe  
heartily bewaile, for that the Christian life is not for all this, aimed at, almost,  
in many of their actions) good Lord, what shall the estate of others be, who  
come as farre behinde them, as they doe behinde the best of Gods seruants :  
euen those others (I say) who being the greatest part of the people, are not  
troubled with any thought of God or diuell, heauen or hell, throughout the  
weeke : but hauing their heads filled, and their time continually taken vp in  
matters of the world, and in hearing and telling newes and tales (yet many  
of them nothing concerning themselues) and leauing their callings, doe  
busie themselues with other mens matters needlessly, and spend many dayes **I**  
in the weeke in idlenes, prating, vaine games, and pastimes, and cannot  
finde one houre in it to bethinke themselues of any account giuing to their  
heauenly Lord and maister (though to that very end they are set here) that  
once yet at last they might begin to returne vnto him.

But I haue taried longer about this matter then I meant : Therefore lea-  
uing them who trouble not themselues greatly with godly exercises, I will  
returne to such, who are in profession, and in shew farre before them, and yet  
because they doe not hartily and faithfully seeke to be bettered (I meane)  
to be settled in a Christian life, doe therefore reape no good by the meanes  
which they vse. But some perhaps may thinke some hardnes in this speech, **K**  
and may obiekt thus : doe wee not therefore repaire to the word and vse  
good meanes, to the end we may become faithfull and vpright, and get good  
by them ? and haue not they, who haue most profited in godlines attained  
vnto it hereby : why then doe ye affirme (they say) and that to the discour-  
agement of many, that if our hearts be not reformed, the meanes doe vs no  
good :

*Obiect. you dis-  
courage vs.*



- A** I answer, that it is farre from my meaning to raise the least discouragement to any; in whom, if I knew but the smallest desire to be reconciled to God, I would be most readie to cherish and to strengthen the same: and he that exerciseth himselfe in reading, hearing, prayer, *God perswade him ten fold more*, if he desire to profit thereby: neither doe I doubt, but that such shall see in time to their great comfort, that it is not in vaine to waite patiently on the Lord, for a blessing vpon his own ordinance. But this I say, when men either thinke, that they doe as much as they neede, while they ioyn themselves to the exercises of religion, and rest contented therein, and see not that they are enemies to God, vnder his curse, and without faith, and therefore without God in the world, and see not their wants and emptines of grace, how they are fraught with many sinnes vncontrolled, and strong rebellions not restrained; let not such looke to glorie in their meanes vling: *their reioycing is not good*, their estate is wofull, and that in no meane degree. They may be said vnto, as they of Laodicea were in the Reuelation by the holy Ghost: *Thou saist thou art rich and needest nothing, and knowest not, that thou art miserable and blinde, and poore, and naked: I counsell thee to buy of me gold tried in the fire, and eye-salve?*

Answer.

The least desire of goodnes in men, is to be cherished.  
Note.

Reu. 3. 17.

- And marueile not, that I haue said, that such, whose hearts are not purged by faith, receiue no profit by the exercises of religion, as might further be shewed by many more examples of Capernaum, Corazin and Bethsaida: For euen the deare children of God, when they waxe wanton against the Lord, and grow slouthfull in performing their duties to God, or doe them in a sleigher manner, then they sometime had done: as he punisheth their transgressions other waies; so doth hee this one way chastise them, that they shall feelee no sweetnes, nor finde no sauour in the best things they shall doe, or exercises of religion which they shall goe about.

Gods children growing careless lose the fruit of good exercises.  
Plal. 89. 31.

- And this it is, that we heare many, euen good people complaine of, that they cannot profit at a Sermon, their hearts are rouing elsewhere all the time (almost) of prayer; reading is irksome to them, and they withdraw themselves euen from good companie: All which with meditating about their estate, were wont to bee the things wherein they tooke greatest delight and comfort: what is the cause (thinke wee) that they are now become so contrarily minded? Surely this; they haue waxen wearie of their reuerent attending vpon God (as all good things doth the flesh soone turne into wearines) and begin after the manner of men, with whom they liue, to seeke their vnlawful libertie some way, not being circumspect enough about y<sup>e</sup> keeping of the best things, in price and estimation: and when the Lord seeth this, hee taketh from them the priuiledges which they enioyed before; he dimmeth the light of their mindes, that they see not so cleerely; and shutteth vp their hearts, that they delight not in the matters which were wont to be of greatest account and reckoning with them.

Note.

With what ioy (may it be thought) did *Dauid* performe the duties of religion after his hainous sinne in the matter of *Bethshabe* and *Vriah*? when it is cleere that he slept in it (as it were) all the time before *Nathan* the Prophet was sent to awake him, and bring him to repentance. Or what comfort (is it to be thought) had *Ionas* in thinking of his happines, or vpon any part of the

not

Ionas 1.5.6.7.

true worship of God, which yet had vsually been his whole delight, after he fled away from the presence of the Lord: who labouring to forget his sinne, (as may be gathered by his hastie paying the hire of the Ship-master before hand, that he might be sure to be caried away fro the fulfilling of the Lords commaundement) such a palpable blockishnes was cast vpon him, *that hee laid himselfe downe to sleepe* in most great daunger, in which the Heathen mariners *fell to prayer, and came to him to awake him*: and after, being vrged to examine himselfe by them, did not very hastily come to the confessing of it.

Til. 1. 15.

To omit others, the daily experience that Gods children haue of their many complainings, vnquietnes, discomforts, & such like tediousnes (which neede not to presse them, but for the conscience and remembrance of some treacherie against God, and too vnkind and vndutifull dealing with him) do sufficiently prooue, that God taketh away euen the heart and life (as I may say) of prayer, knowledge, and other meanes of religion, and leaueth his children without comfort in the vse of them, when they waxe wanton against his maiestie, and keep not holie compasse, as they haue experience, that both they may and haue done, and as he in his word hath taught them to doe. By all which it may appeare, that much more they who worship him with vn-cleane hearts neuer washed nor purged, cannot receiue into them the sweet and holesome liquour of his grace, by what outward exercife soeuer they present themselues before him. Thus much of the reasons, why the beleeu-  
er should labour with all diligence to practise this godly life.

## CHAP. 19.

Of answers to certaine obiections brought against the necessitie of practising this godly life.



And now that I haue added these reasons to the description of the Christian, which beleueth in God, I would cease to say any more of this matter, if I did think, that men, who haue receiued the Gospell among them, were perswaded and resolu'd to yeeld to this doctrine, and to cast away all clogges and cloakes of shame, feare, and other lets, and heartily goe about to practise the same willingly, when they haue heard it: But I know there are few such. For they who doe thus, doe not onely themselves walke after the rule which I haue set downe, aiming thereat, as at a marke, but also desire that many other were as they be.

This freight  
course not easi-  
ly yeelded to.  
Act. 26. 28.

But the multitude of such, as haue either no faith, nor grace, but onely heare our doctrine, who yet professe that they looke for saluation by Christ, doe thinke, that this which I haue drawne out of Gods word, and set down for their edifying, is more then they neede to looke after, or trouble themselves with: which kinde of persons seeing they swarme euery where, I doe oft say and professe, that I oppose my selfe throughout this my booke against that their damnable opinion and practise, and doe bend the force of Scripture and sound reason against them. For while these thoughts preuaile with them and possesse them, they do but reason against their owne benefit, com-  
fort

**A** fort and happines: yea, and euen many of those, who haue further tasted of the Gospell, of whom it becommeth vs to hope well, yet are for the most part, ignorant of the course, which I haue described, and content themselues with this, that they haue some good affections at some times and fitting desires to liue honestly.

And therefore, I would meete with some of the obiections, which they alleage, why they should be no further dealt withall, but suffered to goe on as they doe in a fruitles, dead and dull manner. Some of these say, they hope their desire is to please God, although they cannot doe it as some doe: and namely, such as endeouour to follow this doctrine which in this booke I pro-

*First obiection, against the godly life: this life cannot be led.*

**B** pound. For my part, I doe not marueile, that they should as it were shrinke and hold backe from such a course, though they would seeme religious, as hauing not yet seene how great incouragement God hath giuen them to walk in it, neither what great cause they haue to lay hold of such incouragements, hauing many things to hinder them. These persons therefore, so many of them as will be teachable, and not resist the truth wilfully, I will answer, and giue them some worthie examples of such as haue gone before them herein: that they may not thinke, they are pressed too farre, and to do more then they need (if possibly they may see their error, and so finde greater libertie and delight in well doing.) The which being done, they shall see what difference is betwixt the estate they are in, and that which they are stirred vp and called vnto.

And that which hath perswaded and moued me to this, is, (as I partly said in the first entrance) for that I see many of good hope, and some not without a right and true beginning in this holie course, to bee kept at a stay, or driuen backe, and seeme not to know what the Christian life is, nor in many yeeres to come thus farre, as to be perswaded how pleasant and profitable it is, and by how many degrees to bee preferred without all comparifon, before any other course. For many of the forwarder sort, though they would not willingly forsake it, yet complaine, that they find much tedious heauines, strong

*At any long kept at a stay.*

**D** discouragements, and many relapses which breed doubtfulnes and feare. Some which are weaker, are vnder deadly dumpes, strange questionings, whether they shall goe forward or no, and such small comfort they finde in their profession, that they declare plainly, that they are farre from the staiednes which I speake of: and this not at the first onely, but many yeeres after they haue liked well of the Gospell.

*Complaine of much tediousnes.*

*Doubt of going forward.*

Diuers others account the Christian life, mopish, solitarie, and such an estate, the which they hold great wisdome to auoyde; that I say nothing of the Atheists, whom I vouchsafe no answer. Now therefore except these can be otherwise perswaded, that the godly life is neither irkesome in it selfe, nor full of deadly discouragements, except, to the flesh, *whereto they are not*

*Obiection. Christian life mopish.*

**E** *debtors*, neither without great comfort, yea euen in tribulation (through hope which deceiueth not) but such an estate, as hath caused many for the delight they haue found in it, to refuse all other, which could not stand with it: except (I say) they can be thus perswaded, what likely hooode is there, that they shall euer be brought to be acquainted with it?

*Rom. 8. 12.*

*Rom. 12. 12.*

*Phil. 3. 8.*

For answer to all, let such vnderstand and know, that this Christian life is



*Christian life is  
not in some  
good actions.  
Mark. 6. 19.*

is not to be pceded vp with some good actions in the which we may rest, neither consisteth of good intents, and in chopping and changing our course from good to euill, and contrarily: but it is the same which I haue said, euen the keeping of our hearts sincere and vpriight, and vnfaignedly bent to walke with the Lord after all his commaundements throughout our whole course, according to our knowledge: and that in such wise, and with such delight, that he who hath experience of it, would not change it for any other: for why? it yeeldeth an hundred fold for one in all carnall liberties or delights, which we forsake.

*Psal. 119. 97.  
98.*

*Psal. 1. 1.  
Psal. 119. 9.*

And that it must be thus with the people of God, and may possibly be also, that of the Prophet doth plainly declare, that the man which may reioyce and speake of his estate with comfort indeede, is he which doth not by fittes and at some odde times, lift vp his heart to God: but who doth so *loue his law, that he meditateth in the same all the day long*, as he himselfe did, meaning this, that his thoughts should leade him to God from time to time; and when they are occupied about euill, or ranging in the world vnprofitable and amisse, that he should by and by without dallying, or delay, call them backe againe. And what (thinke we) doth he meane in another place, when not speaking particularly of himselfe, but generally of all which are the Lords, he saith? *The blessed man doth exercise himselfe day and night in this*, that he may please God (as his word directeth him) and haue peace thereby with him, and so may testifie, that God is his treasure, because his heart and loue is set vpon his commaundements. He doth not meane that we, who will be happie, must be occupied in prayer, hearing or reading onely both day and night, neither yet doth he meane, that in some pange, or when we thinke good, we should be occupied thus, and well affected, and haue our liues well framed: but this he meaneth, that he, who is godly and happie indeede, induoureth to this, that his minde may delight in, and be possessed of good matters, or rightly vsing lawfull: or carefully resisting those which are sinfull.

*Phil. 3. 20.*

*Examples of  
godly men.  
Enoch.  
Genes. 5. 24.*

*Abraham.  
Genes. 12. 7.*

And it is the same, which the Apostle ment when he said, *our conuersation is in heauen*, though we are on earth: teaching therein himselfe and all other Christians, that their whole course (so farre as mans frailtie would permit) (and how farre it may permit, let this treatise out of Gods word testifie) ought to be a setled and constant carrying of themselues (as I said before) throughout their liues in such sort, as they might shew and approue themselues to be men of God. If we desire to see examples of these things, the Scripture setteth out many vnto vs: and namely the life of our father *Enoch*, that in his time, which soone after the creation of the world was corrupted, he did yet *walke with the Lord*: as if it should say, he did so liue in the world amongst men, that he had yet, through his life, an heauenly and most happie communion with God.

*Abraham*, though he be not exempted from infirmities, yet from the first time of his calling vnto his death, what a rare paterne did he set before the eyes of men in his example, of a man consecrated to God, and not earthly minded? For wherefoeuer he came, he set vp an altar vnto the Lord: declaring thereby, that no change of place, time, or companie, could withhold him

**A** him from following the Lord, but as the first left countrie and kindred at his commaundement, when he knew not as yet whither he should goe, or what should become of him: *So when he had leasure after to returne, yet he refused; because he sought a better countrie,* namely, heauenly, witnessing still more and more, that his obedience was sound and faithfull, by looking to another inheritance, vntill an hundred yeares were fully complete in an holy course.

Heb. 11. 15.

Genes. 12. 4.  
Compared with  
Gen. 25. 27.

And of *Iob*, how cleerely doth the holy Ghost witnes this, whereof I speake? In so much, that he not onely withdrew himselfe, and departed from the corrupt examples of the people of his time, but also had a particular regard of the actions of his life, both towards God and men: For prooffe whereof, his strong faith with patience, prayers and sacrifices doe testifie the one: his iust dealing with all men, and mercifulnes to the poore, with rare wisdom in gouerning his owne family and in carrying himselfe toward all, doe shew most cleerely the other: All which were not at times, but vially and ordinarily performed, and through his course of life looked vnto and continued.

Iob. 1. 1.

Iob. 31. all.

And yet another thing I must needes adde (as I am perswaded) very admirable: that he did vse to acquaint himselfe in the *middest of his prosperitie with the looking for a change*, and did learne in his greatest abundance to want:

Iob. 3. 25.

**C** and being in so high a place, yet he was not puffed vp; because he considered how fleeting and momentany all things were: and that his prosperitie was lent him onely for a short time, and was not a patrimonie or inheritance to him for euer: So that when he was after ward tried with losse of all (which was exceeding much) it might appeere, that he was but little moued with it, because he had loued it but a little, when he did inioy it: The which gracious man thus vsing the world, as hath been said, holding all so strangerlike, while he had it, and so willingly foregoing it, when God would require it, how could he doe it, without a diligent looking to his wayes, and the directing of the thoughts of his heart in a very particular manner, and that in and about worldly goods, in which case men thinke no bounds should be prescribed them.

*Iob forgoing his goods without any great griefe did inioy them when he had them, without any great loue. Therefore loue thou the world little while thou hast it, so thou shalt lose little when thou forgoest it.*

Note.

As for *Moses*, although it was a rare grace, when he was of full and ripe yeares, to refuse to be maintained as the sonne of Pharaohs daughter, and to inioy the pleasures of sinne for a season, yet it is more maraeilous, how in example he went before the rest, in the things which God required: and shining daily more and more, as the Sunne till the noone tide; not weary of his seruice, as many are, but liking better of it, the longer experience he had of it: so that there was no good being elsewhere to him: and so accomplished eightie yeares in this righteous and holy course.

Moses.  
Heb. 11. 24.

**E** As for *Dauids* practise, besides the Lords commendation of him, *that he was a man after his owne minde*: so that we may see more particularly, how he passed his time, that one place of his Psalmes doth cleerely shew, where he saith: *This is the course of my life, after the which I frame my selfe, as the blessed of the Lord also doe: with my whole heart I seek thee, O Lord, as thy word teacheth me: the which so farre as I haue receiued, I lay it up, and hide it in my heart, as treasure: and so farre as I doe not vnderstand it, I desire to be further taught of thee: I vse to speake*

Dauid.

Ps. 7. 46.

Psal. 119. 10.

of

*of thy wonderous workes, and of thy wisdom: I take more pleasure in thy testimonies, then in all manner of riches: and I daily meditate and muse thereon.* By these, with many other such properties of a godly man mentioned in the same Psalme, we may conclude without doubting, that a minde thus exercised was not voyde of a life full of answerable fruites: And *three times a day* he did vse to resort to God ordinarily in prayer and thanksgiuing, after a solemne manner, besides other occasions oft moouing him: that *saue onely in that one matter of Vriah the Hittite*, we seldom reade of a man more taken vp of an heavenly heart, then he was.

Psal. 55. 17.

1. King. 15. 6.

Lam. 3. 40.

We must grow.

Phil. 3. 13.

Double benefit  
of Christs  
death.

Alm. 9.

De. 4. 26.

1. Cor. 13. 12.

I make mention of these holy seruants of God, the more particularly setting downe their course of liuing, their properties, and their whole estate, rather then some of their actions and holy works, to this end, That they, who loue to haue short worke made of this matter, and content themselues with this, as a sufficient warrant of godlines, if they can reckon vp some commendable workes in their liues, (whereas the baddest haue somewhat in them that is commendable) may not iudge so of a godly life, deceiuing themselues: but may make it their whole conuersation to be godly, not fauouring themselues in any knowne sinnes, or actions doubted of to be finites, but *sifting themselues daily, to search and finde them out*: neither withholding themselues from new duties, which they haue not been wont to practise, but teachable and readie to heare, whatsoeuer the Lord hath to require of them. And my meaning is, that after we haue made an entrance into a godly life, we should not hold on by fittes, now and then (as I said) and be off and on, as many are: but constantly goe forward, as our yeeres growe vpon vs, and care fully to indeiour, that in one thing as well as in another, *we may please God in reuerence, and in feare*.

Neither is it my purpose in all this, to perswade, that beleeuers must haue some godlines (for that must be attained to, already; of all such as I direct my speech to) neither that they should rest in that which they haue: but looke vpon such to follow them, who in the Scriptures are set before them, as the forwardest Christians, and holiest examples: So that they acquainting themselves still with their owne wants, weakneses, and corruptions, which they beate about them, may daily gather strength against them, and prosper as the Lords plants, in euery part of their life to become fruitfull.

So shall they know by experience what this meaneth, which I speake of, namely, to walke with God continually, and after a certaine manner (although wandeting on the earth, yettapped in with infirmities) to haue their conuersation in heauen with him. And so shall they more cleerely and fully behold the benefit of Christs death, that it was not onely to saue them from eternall death, and to bring them to euertlasting life, but also to worke the death of sinne our most deadly enemy, and to mortifie it, and to purchase for them a comfortable passage thither also, through the inioying of many goodly blessings in this life, as pledges of the same, though it be other wise but a vale of miserie, to all such as finde not this for their portion. For this is to be knowne, that as euery one excelleth another in the graces of the spirit, thereafter is his measure greater in the priuiledges of a Christian, more then others, and with more sound and continuall comfort doth he passe his daies,



**A** daies, and free his life from reprochfull and fearefull euils. And the more that any godly man increaseth in goodnes, and goeth beyond that estate, wherein he hath sometime been, in knowledge and in an high esteeming of it, and the right vse of the same; the more shall his life be filled with matter of sound and pure reioicing.

Therefore to conclude this matter: seeing the godly and Christian course of liuing is not a seruing of God when we thinke good, but from time to time; nor a looking to some of our actions, when others are not regarded; nor an estate vnpleasant to the spirituall man, whom the holy Ghost directeth, but easie, sweete, and comfortable; seeing also we haue heard by many **B** examples of godly men (otherwise not without their infirmities any more then we) that this life hath been practised in al ages: I conclude, that the elect and beloued of the Lord shall yeeld to the imbracing of it, and *must take up the same, though it be a yoke* to the corrupt lusts not yet subdued: and that such as see not cause to submit themselves to Gods commandements one as well as another, but will take their libertie in some euill, after the desire of their hearts, cannot glorie with any sound peace of a godly life.

*The elect must take up this yoke.*

And consequently, that the life of the common Protestant, which counteth it precifenes to be abridged of any libertie that he hath been wont to vse, or yet liketh to inioy (how vnlawful or offensiue soeuer it be) is nothing lesse **C** then a godly and Christian life: for such a one will come to the light, that what soeuer is not as it ought to be, may be made knowne, and so remoued. But he that will not be touched, nor suffer his actions to be censured, nor reprooued, though he be farre from this practise, but *pleaseth himselfe in the things which he doth*, is (without all question) fraught and filled with infinit euils, and a bond-man to his own lusts, whatsoeuer opinion he hath of himselfe, and let such a one know, *that his damnation sleepeth not*. But many of these with whō I haue to deale, such as goe for good Christians, and who in sundrie of their doings are of vs well to be liked (though God iudgeth the heart) many such (I say) doe keepe at a stay, or content themselves with this, that they doe no great

*Life of the common Protestant no godly life.*

*Ioh. 3. 21.*

*Another objection against this godly life.*

**D** euill (although they doe little good) because they see few liue better, by whom they might take any great light to amend. To speake plainly, they thinke there are none in these daies, who doe follow the steps of the holy fathers, whose liues I commend: which kind of persons may be easily conuinc- ed, and I will say no more, then I needes must. The truth is, that the generall state of those men, who imbrace the Gospell, is much to be bewailed. For although they are infinitely the worse, by reason of the swarmes of Atheists, Papists, Familists, and others, both Heretikes and Machiuilians, which with their stinking breath doe poyson many thousand inhabitants, which dwell in the land amongst them: yet besides this, the abomination is great without respect of them; through ignorance, little reuerence to the word, custom in euill, and sleight executing of sundrie good lawes among vs: but this ought to be no offence to any. For who would looke for any other then loathsome life in the greatest number, as it hath alwaies been? Christ himselfe affirming, *that his flocke is but small*, Luk. 12. 32.

*Obiect. 2.*

*None now liue so.*

But notwithstanding this, in some places, and those many, throughout her Maiesties dominions, where the Gospell hath been soundly preached

Many good  
lights amongst  
vs.

The commu-  
nion of Saints  
the sweetest  
life.

Psal. 19. 12.

1. Tim. 6. 6.

Phil. 1. 5.

A vnto this  
growing.

Christians must  
grow from  
their first un-  
towardnes in  
Gods service.

Their growth  
must be seene  
in duties to  
men, as well as  
to God.

Math. 13. 32.

and painfully, especially in an ordinarie ministerie continued: such particu-  
lar parts of this Realme will testifie, that there haue been, and are many, not  
of the Ministerie onely, but of the people also, who haue been lights vnto  
those which haue knowne them, and liued amongst them, and whose names  
haue founded, and that most iustly, a farre off, where they themselues haue  
neuer come: My selfe haue knowne many, and yet doe (the Lord multiplie  
the number of them, and the grace which he hath giuen them, a thousand  
fold, and be highly praised for them) with whom to haue liued, and bin con-  
uerfant, hath bin the next choice vnto heauen it selfe, and to the communion  
of Gods Saints there, which some of them doe already inioy.

Their names I spare for sundrie causes; but such they were, whiles they  
here remained, and such they are, of whom I speak, who yet remaine (though  
I know but few of those many (I hope) whom God hath beautified his  
Church withall) as may iustly take away this offence from any, who should  
thinke that wee haue none which may be patens and lights to others of this  
Christian, innocent, and fruitfull life: yea rather, it may perswade them that  
there are many such, as by good and long experience can testifie, that which  
is elsewhere written, *that in seruing God there is great reward, and that godlines  
receiveth many blessings, as the fruites of Gods promises, euen in this life.*

And they do not as many, that is, giue ouer and faint, as though the Chri-  
stian life grew wearisome and tedious to them; but the longer they haue con-  
tinued therein, so much the more settled and constant they haue been in the  
same, increasing daily in faith, and other graces, and hold on their fellowship since  
they knew first the power of the Gospell: Yea many there are at this day (to Gods  
glorie be it spoken) who haue so effectually tasted how good and sweete the Lord  
is; that they haue been encouraged to adde to the times, and to their trauaile  
in the seruice of God, as prayer, reading, for one houre in the weeke many,  
and for a little labour in looking to their waies, watching their hearts, and  
searching out their sinnes, much and oft: for the profit which they haue  
found thereby.

And whereas they haue sometime gone about these spirituall duties vnto-  
wardly, whiles their mindes (though renewed) were weakly seasoned with  
grace: yet after they haue with much cheerefulness and delight gone about  
the same, when they haue had more acquaintance with the christian course.  
The remembring of the houres of holie assemblies by keeping holie day on  
the Lords Sabbaths in the word and prayer, and other priuate houres of cal-  
ling on God, and reading of his word, how pleasant and sweete is it vnto  
them, before they come to it? And yet if they should rest in these, I would  
not thinke them worthie so great commendation, nor adioyning therewith  
other duties to men. But when they haue found such delight in the former  
worshipping of God, they haue also walked more roundly and fruitfully in  
their particular callings, in their families and other companies, and their  
worldly matters (in which most men doe highly offend God, and thinke they  
may deale in them as they thinke good) they carefully endeouour to be di-  
rected in them by such rules, as his word teacheth them. And such as these are,  
God hath set amongst others, that they may learne of them, and be shadow-  
ed as it were, vnder the wings of their good example.

And

- A** And this is the paterne of the life which God would haue vs to leade, from the which the whole world well nigh are strangers, though little to their reioicing, and principally they, who scornfully refuse all such instructions, as require more then they doe, or be willing to practise. Indeed it must be granted, that these being few in respect of them, who set themselues to vphold the corrupt estate that the world hath euer lien in: they haue not therefore many to commend their good examples, as the other haue; but rather are ill spoken of, because they will not follow the same excesse of riot that others doe, 1. Pet. 4. 4. and especially where they dwell: for the diuell enuieth their credit and good report. And yet the worst in their controuersies and needs,
- B** when they are driuen to trust some, will soonest choose them to be comprimmers for them, as knowing them to be men of good and vpriight consciences, rather then others: as wee reade *Saul* did so account of *Dauid* (when he spake according to sound reason) and made him sweare to him, that he would be kind and friendly to his posteritie after him, 1. Sam. 24. 22. And such honour haue the Lords people.

And therefore to turne a little to these obiectors, let them not thinke that our age affoordeth none, which are fit to be examples to them; but let them rather be wise to discern them (at least, that which is pleasing to God in them) which is not hard to see, for those which are willing to vnderstand, but easie to be found out of such as desire it. Let them reuerence, and be in loue with such as excell in pietie and vertue; and with the pretious things which are in such: let them aime at this also, that they may bee like them, and not lie still in the darknes, to the which they are accustomed. And such of them, as God hath blessed with some better liking of knowledge, let them loue and frequent the companie of such as desire neither to be idle, nor vnprofitable, seeing he hath set such amongst them, to farre more great and singular purposes, then they can by carnall eyes see or discern. Let them labour to see their owne wants, cause them to make much of those who may helpe to supplie them, and of whom they may learne to come by those graces, which they should without

What use of  
such lights  
must be made.  
Prou. 4. 6.  
Psal. 16. 3.

- D** the helpe of such, neuer haue attained vnto.
- And if they carrie themselues in such humilitie, and reuerent account making of their betters, in whom there is a greater measure of Gods gifts, they shalbe no longer led with their former doubts, whether any are before them in the Christian life, but they shall praise God highly for setting such lights and examples before their eyes, by whom they may be directed: and when they are so farre enlightened, they shall soone alter their language, and speake with new tongues: as they in the Acts (chap. 2. 13. compared with 2. 37.) who in their prophanenes, railed on the Apostles, and said, *they were drunken with new wine, in the fore part of the day*: but being conuicted by *Peters* Sermon, they had learned to come in humilitie to them with the reuerend titles of *men and brethren*, asking counsell of them, whom they had so abused, rather then of any other, *what they should doe to be saved*. And this for answer to the second obiection.

And thus we haue answered the first obiection, and shewed that such as are true Christians, are not to be despised, but to be sought out, and to be followed. And thus we haue answered the second obiection, and shewed that such as are true Christians, are not to be despised, but to be sought out, and to be followed.



## CHAP. 20.

## The last obiection against the godly life answered.

The third obiection: against the godly life.



Here is yet another obiection, that I will answer, and it might be a great weakning of the holie courage of the seruants of God, if they should not be well fenced against it. And this it is: Seeing we teach publikely the same, which I haue before set downe of the estate of the godly, and professe without feare, that thus the people of God must walke, and wee affirme that God is not pleased with this darke and dead life, which is led by mens good intents, without any certaine rule to guide them, much lesse with that which is contrarie to godlines, diuers take great offence hereat, and arise vp against vs in this manner, saying: Ye goe too farre, and bragge of that which is not in you: and againe, remember how many haue fallen, which were more like to haue stood then you, as *Dauid*, *Peter*, and others. It is therefore good (say they) for all men to professe no more then others doe, that there may bee no great wondring, when any great trespassse shall be committed by them. To which kind of men, for the better setting and quieting of Gods weake children, I answer.

Answer.

1. Pet. 1. 17.  
& 4. 1.

Prov. 19. 13.

Bitter fruit of  
declining.

Mich. 7. 7.

YVe shall re-  
cover.

2. Tim. 3. 19.  
Fall of *Dauid*.

1. Tim. 1. 16.

By the grace of God, bragging is farre off from vs, as wee also heartily desire it may be: neither doe we goe too farre, his word being our warrant. But wee are not afraid to utter that which wee know, nay wee dare not doe otherwise, though it be against our selues, as much as others, if wee shall set light by it at any time: neither feare we, that shamefull falles, shall any thing the sooner take hold of vs, for speaking the truth boldly, but remoued more farre from vs, whiles we are nothing more afraid, then to offend thereby. And if either our pride or boldnes should breake out so farre, as that it should cause the Lord to chastise vs, or that wee should be so careles, and improvident ouer our selues, that Sathan should againe bewitch vs with the deceitfulnes of sin, we looke for none other, but to *bear our burthen* of an vnquiet minde, and the reproch due to vs thereby, and our punishment, which shall befall vs, because of our offence: but though we should so be ouertaken, yet shall we rise againe: and though many of vs should fall from our stedfastnes, yet for all that, this is true, namely, that God will haue the holie and Christian life, which I haue set downe, practised of others: and howsoeuer wee should be turned out of the way for a season, and whatsoeuer might become of vs, yet he that is able of stones to raise vp children to feare him, will prouide true worshippers of him, whatsoeuer become of vs: and the truth of God remaineth, that such as will be worshippers of him, must depart from iniquitie.

As for *Dauid*, by the great wisdom and goodnes of God, his fall was a glasse to behold Gods mercie in, not to embolden any to sinne thereby: and that like trespassers who possibly might despaire, should not cast away hope of forgiveness. The sinne it selfe arose from the nourishing, and giuing place steeply to his heart in such vnlawfull desires (as by his eyes were occasioned) such as in this treatise I labour to call men from; as appeareth by his owne confession

**A** confession in the Psalm, where hee saith: *Against thee, O Lord, against thee* Psal. 51. 4.  
*haue I done this euill*: as if he should haue said, though my offence be horrible  
 before men, yet from hence it came, seeing I feared not before God secretly,  
 whiles yet the offence came not forth openly. And this I say, that we may  
 learne to beware of inward temptations, and outward occasions of sinne,  
 and boldly professe to doe both.

And thus I hauing answered this doubt of *Dauid*, that no wise bodie need  
 to take hurt by it: yet because I know how some doe draw such examples to  
 libertie in sinning, and euen this one example as much as any other, turning  
 it against themselues, which they should take good by; I will adde this one  
**B** thing, which I would otherwise haue omitted, seeing I haue made mention  
 of it before: That *Dauid did that which was right in the sight of the Lord, and* 1. King. 15. 6.  
*turned away from nothing, that he commaunded him, all the daies of his life, saue on-  
 ly in the matter of Vriah the Hittite.* As therefore it was no visuall thing with  
 him, neither did he oft thus offend in cases so well knowne vnto him: so it is  
 no cause why wee should be discouraged from a sound course, for feare, least  
 we should fall after the like manner, but watch in all things, that wee may be  
 the further from such feare.

*Peter* (to say somewhat of him) before Christs ascension, howsoever hee Peters fall.  
 was faithfull, and in many parts of his life commendable, yet had he no such  
**C** great strength and growth in grace, that wee ought to be content to be as he  
 was: but rather looke to bee lights and good examples in all good workes,  
 least we should fall away daungerously, when such an one as he was, did de-  
 nie his master. I knowe God can correct the dearest of his seruants in as  
 fearefull a manner. But (blessed be his name) wee know thus much of his  
 minde, that *he taketh no pleasure in their troubles, neither delighteth he in their suf-  
 ferings,* much lesse doth he take aduantage of their infirmities. Lam. 3. 33.

He draweth them out of deepe dangers, when they haue plunged them-  
 selues into them. And if we prouoke him not, there is no feare of reproch-  
 full euils to be sent vpon vs by him: and therefore, if we count it pleasure to  
 please him, and to bee watchfull against the occasions of sinne, this giueth vs  
**D** holy boldnes and confidence, *that we shall be kept from fearefull falles,* rather  
 then to be afraid of them, by being too godly: Neither was *Peter* thus armed,  
 when he so offended, but as we may easily see, therefore he fell, because he  
 was naked and vnarmed. If we prouoke  
not God, no  
feare of soule  
lusts.  
Notes.  
2. Pet. 1. 10.

And so it is with all others in this case, that so dishonour God as he did.  
 Now if he did fall, and we may also fall, whiles we are yet not without con-  
 fidence in God, what is to be thought of our best actions, if we should doe as  
 many would haue vs, namely, to shew and professe no more then others do;  
 & so make cōmon professors examples, to be rules for our liues: what should  
**E** our liues then be, but a very dunghill fraught with vnsauourie filthines, and  
 not an offending of God lightly now and then? Neither let men say, they  
 can liue no otherwise then they haue done, nor discontentedly say, wee  
 would haue them take no delight in any thing; but husband and wife must  
 sit and looke heauily one vpon another: neither may neighbours be merrie  
 together.

For such may vnderstand, to the first point of their obiection, where they  
 say,

*The last obiection against a godly life answered.*

say, they cannot leaue the course, in the which they haue liued (that is in small knowledge of God and his will; following the world with greater pleasure then the word of God: and hauing their other reioycings in things here below, & vsing their labour but euen as toyle &c.) they may (I say) vnderstand, that if they cannot change such courses, their owne mouthes shall be their accusers: for such cannot be in good state. For I vrge no other change vpon them, then they themselues shall be forced to confesse to be required by God of them, and that for their best.

*Great folly not  
to desire a bet-  
ter condition.*

And being so, I would aske this of them, who is he, which hauing liued long in a cottage full of penurie and wants, cannot frame himselfe to a more wealthie estate, if it befall him, and to enioy greater abundance of all good things meete for this life, and that because he hath of long time been accustomed to a meaner and poorer condition? Is any so destitute of common reason, or so wilfull, that when his diet may be wholesome and sweete, his apparrell cleanly and seemely, his habitation commodious, and well fenced against all annoyance of winde and weather, he will yet refuse all these being offered him, for a portion in pouertie, where his wants cannot be supplied? And yet what comparison is there betwixt these things, and the high degree of felicitie, which in the Christian course I propound, in respect of the deceiueable, vaine, and painefull pleasure (for so I may most iustly call it) which they inioy, who follow their old custome, and lust of their ignorance?

*Note.*

Therefore they must needs confesse, that their blindnes is to be bewailed: also the heardnes of their heart, and deepe vnbeliefe, which holdeth them at this stay, that howsoeuer we can bring them tidings of a better, yet hauing been long bewitched with their darkenes, and sinne, as the people were with *Simon Magus* his forceries, they cannot change their old course.

*As. 8.*

*All carnall  
delights onely  
lost.*

*Answer.*

*Ephes. 4. 22.*

*Rom. 7. 5. &*

*8. 7.*

*Rom. 13. 1.*

*Matth. 16. 24.*

To the second part of their obiection, where they with misliking, say, we would haue them delight in nothing, that they haue, as wife, children, goods, neighbours: if I would haue them liue after such rules as I prescribe them: I answer: *that their whole conuersation must be put off indeede, wherein they haue liued after the manner of the world.* That ought to be no strange thing to them, which is so common a truth in the Scriptures, euen all that they hold of their owne, both in heart and life, as farre as can be, must be annoyded: and therefore their lightnes, reioycing in euill, taking pleasure in the creatures more then in the creator, & the making of these things their chiefe delight: all these with corrupt mery-makings, must be pruned off from them, (euen as we would pare off the vnderboughes which sucke vp the sappe and inyce from the good vine branches: ) which, if they were fitte to see it, haue troubled themselues and others, more then all their fond liberties haue pleased them, and therefore both they and others should be the more glad of such change. And what account is to be made of such reioycings with wife and other friends, which must bee repented? But if it be according to knowledge, who forbiddeth it? when it is well knowne, that both the marriage and other fellowships, which true religion hath made amongst people, is of all other, sweetest and most comfortable. As for other, let them be broken off.

For



- A** For what haue they lost (to speake of the best) who doe so, but that which may be spared aswell, as the paring of their nayles? If any will speake better of it, it is onely he, whom God hath not taught to speake. Therefore to conclude, as these and such other obiections are too friuolous, to iustle out a godly life from the practise of true Christians and beleeuers: so when it shall be gone about, as I haue taught and set downe in this treatise, then they shall leade the life of faith, euen the life which pleaseth God: and consequently, then they shall liue happily in euery estate and lawfull calling whatsoever: For *he walketh safe and sure who walketh vprightly*. And he that doth otherwise, and peruerteth his wayes (as I haue shewed how, by going from the truth which he knoweth) God will finde him out, and he shall meete with plagues and sorrow enough. PROV. 10. 9.
- B**



**C** THE THIRD TREATISE OF THIS BOOKE,  
NAMELY, OF THE MEANES  
WHEREBY A GODLY LIFE  
*is holpen and continued.*

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CHAP. I.

- D** *What the meanes are, and the kinds of them, and of the summe and order of this treatise.*

- E** **H**auē set downe a description of the life of the beleeuer: by the which all, who desire to bee acquainted with it, after they haue obtained the gift of faith, may walke godly and safely through their pilgrimage, euen so many as haue at any time in truth began, and gone about the same. Now seeing this Christian life is vpholden and continued by meanes, and euery one which shall set vpon it, will be desirous to know them, *Christian life is upheld by meanes.*  
as he hath good cause, and how to vse them aright, because the hinderances and discouragements from the same are many and great; I will therefore (as it is meete I should) shew what I vnderstand by the helps, and meanes: and which they are; also the kinds of them, their nature, and how they ought to be vsed, seeing that God hath promised, by the right and reuerent vse of them, and the same constantly continued, to giue such grace, euen to weake ones

ones whereby they shall be able in truth as hard as it seemeth, to leade this godly life, and sensible to discern, that they doe so. For as it was not begun without meanes, so neither can it grow without them. F

Now as this doth wonderfully declare the goodnes and kindnes of our God, in ordaining of them for our exceeding great benefit and comfort: so we must know, that it is required of vs, and earnestly looked for at our hands, that we vse them with such care and constancie, as that they may be most profitable vnto vs, that so we may finde that fruite of them which God promiseth.

*What these  
meanes be, and  
their kinds.*

These meanes whereby God hath appointed that his people shall continue, and growe in a godly life, are such religious exercises, whereby Christians may be made fit to practise a godly life: and they are partly ordinarie, that is, such as are commonly and vially to be practised, of which sorte there are many: and partly extraordinarie, at some especiall time, as fasting, and some rare solemnities in feasting and thanksgiuing. And both of these are either publike or priuate. G

*The publike  
helpes and  
which they  
be.*

The publike, such as are vsed in our open assemblies: ordinarie, these are three. First, the ministerie of the word read, preached, and heard, as the Lord prescribeth. Secondly, the administration of the holy sacraments, and worthy receiuing of the same. Thirdly, the exercise of prayer with thanksgiuing and singing of Psalmes. But because the publike cannot be daily had and inioyed, (and yet we neede daily reliefe and helpe) neither although they could, were they sufficient to inable vs, to honour God, as it becommeth vs: therefore, God hath commaunded vs to vse priuate exercises; whereof these eight be chiefe. First, watchfulnes, meditation, and the armor of a Christian, vnto the which, is to be added our owne experience: and these properly belong to euery one alone by himselfe. The next are the vse of company by conference and family exercise; and these are properly to be vsed of a manselfe with others: the last two, which are prayer and reading, are common to both. The necessitie whereof is so great, that if they be not knowne and vsed rightly and in good sort, the publike will proue but vnprofitable, and the whole life out of square, as shall be seene when we come to handle and speake more particularly of the right vse of them. H

*The priuate  
helps, and the  
kinds of them.*

*The necessitie  
of the priuate.*

And of the helps or meanes to continue a godly life, which they are, and the kinds of them, thus much be said. Now I will (as I promised in the entrance into this treatise) more fully shew, what euery one of these, is; and what force they haue (God working thereby) to vphold the weight of a godly life: That all who list to consider it wisely, may see it, and so many as will vse these meanes, may proue, and finde it themselves. And first I will begin with the publike: and afterwards, speake of the priuate. And I will so handle and speake of euery one (according to the skill which God hath giuen me) as may make most for this present purpose, that is, most largely of those meanes which with their vse, are lesse knowne, and more briefly of those, with which men are most acquainted. I

Neither let this trouble the reader, that I haue made mention of some of the by other occasions in some other places: for whereas it may be objected, that these meanes called helps, are spoken of in other treatises of this booke,


as

- A** as parts of a Christians dutie. I answere, it is true: for I haue spoken of vp-rightnes, one piece of the armour, and of watchfulnes and prayer, in the former treatise; and so of the rest. And there I speake of them as of common duties and parts of godlinesse, as the loue and feare of God be: but here I speake of them as speciall helpes to godlinesse: for though I denie not, but that all the duties of a Christian man, are also helpes to liue happily; yet who doth not see, that these here mentioned, as the Word and the Sacraments, watching and prayer with the other, are more properly so called: as more specially fitting vs for the right performing of all duties. Besides, in other places, I speake of them by occasion, and therefore more briefly: but here, of purpose, and therefore more largely. But let it suffice, that I vnderstand these which I mention in this treatise, to be helpes and meanes especially.

- And more particularly of the armour and of the parts thereof, this I say: because otherwise, I must haue giuen a watch-word about it afterwards, when I come to speake of it in due place: that though I speake of all the parts of it by occasion in one treatise or other, yet there I speake of them for the most part, as particular duties to be done in our seuerall actions: but here I speake of them, as of such duties as must alwaies abide, and be lodged in our hearts: and that we may haue the, as a Larderhouse, alwaies full of good and holefome victuall, and not as one dish to serue for some occasion; where we may obserue, that though the one is not without the other, yet there is a manifest difference betwixt them, so that the one is not the other. And so I take it, the Apostle meant in the Epistle to the Ephesians: where when hee had named diuers duties, as mercie, loue, kindnes, Ephes. chap. 4. & 5. which are parts of the armour, yet he saith after, Ephes. chap. 6. 44. Stand fast in your armour, when ye haue put it on: as if he should say, it is not enough to shew kindnes, mercie, to some persons at some time, and to haue the vse of the other parts of the armour when occasion shall be offered; but to put and keepe them on, that so we may euer haue the in a readines to be vsed: Euen as women doe not onely trimme and dresse their houses with flowers, but they haue also their gardens be set and filled with them, from whence they may haue them alwaies for such vses. This I thought good to say about the matter in hand, to free the reader from some doubts. Now I will proceed to the next chapter.

CHAP. 2.

*Of the publike helpes to increase godlines: and namely, the ministeria of the word.*

- E**  O begin therefore with the publike meanes and helpes, whereby God hath appointed to strengthen the beleeuers, and settle him in a godly life; know wee, that the word is the first and principall. And there shall neede no great marueiling at this, which I say, if we mark the royall and most excellent commendations, that we heare, and reade of the Scriptures, which are this word of God. For besides that they are by good euidence and testimonie proued to be the very truth and

Truth.

word



Ioh. 5. 39.  
Authoritie.

Gal. 1. 8.

Sufficiencie.  
2. Tim. 5. 16.

Plainenes.

Ephel. 4. 11.  
Exposition, and  
preaching.

Act. 17. 11.

1. Theff. 3. 10.  
1. Pet. 5. 2.

Iohn. 21. 15.

1. Theff. 1. 13.  
Heb. 4. 12.

Benefit to the  
vnregenerate.

2. Cor. 14. 24.  
Act. 16. 18.

To the regenerate.  
1. Knowledge.

word of God (not the phantasies of mans braine) which hee willett vs to search, sending vs vnto them, if we desire to know his mind and will towards vs: so the authoritie of them is such, that by whomsoever it be gainesaid or called into question, we neede not bee troubled at it, and so be discomfited: no although it were an Angel from heauen (if any such thing were possible) much lesse the man of sinne, who yet chalenge the authoritie to be heard before them.

And that we may not doubt, but that all Gods will is reuealed in them, we are taught, that they are all-sufficient, that is, containe whatsoeuer is able to make one either an inheritor of saluation, or a true Christian, in which two consisteth true felicitie. Now for the plainnes and euidence of the heavenly matter, that is contained in them, by the meanes which God hath vsed, and the order that he hath taken, for laying out the sweetnes & beautie of them, they are in the most necessarie points, easie to be vnderstood and conceiued euen of the simple and ignorant. For besides that, he hath commanded them to be reuerently and distinctly read in the assemblie, he hath giuen vnto his Church most excellent gifts (I meane pastors and teachers) to interpret and teach his whole counsell out of them; and to shew the people how to profit by the doctrine of them: and to make the right vse thereof, in such wise applying the same to them, as if they had been particularly, and onely appointed for them. And in like manner, he hath provided to haue these his holie Scriptures turned into those tongues and languages, which are vnderstood of the diuers and sundrie nations of the world; that thereby they may, as the good people of Thessalonica and Berea did, conferre the Sermons which they heare, in their owne tongue, with the Scriptures, and so finde more cleere light and comfort by them. All which being considered, it may not hardly be gathered, what a singular helpe, a sound ordinarie ministerie of the word is, to build vp more strongly a weake Christian in a godly life. For we must consider that God hath appointed this preaching of his word, to perfect the faith of his elect, and therefore S. Paul chargeth the shepherds to feede the flocks of Christ which dependeth on them: and our Sauour (Peter Schoolemaster) requirerh that as hee loued him, so he should feede his lambs and his sheepe. And as being preached with authoritie and power to perswade (not as the word of man, which is but weake and frothie, but as it is indeed the word of the liuing God) it is mightie in operation, and sharper then any two edged sword, working in the people of God as a kind and forcible medicine vpon a disease, and so becommeth the power of God vnto saluation to them.

But to say nothing of the benefit, which this ordinance of God bringeth to the vnregenerate, who as yet walke in darknes (for it is not pertinent to my purpose in this place, to speake of that, which yet is a mightie and great mean to conuert them from their old conuersation, and from the power and bondage of Satan vnto God) to omit that (I say) behold the manifold lites and daily helpes that the regenerate and people of God haue by it. First therefore, they are cleared from error and darknes about religion and maneris (where with otherwise they are fraught and much incumbered) and grow more found in the knowledge of the truth, and see more particulare

into

A into the way and whole course of Christianitie: which thing others euen of Gods children wanting, are so vnsetled, and so holden vnder of ignorance and blindnes, in many needfull points, that they must needs finde the lesse fruite of the Christian life (as if it were not to be inioyed at all) and so become more dimme patens of holines to others. Wherein this is more; that they who vse these meanes diligently and reuerently, doe grow setled and established in their knowledge from day to day: whereas others, who are destitute of this gracious helpe (do what they can) must want this (although they may haue some benefit by priuate reading) if they lose not somewhat of that which before they had.

*The vertues of the pearle.*

B Againe, this quickeneth them in their drowlines: it cheereth them in their heauines: it calleth them backe from their wandrings. I speake briefly of ample and large matters (wherein I might be long, and that also not without the readers good liking and desire) it raiseth them vp if they haue fallen; it counselleth them in their doubtfull cases; and wherein they are to seeke of aduice: and by experience of Gods dealing with them in all estates (how he blesseth them in well doing, and contrarily) by the experience, I say, which they haue, this preaching of the word of God ordinarily, is a meane whereby they are fast setled in a godly course, and keepe well when they are well, rather then fickle and inconstant in the good cariage of themselues, as many are. And what a benefit is this? How is it sought by many with teares, and yet of few obtained? yea of sundrie Christians thought to be impossible to be reached vnto, because they know it not.

And yet to this (as great as it is) doe euen they who haue had as weake beginnings in the Church of God, as any other of their brethren (by this heauenly direction taught out of Gods word) attaine and grow vnto. For when in a sound, plaine, and orderly manner, Gods will is laid foorth in preaching, this helpe many do get by it, that they doe gird up the loines of their mindes, that is, learne to lay aside, and cast off that which would hinder them; their inward corruptions especially: they prepare themselues to follow the rules, which leade and guide them to their dutie: by this they espie their weaknes, and how they are holden backe when they haue fallen; and which is the right way of proceeding: and this is the better done, the oftner that they are put in minde thereof. So that, this is the Sunne which giueth light to them in all places: and the rule by which they frame all their actions; and therefore a Christian man though weake, being desirous to learne, doth by this finde marueilous furtherance towards the godly life.

Besides this which I haue said, the true Christian by his ordinarie hearing is taught, to giue some part and time of his life to reading of the Scriptures, and other good writers, as is said in another place; and that with good fruite, vnderstanding and comfort: whereas without it, he were like to neglect, and be wearie of that labour, and in steed thereof, to giue himselfe to idlenes, and to be vaine occupied; or though hee should vse it, yet to doe it with little knowledge, comfort, or any other profit. And when a man is framed thus by the ministerie of the word, hee becommeth a light and an example vnto others, in token that he hath found great helpe by it himselfe.

*The first benefit of ordinarie preaching.*

*The first.*

Therefore if he may by the preaching of the word ordinarily be led into all truth

*Of the publike helpes to encrease godlines.*

*truth* necessarie for him to know, and bee deliuered from errour in religion **F**  
and manners; if he may be *established and confirmed in the knowledge of the will*  
*of God*; if he may be reformed in his affections and life daily, more and more  
encreasing therein, and ouercomming himselfe better thereby; if hee may  
both be brought to bestow some time of his life (as his calling will permit)  
in reading, and so as that he may finde profit thereby; and finally if he may  
*become an example* in time vnto others: I may boldly affirme and conclude,  
that the ordinarie preaching of the word is a singular meanes whereby God  
hath prouided that his people should grow and increafe in a godly life. Now  
then, they so vsing it, as they haue elsewhere been taught, namely in the se-  
cond commaundement, that is, *comming to heare with meekenes and hungrie* **G**  
*harts, and being attentiu in hearing*, and applying it to themselues, they reape  
the fruite, which I haue said.

And if this be easily graunted and yeelded vnto, I say no more but this: I  
would to God that they, who are in great account for their religion, and doe  
oft and commonly heare the word, did finde it so, and did reape this fruite  
by it, and were holpen al these waies vnto godlines, which (God doth know)  
is seldome so. And therefore where this found and plaine teaching is wan-  
ting, how much more must the people needes be out of frame? But where  
the diligence, skill, loue, and plainenes in a good order of teaching cannot be  
found fault with in the Minister, it is certaine, that the fault is in the hearers: **H**  
That they, though otherwile they may belong to the Lord, yet are not reue-  
rent and attentiu in hearing, are not prepared before to heare, or els doe not  
digest willingly that which they haue heard; but are surfeited of some dange-  
rous qualities in their liues, or corruptions in their hearts: among which, this  
is a speciall one, that as they thinke of the person who teacheth, so doe they of  
his doctrine, and not otherwise.

Now if in this one meanes, so great helpe may be gotten, what may bee  
thought, when this and others go together? But I conclude with this exhor-  
tation, *Feede the Lords stocke which dependeth vpon you: and be instant in season*  
*and out of season, O ye Ministers of the Lord: Know the day of your visitation, and the* **I**  
*things which belong to your peace*, by preaching, O ye people, who liue vnder  
the ministerie of the word: lay vp now in your haruest against the time of  
your necessitie: and this be ye perswaded of, that ye shall haue neede of all  
that you gather. Seeke to inioy this libertie of the ministerie of the word, ye  
that want it: and if ye may inioy it as easily and with as little paine, as you  
doe your market, thinke it worth your labour, if ye can no easilier come by  
it: and *buy wisdom whatsoener it cost you, but sell it not, whatsoeuer ye may get*  
for it: *pray the Lord of the haruest to thrust forth labourers plentifully into the har-*  
*uest, ye that are white vnto the haruest to be laboured amongst, and desirous to*  
*be brought into the Lords barne.*

Lastly, all ye that haue the ouersight of the Lords ministerie, see them  
teach soundly, plainly, faithfully and diligently, who are called to it: and go  
before them your selues painfully, *as lights and good examples: that many thanks*  
*may be giuen, and prayers made to God by the people for you*, when you shall giue  
them so good occasion to remember you, and for warming their hearts and  
comforting them with such good diet for their soules and liberall prouision,  
and

1. Pet. 5. 2.  
2. Tim. 4. 2.  
Luk. 19. 44.

Prov. 23. 23.  
Matth. 9. 37.  
Ioh. 4. 35.




A and that in the day of accounts ye may haue many to witnes the godly care that ye had ouer them.

And thus much of the first publike helpe for the encreasing and nourishing of a godly and Christian life, in all such as haue truly entred into it, that is to say, the word preached.

CHAP. 3.

Of the second publike helpe: namely, the Sacraments.

B  He next meane or helpe publike, are the Sacraments, which (of the two) are more darkely scene and found to be helps to godlines, then the word; among the most part of those who are partakers of them: both because men haue seldomer vse of them, then of other doctrine; and also, for that they be not so fully instructed in the same. And of the two Sacraments, which God hath left to his Church, in this latter age to be inioyed, Baptisme is lesse scene and perceiued to be an helpe, then the Lords supper: In speaking whereof, I purpose only to stand vpon this which I haue taken in hand, namely, to shew the Christian reader, how the Sacraments are meanes and helps to set him forward in a godly life (as too few doe make them) and to leaue him for other knowledge about the Sacraments (which is exceeding large) to those who haue written of them at large, as M.P. Martyr, M. Caluin, M. Beza, and to ordinarie teaching.

And this also I will doe with as much breuitie as I can: Therefore first seeing the Sacraments are helps necessarily adioyned vnto the preaching of the word, and doe visibly confirme and ratifie that, which the word doth teach: and the couenant betwixt God and the beleuer made, is most surely sealed vp, and effectually on both parts by them, thereby it may appeare, what helps they are, both to the strengthening of faith, and in encouragement to godly life: which that it may more plainly appeare, let this which I haue laid,

*The Sacraments confirme that which the word teacheth.*

D be thus vnfolded to the Christian reader. God hath freely granted to euery faithfull person, that he will neuer call his sinnes to a reckoning: but will be his God, *Iohn. 13. 11* and loue him to the end through Christ; for the making good of this promise, he hath put to his seale, and hath caused the same his promise and will to be established in the sacrament, by so euident and infallible a signe as cannot deceiue. Now therefore doth not this sacrament alwayes remaine to the faithfull receiuer, to whom it is made out, and graunted; a cleere witnes, that whatsoeuer benefit is promised, is his: and as oft as any doubt hereof might, through weakenes arise to the partie, is it not hereby sufficiently remooued? and therefore they are called of the Apostle, *scales of the righteousness of Rom. 4. 11.*

E And as God hath thus couenanted for his part; so hath enery beleuer againe in his owne behalfe couenanted to trust in God alwayes, to indeuour to walke before him continually in vprightnes of heart, and innocencie of hands: Now of the truth of his heart the sacrament is a signe; which he hauing receiued; hath openly professed thereby, that he hath giuen and consecrated

*What, God and the faithfull doe couenant, each to other in the Sacraments.*

himselfe vnto the Lord, and is now no more his owne, to liue as carnall will F would desire. Is not therefore the sacrament, though it be not alwayes receiued, yet is it not alwayes before his eyes, as it were, to tell him what he hath done; yea and that not rashly nor by constraint, but with good aduise, as knowing, that he shall neuer haue cause to repent him of so doing: seeing he beleeueth, that strength in measure shall be giuen him of God, to performe that which he hath promised and sealed:

Rom. 6. 2.

*The Sacraments are mysteries to the vnbelleuers, but not so to the faithfull.*

Is not then the Sacrament a continuall spurrier forward of him to performe his covenant? Is he not by the fresh remembrance of it, encouraged against temptations, wearines of doing his dutie, and such other hinderances? Doth it not cause him to say against them all, *how can I that am dead to G sinne, liue any longer in it?* So that although to others the Sacraments be a *mystery, and hidden thing*, and as a booke written in Hebrew or Greeke, which a simple man opening findeth nothing profitable for him, but saith I cannot reade it (and yet the booke contains most fruitfull matter, if a skilfull reader taketh it in hand:) although I say, he who is ignorant, finde no helpe nor benefit by the Sacraments; yet the true beleeuer hauing been soundly instructed therein, beholdeth much in them, to incourage and set him forward in the godly life, hauing as sure hold of Gods fauour, and helpe by them also, as the same God, *who cannot lie*, is to be beleeued.

*Baptisme how it is and helpe.*

This may for the edifying of the simple, bee scene particularly in the H two Sacraments of our Church at this day, baptisme and the Lords supper. For euery faithfull Christian which hath been baptized, may as long as he liueth, haue this benefit thereby, that as by his ingraffing into Christ, *he is one with him*, and therefore seeth that while Christ liueth, he must and shall liue also: so he hauing thereby perpetuall vnion and fellowship with him, doth drawe strength and grace from him, euen as the branch doth from the vine, that so he may liue the life of a Christian. If then he haue that power of renewing him (which is signified and sealed by baptisme) namely the power of Christs death mortifying sinne, and the vertue of his resurrection in raising him vp to new life; is not baptisme throughout his life a forcible meanes to helpe him forward in a Christian course, as oft as he doth duely consider it?

*The Lords supper how it is and helpe.*

So in the Lords supper, the faithfull communicant, by the oft receiuing of it, is not onely by the bread and wine assured that his soule may be comforted by Christ, and so inioyeth the same; but also is spiritually strengthened to all good duties; so that he findeth a most soueraigne helpe by it, to growe vp vnto a perfect age in Christ Iesus. And this shall more appeare, if we consider how manifoldly the faithfull Christian is furthered, and set forward in the well framing and amending his life thereby, both in preparing himselfe to it before it come, in the action and present vse of it, when he doth come thereto; and after the inioying of, and departing from it. Of which three, seeing they may serue as well for a perpetuall rule to examine himselfe by, and to direct him in the right vse of it alwayes after, as well as to proue the matter which I haue in hand (namely, that the Sacraments are great K helpes to godlines) I will stay a litle while about them.

*Wherein we receive this receiuing consisteth.*

*The manner of preparing our selues to the Lords supper.*

And for the preparing or making him fit to receiue with profit, this is the manner

**A** manner how it ought to be done, namely: First, that he proue and trie himselfe in these things, whether he haue the knowledge of mans miserie, of his redemption, of his renewing, and of the nature and benefit of that Sacrament, with the knowledge of other principall points; all which it is meete that he should haue, who looketh for comfort by it. Secondly, that he hold fast his faith in the promises of saluation, which God hath wrought in him before, by the preaching of the Gospell: the which at this time may not be wanting, but holden fast, and after, particular falles recovered. The third is, that he *keepe his heart diligently* to the renouncing, and subduing of all sinne, and readie to any dutie that he shall be called vnto. Fourthly, and more particularly, that he haue no swelling, nor rising of heart against any man or woman, no although they be his vtter enemies: *but be reconciled to them*, and at peace with them, as he desireth to be with the Lord. And fiftly, that he being thus qualified, desire (as he shall haue opportunitie) to be partaker of this Sacrament, and to receiue the benefit which God offereth by it. And this is the manner of examining a mans selfe: vnto the which rules he that is futable, he is a welcome guest to the Lords table.

But because much slouth, forgetfulnes, darkenes, corruption and weaknes do soone gather together, and so grow vp euen in good men, to the choaking of these forenamed gifts of God, that such as haue sometime found all these in themselves, yet at the time of receiuing cannot finde them; therefore at the comming to the Lords supper, God giueth especiall charge, that if in any of his people these graces should by their owne negligence and default, be weakned, dimmed and decayed, that they doe not rashly put themselves forward to it in that case; but speedily seek to recouer themselves againe, by a due examination of their estate according to the forementioned rules:

Which if they do then more hardly and difficultly obtaine, and going about it, cannot see cleerely that they are thus furnished, as they were sometimes, they may thanke themselves; the fault is their owne, for that they did so long neglect the same, and did not labour, when they were well, to keepe well constantly: Let them not cease therefore till they recouer; which of them that knowe how, being sanctified, shall be obtained. Now the recouering of themselves is on this manner: Let them goe apart by themselves, and laying all other things aside, seriously enter into due consideration, what accuseth them, and troubleth their conscience, which in no wise may be omitted: then whatsoeuer bee found amisse (be it slouth, carelesnes, worldlines, distrust, vncharitableness, or any other like sinne) let it be sensibly and heartily bewailed, acknowledged, renounced, Prou. 28. 13. and lastly, a recouering of their faith, by apprehending Gods mercy, Prou. 28. 13. and their wants therein, and in their repentance, supplied againe, by renewing their

**E** couenant with God. This manner of behauiour in Christians before they offer themselves to the Lords supper, is necessarie after they haue fallen (as I haue said before) and herein standeth their preparation to receiue the Lords supper. Which preparation is one of the three things necessarily required of them, who shall with profit come vnto the Lords supper.

And can this preparation be any lesse then a great helpe to all, which shall inioy it? He who was before snared in the world, who had been filled with

*How preparation to receiue worthily is as helpe to liue well.*



strong corruption, as with poyson, fallen into some particular sinnes, who had neglected the nourishing of his faith, been at some bitter variance with his neighbour, or had done any such other like thing: now by this preparation calling himselfe home, repenting and returning as this examination teacheth, doth he not finde thereby a singular helpe (thinke we) to the recovering of his strength, and the doing of his former workes againe? And if he haue done none of all these offences (and therefore shall not neede to offer such violence to himselfe) but hath kept a Christian course in his life, and followed a good direction to the peace of his conscience (as I doubt not but many doe) yet as oft as he shall repaire to this Sacrament in this estate, shall he not be much confirmed and more strongly settled in the duties of Christianitie, when he shall by examination finde and see, that he (though fraile) is a meete guest for the Lords table, and therefore welcome; and not thrust out of the companie, for want of his wedding garment? Shall it not be a great comfort at many other times, as oft as hee shall remember and thinke vpon it: and that it hath been thus with him already when he received, and thus may be also, as oft as he shall repaire vnto it againe? So that euen the preparation to the Lords supper, is a great meane to goe forward in godlines.

*How the faithfull should be at the supper of the Lord.*  
Iohn. 6. 55.

Now to come to the action it selfe, when a man rightly prepared, inioyeth the present benefit of the Sacrament, and there is comforted and made glad by the words of Christ himselfe, the maker of the banquet, who biddeth him welcome and to be merry: saying, his body (*which is meate in deede*) and his blood (which is the onely holc some and sauourie drinke) are prepared for him; how can he but be much heartened and be set forward in a Christian course, when he shall be thus reuiued and quickned in his soule with the spirituall duties which by true faith he feedeth vpon, and that no lesse sensibly, then he eateth the breade and drinketh the wine?

And yet thus much I will say, that if this merry making at the Lords boord, were either in hollownes on the behalfe of him that biddeth (as it is with many men who inuite other to their table) or onely a temporarie and earthly benefit, on the behalfe of the receiuer, it were not so much to be accounted of: but it being farre otherwise, namely, both in goodnes and perpetuities, a benefit that hath no companion, *euen a continuall feast*; it hath therefore great force to stirre vp the partie to honour God. And from hence it is, that the communicant, as one admiring the goodnes and kindnes of God there declared to him, and of himselfe felt and inioyed; breaketh forth into praises and faith, as is figured in Salomon his song, *O Lord, thou hast made me drunke with the wine of thy seller! how sweete is thy loue, and thy kindnes past finding out? What shall I render to the Lord for all his mercies?*

Cant. 2. 4.

Psal. 116. 12.

Is it hard now to see, is it hard now to iudge, how this heauenly banquet doth for the present time, and in the receiuing thereof, or may at leastwise, enlarge the heart of the faithfull seruant of God, and make him fit for dutie, and fill his heart with comfort, while he communicateth in the supper with the rest of the faithful, so welcome to the Lord, who inuited him to it? For there, he may and ought to meditate on the daintines of the banquet; on the loue of him that ordained it; on the communion he hath with Christ and his graces,

**A** graces, and on the outward signes, what they assure him of; and on the word preached, which sheweth him all this: All these things, with such like, he may thinke on and apply to himselfe. For although *the flesh striueth against the spirit*, as well herein, as in other workes of it; yet the faithfull communicant in his measure, findeth his heart readie to yeeld vp to the Lord in this heavenly banquet, no lesse, then I haue said, euen the sacrifice of praise and thanks, though all doe it not in a like measure.

And euen so to come to the third point, it is of the same force, after he hath receiued the Sacrament, and inioyed the benefit therein bestowed vp-

**B** on him, to hearten him on, and strengthen him to euery good worke; euen as a man well refreshed with meate, is made strong to labour: this Sacrament (I say) doth after the receiuing of it (where right vse is made of it, according to Gods appointment) through the remembrance and due consideration of the kindnes of God therein offered and reaped, easily carry on the seruant of God in a seruent desire of all well doing. In all that I say of the Sacrament, the wise reader (I doubt not) vnderstandeth me, not that this alone, without other meanes and helpes doth this; but as the Lord in great fauour to his Church, hath provided varietie of them for it, as the weakenes of it doth require, as some publike, some priuate: so he hath made this amongst the rest to be one, by the which, as by the rest, a godly life is much furthered.

*After receiuing the faithfull communicant is fitter to liue godly.*

*One helpe being vsed, another is not to be neglected.*

Which I thought very meete to adde, because of all other helps to the practise of Christianitie, I am perswaded, that the Sacraments are least thought, or found to be so: and that they are vsed for the most part, without the benefit which God hath ioyned with them, that is, in ceremonie onely. And this holesome or right vsing of them, because it is little seene or inioyed; therefore is there such negligence in repairing to them, and vnreuerence, disorder, yea and prophane behauiour in the administering and receiuing of them, which is the principall matter that is to be regarded about the Sacrament, and looked vnto both of the minister and people.

**D** But it is not my purpose to enter into this treatise: I conclude this point therefore, that seeing the Sacraments doe scale vp the promises of God to the faithfull receiuer, vnder a visibible and infallible signe, and againe binde him (in reuerence be it spoken) to the performing of his couenant, and seeing particularly the first Sacrament of baptisme doth ingrasse him into Christ, and that other of the Lords supper doth by so holy preparation before he come, with such comfort ministring in and at his receiuing, and such strengthening of him after, worke vpon him, as hath been said; that therefore the Sacraments are singular helpes for all true beleeuers to growe in a godly life. And consequently, I say of the receivers of them, as of them

**E** which vse the other helpes, that he who is not made more able to conquer his lusts, and weaken the strength of sinne, and is not more hartened to the life of godlines, doth abuse them, and seeth not Gods purpose in ordaining them. Which sinne how seuerely God will punish, the Corinthians example *1. Cor. 11. 30.* doth testifie and proue.

## CHAP. 4.

Of publike prayers : also of the priuate helpes in generall.



He publike prayers solemnly offred to God in the congregation, and praising of him with Psalmes, is another of these publike helpes. In the which, if that minde be in vs, with the which we haue been taught to come to all holie exercises, and so be prepared for them; who doubteth but that wee may receiue much helpe by them? yea and the better a man is, the more he shall profit by them. For when the faithfull, from God himselfe, haue a promise *that they shall be heard in all things that are good for them, even the most excellentest*, and doe then emptie their hearts by confessing their sinnes, and with the rest of the godly, lift vp their spirits and voices together in praising him; is there any doubt, but that they are afterward in priuate more cheerefully bent to serue him? And in that the ignorant (which in the best places is the greatest number) take no more profit by them, it is not long of the exercises, but that they are vnfit to receiue benefit by them: and a preiudicate opinion in some that they can take no good by them, and therefore partly in ignorance, partly in rash zeale, they giue themselves to sleight and negligent hearing of them. The direct remedie to redresse both faults, as farre as in man lieth, were an ordinarie able ministerie: whereby both the ignorant might (besides other good things) learne rightly how to vse them: and the preiudicate ones (which conceiue the worse of them, for that they see small fruit to follow of them) should be silent and haue nothing to say against them, except with the Brownists; they will despise all publike assemblies. But whatsoeuer the ignorant get, the children of God may find especiall good refreshing by them: which is that thing that I haue to prooue and perswade. For when besides our owne priuate supplications and thanksgiuings, we haue by the Lord himselfe, appointed for vs these also in publike: and that in so solempne a manner, the whole assemblie consenting with vs in the same, and *God present amongst vs* to assist vs, as he hath promised; the very ordinance of God (who is the author of them) doth promise a blessing thereto, as oft as we are partakers of them. So that if we come with reuerence, and a feeling of our wants, with an earnest desire and confidence to obtaine the things which we pray for, in true repentance, we shall receiue fruite of them accordingly. But herein a preiudicate opinion, which is a rash iudgement, doth much harme. For by reason of this, that the Ministers haue been, for the most part disordered persons and ignorant, and too many remaine so still, and thereby haue brought themselves, by Gods iust iudgement, and their owne deserts, as the sonnes of *Eh* did, into dishonour and discredit: it hath come to passe, that through rash and preposterous iudgement, many haue had an euill opinion of that, which hath been done by them, and of the seruing of God which they haue vsed; and therefore haue thought that they haue had good cause to sequester themselves from being present at the seruice of God, which is performed by them; and thus they obiect against it.

Another

Matth. 18.

What holdeth  
some from pub-  
like prayer.



- A** Another sort haue thought all set formes of prayer are to be disliked, and such onely to be allowed and offered vp to God, as by extemporarie gift are conceiued and vttered according to euery ones necessitie : which opinion is also to be reformed: Of both which I will say somewhat being obiections, though otherwise it bee besides my purpose to discourse of them at large. This I say, as I haue taken in hand, that publike prayer, as hath been said of preaching and Sacraments, is a great helpe to godlines, to all such as haue any measure of true godlines : or else it is long of themselves, who, through the ignorance and darknes that is in them, doe not know, that they ought to pray alwaies with all manner supplications and giuing of thanks, and therefore publicly as well as priuately, when many hearts are powred out to God rather then few, or one alone : or if they know this, their sinne is the greater, in that they resist and spurne against it.

*How others are withholden.*

- For to fortifie this that I say, to the first obiection I answer, although it be not to bee denied, but that the example of ignorant and vnreformed, especially notorious persons in the Ministerie hath done, and doth much harme, yet if either they cannot be conuicted, or if their crimes be such, as cannot remoue them out of their places, there is iust cause of griefe, that such should haue any thing to doe in Gods matters, which are so weightie and to be dealt in with al high reuerence : Yet, if this burden must be borne, I aske, if among many sweete liberties which we inioy, wee may not ioyne in prayer with them, if wee can pray in faith, seeing their vnworthines cannot withhold the fruite of Gods promise from vs, which is to one kind of prayer as well as to another, aske and ye shall receiue, that your iay may be full. And as it is farre from me to be a patrone of such, or to iustifie them : so yet, while wee may inioy the ministerie of better, I would not refuse to bee partaker of the prayers, which are offered vp by them. Who can blame him, who desireth to pray with better then they be : and yet better to ioyne with them sometime, then to leaue the assemblies publike altogether.

*Answer to the first obiection.*

*Ioh. 16. 24.*

- Concerning the next obiection, that though the ministers be not offended as the former, yet they should vse no set forme of prayer, but as they are moued by Gods spirit : I answer, it is a fond error so to thinke. For as there be necessarie things to be prayed for, of all men, and alwaies, and those are the most things which we are to pray to the Lord for : so there may be prescript formes of prayer made concerning all such things. Which being so, what letteth that in the reading of such formes either of confession of sinnes, request, or thanksgiuing ; what letteth (I say) that the hearers hearts may not profitably goe with the same, both to humble, to quicken, and to comfort : For is the reading it selfe vnpure, when the minister in his owne behalfe and the peoples, vttereth them to God : I speake not (ye see) of the matter of prayer, but of reading it : for if the matter be erroneous and naught, the pronouncing of it maketh it not good, any more then the reading doth : if it be good and pure, being vttered or pronounced, the reading cannot hurt it or make it euil. And as the Church in the Scripture did and doth now sing Psalmes vpon a booke to God, and yet though it vtter a prescript forme of words, I hope none will say, that it is a frame to doe so, the heart being prepared : in like manner, to follow a prescript forme of words in praying,

*Answer to the second.*

is no sinne : and therefore ought not to be offensive to any.

F

If it be said, how can men repeate the same forme of words daily, as they doe in the reading of publike prayer, but it must needs be coldly done, and so abhominable to God ? I answer, it is not the oft praying for the same things, that maketh it odious to God, but when it is done with an vncreuerent, vnprepared, and corrupt heart, for custome, not feruently and in faith. And further to satisfie them, they may know that in all Churches, and the best reformed that they would alleage, there is a prescript forme of prayer vsed : and therefore they who are of minde, that it ought not to be, must separate themselves from all Churches. Also if a set forme of prayer were vnlawfull, then neither were the Lords prayer ( which is a set forme of prayer prescribed by our Sauour himselfe ) to be vsed. Which yet though it bee sometime to be vsed in the forme wherein it is set downe : yet speaking of it by this occasion, I thinke it not amisse to adde this one thing. That though our Sauour tied vs to the matter of this prayer, as being perfect and full : yet he tied vs not to the words themselves, seeing wee cannot either thinke on, remember, or desire at one instant, all the particulars contained in the same. And besides, we by crauing particularly the things which we stand in neede of, are more stirred vp and moued.

G

But these thus answered, I will proceede, perswading all good Christians to lay aside contention, and endles, and (many of them also) needles questions about this matter: And to resolute with themselves, seeing it must of al, who are well aduised, bee graunted; that the publike prayers are an helpe to stirre vp Gods graces in vs, and to conuey to vs the many good blessings of God which wee want, beside other notable effects : therefore, to looke to themselves euery way so carefully, that they may euer keepe themselves fit to be helped and benefited by them, and with the same well ordered hearts and minds to attend vnto, and applic to themselves the prayers which either before and after the Sermon are vittered, or the other, which through the whole action of Gods worship are read in their hearing : And not to be led by opinion, that they can take no profit by them ; nor as the common sort doe, who after long going to Church, doe prouue too truly, that they haue taken no good by them, being not indeede able to shew how they should pray, or behaue themselves in that action. But seeing they haue libertie to heare Gods word preached where they may most commodiously inioy it, (for so they are willed not onely themselves, but to call vpon their children to heare Sermons, and the Ministers are vrged as well by their preaching, as by their liuing, to giue good example ) therefore to take their part in both, with cheerefulness and thankgiuing : And in singing of Psalmes, such as can not read, should attend to them who are nearest them in the congregation, that they may ioyne with them, and consent to the action of praising God with the rest of the assemblie ; and not to gaze, and tosse vaine imaginations and phantasies, where they should *lift up pure hearts and hands* to God. And as for such as refuse to come to take part in the worship of God, altogether, as the Brownists and such like, let them beare their shame before men, and their peace shall be small to Godward, while they sit at home with their owne bare reading for their diet, who scorne the best liberties of the word preached,

H

I

K

The booke of  
Common prayer  
in the Ieremie,  
and exhorta-  
tion after Bap-  
tisme.

**A** preached, prayer, and the Sacraments in the publike assemblies. For so I vnderstand they doe, as well otherwaies, as by the confession of themselues, and that before the Magistrate, examining what they did while, by the whole moneth and quarter, they absented themselues from the publike meetings : answer was made by the examine, they sate at home and read by themselues. Let all iudge by what spirit such are led and guided.

Now hauing described and shewed the nature and vse of the publike meanes, I thinke it needfull before I doe more particularly enter into the discourse of the priuate, to say somewhat of the necessitie of them, as well as of the publike. For that thousands of the professors, and of them which are of the visible Church (amongst whom wee must hope that God hath many of his elect) are little acquainted with the priuate, but doe thinke it needles for them to hearken after the same. And besides, some of the deare children of God for want of ordinarie teaching, haue little vse of them : and therefore it is much the worse with them.

*Necessitie of priuate helpes.*

*The priuate helpes in little acquaintance with men. And that also with some of the godly.*

For these causes therefore, and such like, this is to be knowne and holden in firme perswasion, that the priuate are (in some sort) as needfull as the publike : for they may be vsed at all times, whereas the publike cannot ; as in persecution. For it being of necessitie that as our bodies, so our soules should haue some daily refreshing : therefore seeing the publike cannot daily bee had, we must vse priuate, as I said before : and therefore they are both authorized and commaunded by one God. And the publike are but a part of the helpes, which God hath provided for the profiting of his Church : and therefore without the priuate, they doe the lesse profit.

For mens comming to Church (besides which a great number know no other seruing of God) cannot doe that good to the best Christians, which is to be looked for, if it bee not accompanied with these : as may bee seene in euery part of the publike worship of God. For hearing of the word read and preached, doth little profit, where it is not ioyned with preparation to heare reuerently and attentiuely, and where it is not mused on after, yea and as occasion shall offer, conferred of also : and if reading priuately (where it may be inioyed) be not vsed, what is more manifest then this, that almost al in a congregation doe by and by forget that which they haue heard, and make little vse of it in their liues : And what greater cause can be rendred hereof then this, that they neuer looke after matters concerning their soules, when they are about their priuate dealings, and (as we say) out of the Church :

*The publike without the priuate, cold.*

Euē so, what vse doe such make of the Lords Supper : who (for the most part) besides that they cannot tell how to prepare themselues to it, so if some Ministers, more carefull ouer the peoples soules, then others, doe teach and examine them about the knowledge they haue, yet cannot they be brought to trie themselues indeede, in what true faith and vnfained repentance they come : seeing they are not wont, through the whole quarter before their receiuing, to beate their braines, or trouble themselues about such matters : Whereby it may be gathered for certaintie, that whatsoeuer the Scriptures speake in the commendation therof, they be in little account and reckoning with them. And if they doe not priuately before the receiuing of the Sacrament, nourish these good graces of God in themselues very carefully (for I

speake



speake euen of the better sort of Christians, as well as of others) who seeth not, that they shall haue much adoe, to bring their hearts, willingly to sift themselves, and to seeke for those gifts at that time? F

So to say the same of the publike hearing of prayer in the assemblie, it is not onely to bee doubted, that they pray there in hypocrisie, *drawing neere to God with their mouthes, their hearts being farre from him*, if they doe neglect to pray alone, and secretly to God, and in their familie: but also the publike prayer groweth common with them, that is, wearisome, a bare ceremonie, and for fashion (so farre is it off, that they be eased and comforted by it) as I can prooue by too sure experience at this day, in such as haue not learned to make conscience of priuate prayer, but doe separate the one from the other. G

No excuse for  
neglecting pri-  
uate helpe.

And by this which I haue said, it may appeare how necessarie it is, that the priuate helpe should be vsed of al such as haue their part in the publike. And besides, as our necessities doe require it, so the Lord commanding the same, he hath giuen time and libertie from our other busines and duties either in familie or otherwise, to vse holily and continue the same: So that our worldly affaires ought to giue place to them, which through ignorance many count ridiculous, and foolish; and others, though they will not speake so grossely, yet being giuen ouer to the world so griplie, will put aside little, or no busines for the seruing of God. Although it is manifest, that where God is most purely, and best serued, their other busines, as these earthly, haue best successe. H

These few lines I thought good (before further discourfing of the priuate helpe) to set downe, that they which vse them conscionably, may not thinke that they doe any more then they ought, and haue neede of: they who vse them but slackly and coldly, may bestowe greater diligence therein, and that amongst all sorts they may bee had in better regarde, if they desire to see good dayes here vpon earth.

CHAP. I. Of the first priuate helpe, which is watchfulnes.



And to begin with them, according to the diuision made of them, in the entrance into this treatise: the first priuate helpe is Watchfulnes: worthily set in the first place, seeing it is as an eye to all the rest, to see them well and rightly vsed. And it is a carefull obseruing of our hearts, and diligent looking to our waies, that they may bee pleasing, and acceptable vnto God. And first, that it is an obseruing of the heart, Solomon prooueth, saying: *About all observations, obserue thine heart: for from thence cometh life.* And that it maketh a man to looke diligently to his waies, who so is watchfull indeede: let the words of the prophet testifie; *I thought I will take heede to my waies, that I sinne not with my tongue: I will keepe my mouth as with a bridle. And that by both these, God is pleased, it appeareth by the contrarie: For so it is said, Hebr. 10. 38. He that withdraweth himselfe from lining by faith,* (which K

What it is.

Prou. 4. 23.

Plal. 39. 1.

**A** (which cannot be without watching) *my soule* (saith God) *shall haue no pleasure in him*: euen as he delighteth in the contrarie. This is in sundrie places of the Scripture commended vnto vs, that we should haue a great care how we liue, and watch ouer all our waies. Saint Peter saith, 1. Pet. 5. 7. *be sober, and watch*: as though he should say, notwithstanding we haue sobrietic, that is, a well ordering of our affections, which is a most fit vertue to keepe the life in frame; yet without watchfulnes, it will be lost, and depart from vs. So our Sauour ioyneth it with prayer where hee saith, *Watch and pray, lest ye fall into temptation*: As giuing vs to learne thereby, that the force of the one, is much weakned and abated without the other: and that men shall make but

*It must goe with sobrietic.*

Matth. 26. 41.

Mark. 13. 33. &c.

**B** cold prayers, if they watch not their liues, yea and for oportunitie to pray also.

And both render their reason why watching ouer our selues carefully, should be a companion to vs: seeing without it, we are by and by plunged into many noysome temptations by Sathan, & our owne sinful hearts. Besides, the necessitie of this one helpe may easily be seene in our owne experience; by the contrarie sinne, carelesnes and securitie. For what doth more easily grieue the holy spirit of God, and quench it in vs, then that whatsoeuer chaseth away godlines? or what doth so set open the dore to all confusion?

*The necessitie of it.*

And further, because of the vrgent necessitie of it, Saint Paul warnes *Tim.* **C** *mothie to watch in all things*: not in some one or few, but in all; and therefore at all times, in all places, with all persons, and by all occasions. It caused that holy man of God King *Dauid* to couenant and professe this, that seeing he saw he could not discharge durie to God, without an especiall regard and taking heede to his life (by reason of Sathans vigilancie:) *I will watch or doe wisely* (saith he) *till thou come vnto me: I will walke in the vprightnes of my heart, in the midst of my house*. And that I may not be thought to speake absurdly, because I speake otherwise then most mens practise doth approoue, view other Scriptures, and thou shalt see this truth more cleerely: For I must make this foundation strong; seeing there is a great weight to be set vpon it.

2. Tim. 4. 5.

*What manner of watchfullnes we should vse.*

Psal. 101. 2.

**D** In the third to the Hebrewes; *Take heede that there be not at any time in any of you an euill heart*: this that he saith at any time, what can it meane lesse, then that from time to time, the heart, and the manifold affections and desires thereof, should be looked vnto, and taken heede of, least thereby the Lord should be offended? &c.

Heb. 3. 12.

This taking heede therefore to thy selfe, and to thy heart especially (because from thence the words and actions doe come) must be thy companion from time to time, and thou must set *this watch before the doore of thy lips*, and thou must be well acquainted with looking diligently to thy waies, *that it may goe well with thee, and that thou maiest prosper*. But if thou beest a stranger vnto it, and it vnto thee, looke to fall often (I meane) to fall daungerously, (for otherwise he that watcheth most warily, cannot be free from offending) looke to finde many woundes in thy soule, and to want many comforts in thy life.

*He that watcheth best, sleepest sometimes.*

And this I may boldly say, is the cause why many, and those not euil men, doe make many iarres in their liues, and breake often into vnseemely actions, and doe many things against their holy profession, which they by and by

couer

couer with the gentle name of infirmities, when indeede they doe rather wilfully fulfill the desires of their hearts; and rashly and intemperately giue themselves the bridle, refusing vtterly in those cases this holy watchfulnes, yea and sticke not to count it bondage, and a depriuing Christians of their libertie, and too streight an holding of them in: whereas, who seeth not, that watching is that to the life, which the eye-lid is to the eye; and that which the eye it selfe is to the whole body: and as it doth easily fall into many annoyances, except it be carefully and wisely guided from wind and weather; so it fareth with thy soule and life, when thou doest not take heede to them; as Gods word and good instruction teacheth thee: for a due looking to thy waies, is the safety to thy life.

*Much euill for want of watching.*

1. Sam. 25. 10.  
2. King. 5. 25.

And because this is seldome welcome to men, and little in vse; therefore is a wel ordered and settled course, which should be diligently kept of them, a meere stranger to the. But contrariwise, because they are secure for the most part; therefore they haue at least both their hearts out of frame, and their liues voyde of good order. For what other thing is to bee said, when those which goe for religious shall be so hot, hastie and furious, that they are not fit to be liued with, as *Nabal*? Others so vntrustie, and so hollow, that they cannot be dealt with, as *Gebazi*? Alas, I am weary of so often reprehending, and complaining of the vnreformed qualities and actions of the most part of them who goe for Christians, and many of them (it may be thought) are so indeede: and yet vntill they will take knowledge of this want of watchfulnes, and learne to bee acquainted with it, they shall neuer be at better stay, but out and in, off and on, neuer settled.

*How a Christian must frame himselfe to it.*

1. Pet. 2. 10.  
What he must weane himselfe from, who is watchfull.  
Psal. 131. 2.

But they must goe about it, to purpose and set their minde and delight vpon it, if they desire to be the better by it. They must be content in this behalfe, to be dealt with as children, whom we will not suffer to handle, much lesse to play with kniues: and as people distracted are kept in from water for feare of hurting themselves; so must Christians *abstaine*, as the Apostle saith, and by all meanes weane themselves from that which their hearts would naturally most desire, *euē their euill lusts which fight against their soules to destroy them*. They may not be so bold as to venture into any companie, without respect, nor to fall into any talke which liketh them, nor to giue themselves any libertie in their desires; the prophet saith, *he behaued himselfe as one weaned from his mothers breast*. And as experienced Christians cannot but remember how they lay open to danger and offences by all occasions, before they became watchfull, and since doe see, what a benefit it is to them, and keepeth them in safetie on euery side: so they may easily know and bee able to discern, how ill it goeth with all such as walke not accompanied with it: which by little and little must be gotten, especially, because it is one of the helps, yea and that of greatest vse (as I further will shew in the next treatise) which God hath commaunded vs to vse for our daily benefit.

*Prayer must goe with watching.*

But as our Sauour admonisheth vs, prayer is to goe with it, as that which doth quicken, and (as it were) put life into it, and that causeth it to be continued with much cheerefulness, and little tediousnes, whiles we consider that God will blesse it vnto vs, euē as by praying we beleue: therefore he saith, *Watch and pray, lest ye fall into temptation*: where also he doth (and that not



**A** not obscurely) assigne and point out the time wherein we should watch, namely, euen so long as we are in daunger of being tempted and drawne to sinne. Which I obserue, because many good Christians not hauing well weighed it, doe thinke it very much they should diligently stand vpon their watch, as thinking that it depriueth them of much sweete libertie, and therefore doe, as they thinke, with good reason dislike and refuse to be guided by that doctrine: although with little good aduice, as they who will not bee contentious, may easily see, by that which hath been said about this matter.

And for mine owne part, I thanke God, I can say, that many godly Christians in my knowledge, haue reasoned against the carefull vse of it, when they heard it first vrged, & before they had experience of it (for they thought it very much, that all which they had done in rashnes, haste, and without good aduice (as their whole life had been little better) should be brought in question:) and yet since, they hauing found the fruite of it so sweet, and the gaine so great, after better aduice, they would in no wise forgoe it againe, and be let loose to their former rashnes and securitie. So I doubt not, but that many, to whom God hath given some taste and sauour in heavenly things, for want of experience may at first, thinke the vrging of this watching, to be ouer strict; yet after further insight into it, as both commaunded vs of God, and it selte of singular gaine, they shall see their error, and rather pray most earnestly to haue their part in it, then to hold their former iudgement. I speake not, as though any, which feare God were meere straungers to this grace and gift of God (for I know they are not without it sometimes) but for that either in their iudgement they are not resolu'd, that it ought to be in vse with them from time to time, that is to say, one time as well as another: or if they be, yet they haue too much neglected it.

*Watchfulnes is counted too strict, till men be wel acquainted with it.*

As for them which obiekt, that they cannot be so mortified as some are, nor bee alwaies obseruing themselves as some doe, contenting themselves with that which they haue, I say, it is a speech much vnbeseeeming Christians, who are to professe growing forward to more watchfulnes, as to all other kinds of grace. And yet I count their case better then theirs, who thinke they can serue God (they hope) without all this adoe: For they indeede beare themselves in hand, that whiles in some generall sort they pray at some time, and goe to Church, they neede not greatly examine their other behauiour beside, or take heed vnto the same. Let all such please themselves as they list, sure it is, they resist God: and greatly to be lamented it is, that men being professors of the Gospell, should haue so little vse of this so gracious a helpe, so often preached vnto them.

*The answer to them who say, they cannot watch.*

But to, let them goe, see thou, whosoever thou art, who desirest to walke with God in peace, that thou circumspectly looke vnto thy steps, and the seuerall affections of thy heart, what and how thou carriest thy selfe, as I haue shewed, how thou oughtest to endeuour thy selfe to watch in all things. And this is the rather to be marked and learned, because it lendeth helpe to all the other rules which hereafter follow, for directing thee in all the actions of the day, as I haue said: Because (as it followeth) neither in company with others, nor alone by thy selfe canst thou please God, nor in prosperitie nor aduer-

*We must watch in the particular parts of our life.*

Ephes. 6. 13.

sitie; except thou beest warie and watchfull to be led by Gods word therein. So necessarie to a Christian is this vertue, that the Apostle S. Paul to the Ephesians giueth this warning: *When ye haue put on the whole armour, and withstood the enemy, by it; yet after take heede that ye stand fast*: least by the subtile and continuall attendance of the enemy, your fall be the greater. Which may easily be, if wee consider amongst how many occasions and prouocations we walke, and how shiftlesse we are to auoide them: yea rather how readie of our selues to like well of them, and giue place vnto them.

Why we ought  
to watch.

Our euill lusts, wherewith we be full fraught, doe carrie vs headlong into sundrie iniquities, in so much that wee can goe about nothing, but wee may feele (if we can discerne) that some one or other of them is in our way to hurt vs, and at hand to molest and disquiet vs: or if we cannot espie it for the present time, yet it may be perceiued afterward that it was so.

Eccles. 7.

If we be occupied in holy and spiritual duties, we haue shame and hypocrisie on the one side to hinder vs: dulnes, wearines, vntowardnes, and many such like poysoned corruptions, on the other side to breake vs off. If we haue to doe in things lawfull, and indifferent, and of their owne nature not euill, as recreation, or earthly busines, we are secure and careles how we doe them: we haue boldnes to defend our selues, be the manner of doing them, and our end and purpose neuer so vaine and euill. If we go about any euill thing, we haue reason and strength of perswasion from the pleasure and profit to goe through with it, and to see no danger that accompanieth it, but to extenuate it, and not to looke to the end, as we ought to doe: but all sound reason to disswade vs is weake, the diuel shewing himselfe at such times as a tempter, who yet will afterward come to vs as an accuser, when we should repent.

Of the danger  
of sinning  
in the  
company  
of  
sinners.

Therefore if wee be not skilfull to know these disordred lusts, diligent to espie, preuent and auoide them, and so haue this foresaid watchfulnes ouer our liues, as a helpfull companion with vs; it cannot otherwise bee, but that wee commit many things vnbecoming vs, contrarie to the holie doctrine which wee professe to follow; and that in many things through the whole course of our liues. Now when a man is thus carried of his intemperate affections, and bringeth forth the loathsome fruite thereof, what comfort can his life afford him? Euen all such to whom it is a sad matter to abridge themselues of their foolish will and vaine desires, and to whom it is a death to withdraw their heart fro that which they long after, or to pluck back their eye from that which it delighteth in, they must feede vpon froth, and take comfort in follie: but as for the sound and constant ioy of them who haue made a watchfull life their greatest quiet (who haue therefore libertie and free access to solace their soules in the varietie of heavenly pleasures) this ioy (I say) they are strangers vnto, neither can they be partakers thereof.

When one is  
not watchfull,  
some one crosse  
maketh many  
blessings vn-  
sauiourie.  
Examples.  
Eccles. 10.

For hereby the Lord hath freely graunted vs to finde and inioy another manner of liuing here in this world, then the most doe know or beleue, euen a peaceable life to Godward, safe and sweete, I meane, so farre as of sinners in a vale of miserie may be inioyed, which whosoever be void of, although they haue varietie of earthly pleasures and delights, yet one vexation comming among them, shall make all comforts vnfauiourie and irksome vnto them: As may appeare in Pharaoh, when but some one of the plagues of

**A** of Egypt were vpon him: in *Nabuchadnezzar*, when hee had his fearefull dreame: and in *Balthazar*, when in the middest of his iolitie, that fearefull and vnwelcome hand-writing on the wall at midnight was scene of him: and among all these there is none in whom this doth more liuely appeare; then in *Haman*, who for all his wealth, honour and promotion, could not satisfie himselfe, while one meane man, yea a straunger, *Mordecai*, refused to bow to him.

And to come neerer to such of whom the true God was more heard of or knowne, the same may be said of *Saul*, who although hee were a King, yet when the Lord answered him no more, his heauines was deadly: of *Nabal* likewise, who when he heard he must die and goe from all, he became senselesse through sorrow and anguish, and was as a stone: and of *Zidkijah*, who for all his boasting of the spirit of God, yet being a false Prophet and a flatterer, was driuen to hide himselfe from chamber to chamber, when the arrow of the Lord was sent forth against him, when the Kings shelter could not keepe him, as *Michaiah* told him. All these when they had but some one disturbance in their life, how did it make all other delights vnpleasant vnto them? So that I may truly say, that as the life which is passed in watchfulnes, is free from many, and those also the greatest discomforts, and filled with the contrarie peace: so whatsoeuer a man inioyeth according to his hearts desire, yet not looking to his waies warily, to keepe himselfe from euill, feare and sorrow shall euer befall him, vnlesse (which is worse) he be hardened: so that his life shall be found to haue little in it, worthie the reioicing in.

And what cause there is to vrge this part of Christian dutie of continuall watching, we may see by the example of our grandmother *Eue*, who being in the estate of innocencie, and therefore the liker to haue been kept from euill, yet seeing she was not circumspect and watchfull to hold close to the commaundement, wee see she became the cause of transgression vnto her husband, and consequently of the vniuerfall miserie of her posteritie. The like we may see by the example of king *David*, whom though the Scripture doth renoune with as great commendation for his meditating in the law of God, as any man: yet for that he was not armed with a watchfull heart at that one time when he walked on the rooffe of his palace; behold how the diuell had laid a bait for him (which he, as wise as he was, could not discern) and by his subtil and secret handling of the matter, caught him in his snare: So that hee receiued such recompence for the letting loose of his heart at that time, both in outward reproch and inward anguish and bitterness of soule, that by good right should make other men cleaue fast to watchfulnes, and be faithfull vnto the Lord; yea and to beware with all diligence, that they dallie not with the baits of sinne at any time, nor giue their hearts the bridle, vntill they be gone so farre, that they cannot, before great offence be committed, be called backe againe. The experience that I haue gathered, since I began to looke more aduisedly into this thing, I meane into the necessitie and benefit of a watchfull course, which hath bin long enough to teach and aduise both my selfe and others vpon so long a triall (well nigh these thirtie yeeres in some manner as I haue been able) this experience (I say) doth make me the bolder and earnest in it, to perswade such as haue truly imbraced the Gospell, that



Other gifts  
much beauti-  
fied by this :  
and contrarie.

The watchfull  
observing of  
mens tradi-  
tions, is farre  
off from this.

Heb. 11. 6.

that they would adioyne herewith this godly watch, a speciall nourisher and strengthner of their faith, to settle themselves therein whatsoeuer they goe about, or take in hand : as that their talke be not idle and frothie, but *sanourie and pondred with salt*; that their actions be such, as they may defend with peace of conscience against their accusers, and that they labour to *suppresse, and to bring into subiection euen their wicked thoughts and desires*, and weaken euen the bodie of sinne it selfe, I meane *the old man with his lusts*. For behold and this know, that euen amongst those who reioyce in the testimonie of a good conscience, such doe alwaies honour the Gospell most, most stop the mouth of the gainsayer, and doe carrie themselves most constantly and continually in an euen and good course, so farre as they haue knowledge, who haue been wise this way, and who haue determined with themselves to stand vpon their watch from time to time. And on the other side, such as in who many good things may be seene (I speake both of teachers & hearers) and are for sundrie causes much to bee accounted of, yet being noted for rash and vnstaid in their actions, and not so much looking to themselves, by wise gouernment of themselves, haue done the lesse good to others by their example, and haue caused the other gifts which they haue to be the lesse regarded. God be gloried for the good that is done by this in many : but if it were more commonly imbraced and taken vp of many moe, who for knowledge are able to season and giue light to numbers, they should not be most in disgrace who haue least deserued it; nor many please themselves in a loose and vnprofitable course, which beside that, it withholdeth from them much sound comfort, it is a sore blemish in their liues. Yet this I thought good to adde, for as much as the Romish Church, especially they who will seeme more deuout then the rest, stand much vpon their diligent keeping of the customes of their mother Church, and the precepts of the same, who might therefore seeme to themselves, and be thought of others to be before others in godlines : let all know, that this which I haue said of watchfulnes, leaueth not the least piece of commendation to them. For they watch to keepe the obseruances of men; but watchfulnes must be vsed for the obeying of the commandements of God : they superstitionlie watch to obserue some houres and daies and times, wherein if they performe any thing in outward working, they thinke themselves more holy then others, though other times be little regarded: but the watchfulnes which pleaseth God, redeth to euery hoire, day and time, as well one as another. And to speak of their best watch which they keepe ouer their liues, yet from their owne words be conclude, that it cannot be allowed of God, because *it commeth out of faith*, that is, of assurance of the fauour of God, and consequently that he will bless it (for this faith, which they call the Protestants faith, they utterly renounce) without which yet, *it is impossible to please God*. Now to grow to an end about this matter. It is further to be marked, that (because true Christians, & the dearest seruants of God do complain of some especiall infirmities, wherewith they find themselves most troubled then with any other) they must be more suspicious of, and vigilant against them, then others. And because the diuell doth more easily winde them into some sins, then others (as he seeth their disposition and inclination, and thereby the greater

**A** greater daunger they are in, by meanes thereof, therefore they are taught in wisdome and experience to haue a more narrow eye ouer them, and more especially to auoyde the very occasions of them whereby they haue fallen. For example, put the case, that some are strongly tempted to the sinne of vn- cleannes, who being blindfolded about that which they desire, doe count it no offence, though they passe their bounds very greatly in wantonnes of eye, in libertie of speech that way, or secret desires, or though they see them- selues snared therewith, yet hauing through long custome nourished their hearts in such lothsome delights, and too faintly misliked their offence when they saw it, haue brought themselves into bondage to their lusts.

*We must spee- ally watch a- gainst that in- firmitie, which most annoyeth vs.*

**B** In this therefore if there be not much occupying of the heart against this sinne, to see into, and weigh the lothsomnes, shame and danger of it; how vnbecoming it is Gods seruants to be subiect to such slauerie; if it be not acknowledged heartily to God, earnest and daily prayers as occasion shall be offered, sent vp to God against it, with confidence both of pardon and power to mortifie and weaken it, with strong and many reasons to dis- grace and renounce it, and the occasions of nourishing it wisely and watch- fully auoyded; euen this one sin, though they should neuer offend grossely, would hold the conscience in great vnquietnes; cause the parties to wander in deepe sorrow, and make them vnfit to Christian duties: yea if there be not more labour bestowed there, then in other parts of the life, it will make e- uery thing to goe forward much the worse, and in other actions of the life much confusion to grow; and the longer they haue nourished such vaine dreames, the more hardly they shall awake out of them, euen when they gladly would. And that which I say of this one, I may as truely say of the rest, if they haue been harboured. To this purpose, is that complaint of the people of Israel in their repentance and turning to God: wherein they declare that one sinne did more trouble them, then some other.

For thus they say in their confession: *We haue sinned against thee, O Lord, but especially in asking vs a king, besides all our other finnes.* And as it troubled them most when they asked pardon of God; so it appeareth in the storie, that of all other finnes they were most drawne by that to offend God: For when they would needes haue a King against the will of God, and *Samuel* 1. Sam. 8. 19. was sent from God to tell them what a manner of one he should be, if they would needes haue one contrarie to Gods mind; it is expressely said, *that the people would not heare the voyce of Samuel, but answered, nay, but there shall be a King ouer vs, and we will be like all other nations.* Therefore as their sin, where- by they did most offend God, put them to greatest trouble: so must those e- speciall finnes, which haue preuailed against Gods children, be most watch- ed against and auoyded.

**E** And is there not great reason in it, forasmuch as they haue most disquiet- ed them, that they should bend the most force of their strength against them? Euen as if some one troublesome person in a towne should disquiet the whole, all would lay their helpe together to remoue and keepe him out; And as in an house which hath many and great commodities, and yet some one sore annoyance, as a principal chimney casting smoke, with great speede that shall be redressed, more then other things, which yet are to be regarded

*An illustrating is by families,*

likewise: so in the life of sound Christians, wherein many good blessings of God may be reaped and enjoyed, the chiefe ruines are to be chiefly looked vnto, although the meaner are not to be neglected. And great labour must be taken about it, and watching against that sinne, which most preuaileth in vs; and much more, then against some other, by which there is lesse danger to be feared.

*The fruite of  
such watching.*

And this helpe (as I haue declared how) if it be vsed, and the meanes faithfully practised from time to time; let no doubt be made (seeing God hath promised successe thereby, euen greater grace in the vse thereof, then the sin shall be able to resist) let no doubt (I say) be made, but that they shall maister it, so farre, as it shall bring peace; vnlesse it be the case of vnmarried persons, to whom God hath appointed marriage for a lawfull remedie, when by none of the forementioned, or the like meanes, the gift of continencie can no longer be enjoyed.

This aduise how vsauorie and vnwelcome soeuer it be to such as are wedded to their lusts, and will offer no violence to them: yet such as know the smart that is raised by this sinne, and that sometime the deere seruants of God haue been deceiued by it, will be glad to be directed and helped against it. And that which I haue said of this, I may say of pride, worldlines, anger, malice, reuenge, vniust dealing and lying, that as euery man is more easily overcome of, or hurt by them, more then of other sinnes; so hee should haue a more continuall feare of them, watchfulnes against them, and bestow more time in seeking the rooting out of them: that so the wealth and safetie of the whole life may be preserved, when such noysome sores, as did most of all impair the same, be cured.

But if men be either ignorant of this dutie, or cannot be perswaded to set themselves to the entertaining of it, and to get acquaintance with it, they must looke to liue destitute of a chiefe part of godlines; or if it be but now and then in some especiall actions and parts of our life, regarded and looked vnto (as it is done of them who are not greatly experienced in the practise of Christianitie) it will make the godly life in great part to be bereaued both of her gaine and beautie.

*If we be but  
turned out of  
the way, we  
must speedily  
returne.  
Phil. 2.12.  
Prou. 28.14.*

Our hearts must not range where they list, nor our delights be fastned where we please; but our eyes, our tongues, our eares, hands, feete, and the whole powers of our mindes, and members of our bodies must be holden within compasse. In so much, that if we see, we haue but broken out of our constant course a little, & that our consciences begin to checke vs, we should tremble to thinke what we haue done: and feare alwayes for the time to come, least we should offend. We must watch when we are well, to keepe well: and when we haue been deceiued, to returne speedily againe: we must watch in trouble, against triefnes and impatience: in prosperitie, against wantonnes and lightnes, Iob. 31.1. If we could frame to this, we should doe well enough, as he that looketh to his foote in a slippery place, shall not be hurt. And if we may by watching ouer our selues, haue our whole life in safety, and welfare; are we not worthie to smarte, if we cannot doe so much for so great a benefit? Therefore, most worthily doe such suffer hardnes and sorrow, who will in no wise be brought to take heede to their waies; but cry out, that

it



**A** it is precisenes and a kinde of death vnto them, to be restrained from their noysome and dangerous liberties: From whence ariseth boldnes and wilfulnes, which cannot want much sinne. But this watchfulnes doth God require to be in vs, and to be accounted no tediousnes, but had in high price: and he that with an honest heart and good conscience submitteth himselfe hereunto, he shall be able to proue by good experience, that watchfulnes is a great meane to maintaine a godly life. Thus much for the more plaine and full handling of this first priuate helpe, called watchfulnes.

**B**

CHAP. 6.

Of Meditation, the second priuate helpe.



Now followeth the second, which is Meditation: And that is <sup>vvhat it is;</sup> when we doe of purpose, separate our selues from all other things, and consider as we are able, and thinke of some poynts of instruction necessarie to leade vs forward to the kingdome of heauen, and the better strengthening of vs against the diuel and this present euill world, and to the well ordering of our liues. I say of purpose, seeing we both must

**C** minde such things in good aduisednes, and set our selues about them resolutely, when we take them in hand; that they may be done with more reuerence and profit: and also seeing it falleth out for the most part, that we seldome enter into meditation of heauenly things, when we doe not intend them, but are ledde by the objects of our mindes, eyes, or eares an hundred waies amisse, or if any good thought arise, it is repelled by and by, and goeth no further. To proceede I say, that when we meditate, we ought to separate our selues from all company and troublesome occasions, as our Sauour <sup>Math. 6;</sup> commaundeth vs to doe, *when we pray priuately* (these two being companions) as in our chamber priuately, or in the field, or some commodious place, **D** that we may the better performe it: the smallest occasions soone breaking vs off from such seruice of God.

And I say lastly, that we must there set our minds on worke, about the cogitation of things heauenly, by calling to remembrance some one or other of them which we knowe: and so debate and reason about the same, that our affections may thereby be moued to loue and delight in, or to hate and feare, according to that which we meditate on; so that we may make some good vse of it to our selues. And this spirituall exercise of meditation is euen that which putteth life and strength into all other duties, and parts of Gods worship. And this the holy Ghost reporteth of *Isaac the Patriarke*, <sup>Genes. 24. 63;</sup>

**E** *that he went out into the field toward the euening to meditate.* Which had not been commendable, if he had not vsed so to doe (seeing it is the right kinde of such holy duties to be oft in vse) being taught of his father *Abraham*, who was the friend of God, and very familiar with him, and therefore (we may be sure) had much communion and talke with him. As also our father *Enoch* did, who for prooffe hereof, is said in his whole life, *to haue walked with God.*

And this are all such as desire to take any good by it, to know: that they

must be acquainted thoroughly with this sweete and heavenly communing with the Lord and themselves, which was called of the Fathers of ancient time, their Soliloquie, that is, the talke which they vsed to haue alone by themselves: That as men wearied, desire rest, so wee by the varietie and multiplicitie of busines in this world, being troubled and distracted, may seeke ease to our mindes by meditation.

For otherwise wee may muse and thinke vpon any good things, and ponder our words and actions which wee doe, to see them done aright: which yet is not this kind of meditation that I now speake of, but that watchfulness mentioned before, which is a warie regarding, and taking heede to our waies, in one thing after another. Which yet the Prophet calleth meditation also: as where he saith, *All the day long doe I meditate on thy word*: and in *Iosua*; *Thou shalt meditate day and night on the booke of the law*: which wee know, could not be vnderstood of meditation by intermission of companie, or other actions, and busines, but in their whole course a circumspect care and regard that they might bee done after the word. And the matter of this our meditation, may be of any part of Gods word: on God himselfe, his wisdom, power, his mercie, or of the infinite varietie of good things which wee receiue of his free bountie; also of his workes and iudgements: or on our estate, as our sinnes, and the vilenes of our corruption, that wee yet carrie about vs, our mortalitie, of the changes in this world, or of our deliuerance from sinne, and death: of the manifold afflictions of this life, and how wee may in best manner beare and goe through them, and the benefit thereof, and the manifold and great priuiledges which wee inioy daily through the Inestimable kindnes of God toward vs: but specially of those things which we haue most speciall neede of.

These and such like are the matter of our meditation, and as oft as we goe aside to thinke with purpose and desire of heart vpon these things, or any of them, for the better calling of our mindes out of the world, then we are said to meditate: so when in or about any of these, we sigh, moane, complaine to God, or reioyce, and are quickened in our hearts by such occasions, euen that also is meditation, and most commonly ioyned with prayer. Of which two holie exercises the booke of the Psalmes is full, namely that 119. Psalme: where the man of God setteth downe his meditations, which he had in euerie state of his: as either lamentation, complaints, or supplications in his affliction; or ioy and thanks for deliuerances and prosperitie.

By this vnderstand, what manner of exercise meditation is: Euen such an exercise it is, which is required of thee from time to time (as may be conuenient) through thy life, that by recording holie and diuine things, especially those which may make thee sound in the matter of thy saluation, a little time (when thou maist best) may bee bestowed of thee to drie vp thy fleshly and bad humours of earthly mindednes and worldlines, &c. or to quicken thy dull heart, least after thy sleepe in sinne, the diuell maketh thee forget thy former well ordrednes. And because I am too sure that few are acquainted with it, though it bee an helpe most profitable to godlines, I will somewhat more at large speake of it, that the practise of it may be more common: and that they which vse it with the other helps, may much more cheerefully go through

Psal. 119. 97.  
Iosh. 1. 8.

The matter of  
meditation.

A through their course. How necessarie this heavenly exercise and recourse to God is, may easily be conceiued; for that the hearts euen of good Christians are so seasoned with vnflauourie thoughts, desires, and delights of follie, vanitie, and much other naughtines (seeing the best are chaunged and reformed but in part) that they thinke it vtterly impossible to bring them to any better point; and therefore many by this error doe not greatly goe about it: yet if such noisome poysons be suffered to lurke and remaine in them, we know, they doe not onely, as sowre weedes choake the plants of grace in them, but also grow vp, and bring forth most noisome and dangerous fruits, as by wofull experience men feeble and trie.

*The necessitie of meditation.*

B And for the weeding these out of the ground of their hearts, there is no meanes so auailable, as this considering oft, and deepe meditating on them: namely, what swarms of wicked cogitations and lusts, do lodge in the heart; and to finde them out, also to bring them into a vile account, to be wearie and ashamed of them, and so to entertaine better in their roome. I say there is no helpe more auailable to hunt and purge them out, because although by the word we know them, by conference we doe reuiue the remembrance of them, and by reading we doe both: yet all *these runne out of our riuen heads,* Heb. 2. 1. and abide meanly with vs to suppress our corruptions, and to tame our hearts vntill wee bring our selues to often and much musing and debating of the good things which we heare and reade of, that so we may digest them; and of the euils which wee heare, that we may abandon them: euen as worldlie men ponder deeply their affaires which are weightie.

*What our meditations should be of our finnes.*

C Now when wee see so farre into the danger of them, and be wearied with the noisomnes of them, that we will tie our selues oft to gage these hearts of ours, to sift our thoughts, to accuse and condemne them, as we find cause by the filthines and shame of them, and herein will deale truly, as we loue our soules: then doe wee begin to breake the knot of such cursed swarms, and to chase away the lurking litter of prophane thoughts and desires out of our hearts; then we waxe more watchful against them after, and make more conscience of them, adioyning thereto, inward and earnest requests to God for assistance and blessings. Then also we shall furnish our hearts more gratioously with heavenly cogitations and holy desires: all which make greatly for the well passing of our daies. Therefore no man that will weigh how great things are wrought in our hearts, by holie meditating vpon our estate, and vpon Gods bountifulnes towards vs, namely, euen a framing of vs after the image of God, shall neede to doubt how necessarie it is.

*Meditation purgeth out sin.*

D And so much the more wee are to thinke it, because it is well knowne by Scripture, and tried by experience, that *our hearts are deceitfull aboue measure;* and thereby we beare our selues in hand, that if wee doe once obtaine thus much of them, that wee can commend that which is good, and speake against euill, we are ready to thinke our estate to be right marueilous good; when yet in the meane while, if wee doe not finde our hearts in our secret meditations (and when wee search our thoughts alone by our selues, how they stand affected) that we can feeble vnfaigned hatred of euill to be in them, and loue to goodnes: wee doe but deceiver our selues. And in euery little triall, we shall finde it otherwise then wee would thinke: I meane, that sinne sitteth

*Our hearts are deceitfull.*

Rom. 2. 23.  
Zach. 12. 13.



sitteth neerer and is faster glued to vs, then wee did imagine. F

*We must set  
against our  
sinne in our pri-  
uate meditati-  
on, before we  
can cast it off  
in company.*

For as he which goeth to warre, is first trained and made fit to vse his wea-  
pon at home: and the scholler trieth masteries priuately, before he come  
forth to dispute openly: So a good Christian will trie what he can doe a-  
gainst his affections and sinne, alone by himselfe in his solitarie meditation,  
and resolute against the same (accordingly as he seeth the difficultie thereof  
to require) before he can in his common dealings, with all sortes and com-  
panies, be strong from temptations and falles, and free from offence giuing  
in his words and deedes. And therefore on the contrarie, this is the cause,  
why so many bewray themselves to be hypocrites before men, for that they  
haue no triall of the truth and simplicitie of their hearts alone by them-  
selves, in iudging and proouing the vprightnes of them before God, and  
therefore haue not sought strength of him against their infirmities. G

Oh how doth this *communing with the Lord in secret*, and debating with our  
selues about our mortalitie and corruption, and of his fauour in vanquish-  
ing them; how (I say) doth this, as oyntment mollifie our hard hearts, and  
make them to relent, and doth relieue them pleasantly with the sweetnes  
of it? How doth this estraunging of our selues from worldly impediments,  
drawe vs into neare and heauenly communion with our God? How doth  
it make vs acquainted with the manifold rebellions of our nature? with  
our blindnes, securitie, earthlines, and infinit other loathsome filthineses, H  
which neither wee our selues will take knowledge of, while we carry our  
selues in many things as good Christians amongst men; neither any o-  
ther (but such as doe know it) would euer thinke, that so much poyson  
could be inclosed in so narrow a roome, as within the compasse of one silly  
man.

*Other sweete  
benefit of me-  
ditation.*

Oh the fruite and benefit, which by our meditation and priuate prayer  
we reape, is so great (the spirit of God changing our hearts thereby, from  
their daily course and custom more and more, and bringing the heauenly  
life into more liking with vs, and making it more easie and sweete; which  
with the men of the world is so yrkefome and vnauorie) that none can well  
expresse or conceiue it, but he which hath felt the same. For by it, God  
bringeth to passe, that the sugred baires of earthly delights and transitorie  
pleasures of the world (though Sathan kindleth an excessiue and an in-  
ordinate loue of them in vs) become not deadly poison vnto vs, as they  
doe to many, the Lord teaching vs to see the painted vizor and deceiueable  
picture of them by looking into them thoroughly, that we may beware of  
them. I

And as the Scripture noteth, how the men of God, who are most com-  
mended there for their pietie, as *Moses, Dauid, Paul*, and others, were much  
taken vp of this exercise; so I dare boldly affirme, that the most godly of our  
time, may thanke God much for their acquaintance with it, and much vse of  
it: and others that are strangers to it, how wise and forward soeuer they be in  
practise of Christian dutie, should be much more purged and cleansed from  
cuill, if with their other seruices of God, they were conuersant in this medi-  
tation ioyned with their priuate prayers, and this secret talking with God,  
and with their owne hearts. K

And

- A** And therefore although I looke not by this speech to perswade prophane men and such as are addicted, and giuen ouer to the full inioying of their hearts desire in the things of this present world, to regard this practise of musing: yet my hope is, that I shall easily preuaile with those; *Who haue been readie and willing long agoe,* if they might haue had any plaine direction to teach them how to vie it; to preuaile (I say) with them, to haue it in greater reckoning, for the neere and inward acquaintance which they may haue with God by it, as by little and little they shall be inabled. But the truth is indeede, that it is new and strange to such as haue not been accustomed to it, though people of good hope: in somuch, that when they heare by the word of God, that such a dutie is required by him at their hands, they are readie (though it tend to their great benefit) to reason against it, as needles, and too hard to be attained vnto, contenting themselues to serue God without it rather, then to imbrace it immediatly, vntill they may see further into the necessitie, benefit, and possibilitie of it. And for the first two, how necessarie and profitable it is, I haue shewed; as also it will further appeare by that which followeth, of the lettes which doe hinder it, and the remedies against them. And then I will shew how possible, yea in time how easie it will become; and then will the benefit and fruite thereof, most chiefly appeare. And concerning the lettes how many and great soeuer they be, before I speake of them, I haue no doubt, notwithstanding them, by Gods assistance to make the way so easie, and plaine to the true Christian to meditation (in this treatise of and about it) that by the same, the difficulties and discouragements which doe most trouble them, shall be remoued, or at least weakned, that howsoeuer some take no profit by it, they shall haue the way shewed them in a few leaues, which they also may learne in a few weekes, to make good benefit of it, which otherwise they may (without helpe) be voyde of for many years.
- To say somewhat therefore of the impediments first, which hold Gods people strangers from the vse of meditation with profit, they are of two sorts: *The less of meditation, are diuers.*
- D** For either they are such as hinder them altogether from going about, or entring into it; or else they keepe them from taking any good thereby, although they set apart all other things of purpose, that they may giue themselues (for the time) wholly thereto. Of the former sort, there are three: The first is, when a Christian knowing this dutie to be required of him, goeth about it, either in the morning (as I here perswade, if it may be) or at any other conuenient time, but he hath no matter in readines to meditate vpon: he is emptie, barren, and vterly to seeke about what to bestowe the time, and his cogitations: for although he hath heard many things in sermons, and wanteth many graces, which might driue him the rather to meditation the better to come by them, and carrieth about many corruptions, and hath receiued many blessings and mercies from God; yet the diuell holdeth him, as it were blinde, forgetfull, and his minde confounded (it being occupied and taken vp vsually other waies amisse) so that he can finde nothing to muse or consider vpon, whereby he might season his heart.
- Which when he seeth, and thereby that he cannot proceede in the dutie which he hath been taught to performe, and desireth also to doe the same: he

*Meditation, a  
stranger to many*

*The less of meditation, are diuers.*

*The first let and the remedie thereof.*

*VVant of matter.*

Luk. 16. 3.

he is exceedingly discouraged, made heauie hearted, and thereby the more hardly perswaded to goe about it any more, but vnable to aske the way to redresse the same. For they who are so snared and ouermatched by the diuell, can hardly seeke remedy, if any thing be amisse with them, but leaue of altogether from the good, in the which they perceiue themselves to be stopped: which is cleane contrarie to the practise of the children of this world, who are so wise in their kind, that if they be disappointed and broken off, from their purpose one way, they will seeke the accomplishment of their desire many other waies, rather then to be frustrated.

Now against this Let, I haue set downe hereafter in this treatise a way to remedy it: vnto the which I referre the reader; that is to say, certaine rules to helpe him to meditate, and examples also to set him on worke: yet least euery weake Christian should not be able sufficiently to direct himselfe, this I adde further and more particularly, that it shall be expedient for him, principally to propound to himselfe, as he is able these foure things (till he shall be better able) to helpe himselfe, to muse of them. First, of his vnworthines, vilenes, and other his seuerall corruptions, and sinnes. Secondly, of the greatnes of Gods bountie in forgiuing so many, and subduing daily more and more the dominion of sinne and Sathan in him. Thirdly, he is to thinke how he may be guided through that present day, after the rules of his daily direction, especially those that seeme hardest to be followed, both the well ordering of the heart, and framing his life, so farre as they agree with Gods word. Fourthly, let him meditate on the seuerall parts of the Christian armour, how God hath appointed to strengthen him thereby, and by the other helps, which I set downe to be vsed daily, for his better going forward, and how sweete his life shall be by these helps in many respects more, then otherwise it can possibly be, and how to watch against all lets which may arise to hinder him from this course.

These or so many of them as he may conueniently; when he goeth about it, if he hath no other thing more necessarie, and in the best manner that he can be directed (through the counsell of any who is able) these (I say) are an especiall remedie to helpe him, who for want of matter to meditate on, should neglect or omit it; and for varietie, those meditations which I shall set downe, shall helpe him forward also: For there is no true beleeuer (how weake soeuer he be) but he is fit (if he be willing) to follow this direction.

The second let,  
and the reme-  
dies thereof.

The next impediment of the first sort that hindereth a Christian from meditating, is an vnfit minde vnto spiritual and heauenly duties, as when it being carried after other desires, is slow and vnwilling to be occupied in cogitation or consideration of any holy matters: and therefore letteth passe this meditation, as finding himselfe utterly vnable to enter into the same. He that knoweth, it should be performed (if it may be) is sometime grieved for the omitting of it: but if the minde be impotent, as hauing lost her former strength for the time, it is constrained to yeeld to the omitting of it. Now for the redresse of this, I answer; if he who omitteth it thus, through the inwardnes of his heart, and vnfitness to good duties, be such an one as hath learned and resolved to serue God euery day, he can the more hardly



**A** beare this disordrednes of the minde, and therefore he will seeke more speedily to haue it remedied: But if hee hath not yet obtained any such gouernment of himselfe, but doth dutie to God more generally, seldome, and vncertainly, it must needs be the more hardly redressed: for it is manifest, that such an one hath giuen his minde more libertie to wander in the world from the Christian course.

The remedie to both, as they can receiue it, is one and the same, although not to both alike easie: yet seeing they are both the Lords, let them bring their minds to these considerations, and say with themselves, I haue receiued a minde to please God, to be teachable and readie to any dutie: I haue opposed

**B** my selfe against mine owne will, and the diuels secret and malicious counsell, though sweet to the flesh: *I am not a debtor vnto it*: how can I then yeeld to this vntowardnes of my heart, and so sinne against my God? Where are the manifold and comfortable priuiledges, which hee hath giuen me, that I might bee faithfull to him? Am I wearie of my peace, and doe I haste after mine owne sorrow? Lord therefore bring backe this ranging heart of mine from the deceitfull dreames, or itares, or doubts that it hath been snared in: and restore it to the libertie which it was wont to enjoy, that is, to solace it selfe in thy fauour, and communion with thee, and to count it my greatest happines to commune with thee, when I may. And this gift being decayed, through mine owne fault, and Sathans crueltie and subtiltie, restore againe vnto me, and forgiue my weake loue towards thee, who haue prouoked thy maiestie, (if thou wouldest bee prouoked) to frowne and looke amiablie on me no more.

Thou Lord chargest me, thus to *seeke thy face*, euén thy sweete presence, which I haue gone from, and for a time been blinded, as hauing no abilitie to muse of any good things, and haue not scene that I was seduced, till I perceiued that I had lost this sweete libertie: now therefore (O Lord) shew thy louing kindnes in my distresse and weakenes, and restore to me this libertie of my minde, which many of thy children doe finde.

**D** Thus fall into consideration with thy selfe, and discourage not thy selfe, who hast learned to vse all thy wants to humble thee, and to bring thee nearer to God, rather then to goe further from him: So that I conclude, that the remedie to such a one, as through an vnsettled heart, cannot meditate of any parts of Christianitie and godlines, hauing otherwise knowledge, yea the best remedie is to meditate of his present vnfitnes, loosenes of heart and earthly mindednes, to count it as an heauie burthen, to accuse his heart, and so to bring it to relenting, by considering how farre off it is presently from that mildnes, humblenes, heauenlines, and readines vnto dutie, which haue been in him at some other times. But let no man giue any libertie in any sort to his euill heart (when it is turned away from cheerefulness and willingnes in any part of Gods seruice to goe forward therein) for that were to bring him into vtter bondage. And this for redresse of the second let.

The third followeth, and that is want of opportunitie, & leasure, by reason of necessarie busines taking vp the time: vnto the which may bee added this, that there is no conuenient place to some, wherein they may goe apart from company, as the sea-men, or such as must go farre from their dwellings, when

The third let,  
and the remedie  
thereto.

Luk. 10. 42.

they should vse it, as hauing neither choise of roome, and yet the same taken vp with children, and stirring vp and downe within, and compassed round with other houses adioyning without, as in small and poore families it is to be seene. To them which alleage that they are hindred by necessarie busines, I denie not, but such may, and doe fall out sometimes, especially to persons who are occupied about many things: whom I exhort, to weigh (as it behooueth all such to whom this belongeth) that *one thing is necessarie*: and that the ordinarie workes of their callings are not to put this dutie out of place: for if they doe, it is by the vnskilfulnes, or vntowardnes of them who commit this fault: but the one of them is appointed of God to goe with the other, and both of them to stand together to the vpholding of their inward peace. And if they say, that their hindrance is not thereby, but by workes more then ordinarie, I further beseech them by the mercifulnes of God, that they seeke not cloakes for their slouth, neither hold themselves backe from so profitable duties, by occasions of no great weight or importance, but rather for yeelding to the flesh. I call those businesses, occasiōs of great weight, when the omitting of them, although they be but household, or worldly affaires, yet may trouble them more at that time, then the omitting of their meditatio, which may be performed another time, but their businesses cannot. As it commeth oft to passe, that the neglecting of necessarie worke, through want of discretion, and heede taking, when it should bee done (although in the meane while, prayer, reading, meditation, or such like be gone about) troubleth the mind (I say) with so deepe griefe, through some great discommoditie sustained, that in long space it is not quiet and at libertie to serue God any way againe. And seeing God requireth to be honoured of vs in all things, euen in these earthly, as well as spirituall, therefore we must not think, it pleaseth him whe any man shall through zeale without knowledge, doe that at one time, which shall quench zeale for want of wise heede taking, for many times after: but if any man will hereby let loose y<sup>e</sup> bridle any thing the more to worldlines, let him know, that he hath fro hence no such liberty.

Now to returne, if any through necessarie lets shall be constrained to let passe this dutie of meditation, hereby let it appeare to haue been necessarie, and without his fault, if hee supplie this dutie after his necessarie labour ended, and take heede that in no wise it be omitted altogether, vnlesse hee can be assured with peace, that God in the omitting of it hath been remembered some other way. And so I say of the hindrance, which commeth by want of conuenient place, that must be done which may most conueniently, seeing there is nothing gained by neglecting that dutie, in the doing whereof standeth our peace and welfare. And thus much of the lets which hinder altogether from meditating about our estate, that wee may be the fitter thereby vnto prayer and good life.

Two abuses of  
meditation.  
The first, to vse  
it slightly, and  
so to make a  
ceremonie of it.

The other lets are such as hinder vs from the good and profitable vse of it, when we breake through the three former, and these may rightly be called abuses of it: and are two, which in few words I set downe thus. The first is a commonnes or customarines in it, when we through perswasion that it must be continued, doe it houerly and slightly, and so make a ceremonie of it, not so much looking how our hearts are well affected in and by it, as that we may

**A** may not bee iustly charged for omitting it. Which sinne is easily and soone committed in priuate prayer also, and such like good exercises, when our mindes are not holden with a taking delight in them: and hereof it is, that all the seruing and worshipping of God is with the most, but onely for fashion: of all which it is said by God in the Prophet; *In vaine doe they worship me.*

*The remedie, we must be persuaded, that it is worthe to be delighted in.*

*Esa. 29. 13.*

The second is when, although wee bee desirous to vse it, and that for our helpe and edifying, yet our heads are so full of trifling and wandring phantasies, or worldly matters, that wee cannot *minde those heavenly things*, which are so contrarie to them: And from hence ariseth a wearines of it, & an hastning to more libertie, that our hearts may raunge where they list, which is that

*The second, when we be clogged and fraught with phantasies and cares.*

**B** which they most of all desire. And although through the very corruption of nature, the best of Gods children doe complaine, that they doe not the good they would, and therefore not this good sometimes (notwithstanding they mislike that it should bee so, and resist it: ) yet the especiall cause of this vnfaourie, wearisome, and vntoward taking in hand, or setting vpon so holy and heavenly a part of Gods worship, is another besides this: that is to say, the letting loose of our hearts all the day (as I haue had occasion to say in another place) disordredly, without watching ouer them, and calling them backe from such endlesse rouings; that they may not forget God, but bee held within holie compasse, wheresoeuer we become, or whatsoeuer we goe about: for there must not be in vs *at any time an euill heart.*

*Heb. 3. 12.*

**C** Euen this (I say) is the cause why we cannot haue our hearts at commandement in meditation and prayer to attend vpon God reuerently, when we would. For when wee haue at our pleasure giuen them scope through the day to fasten their liking where they haue desire, it hath been hard for vs to weane them from it, when we would. And whiles we will be at this point, it will neuer bee better with vs in our meditation: no although God hath appointed the same to be an especiall helpe to the well framing of our liues, and that our minds be brought into an heavenly estate thereby, if we would frequent it: yea although we appoint some especiall time thereunto, yet shall

*The remedie, we must carefully set our selues against the corruption of our hearts.*

**D** we be turned from musing on good things to wandring, and shall hardly fasten on any good matter, hauing yet certaine principall points concerning our estate to set vs on work therein; so many trifling phantasies and dreames shall swimme in our braine to hold out better.

And till these by little and little be dried vp with the flame of heavenly and feruent affections, vsually possessing our hearts in stead of them, it will neuer be otherwise with vs but worse and worse. And it is a thing to be wondered at, that seeing none of our actions any day can be well done when our hearts are not good, and so preserved and kept (which without circumspect care and watch ouer them cannot be) it may be wondered at (I say) that wee

**E** should yet bee secure and negligent about the keeping of them from such danger to our selues and others, as we know will thereby insue.

Therefore as the Lord by his Prophets hath cried out against the people in sundrie ages, that *they perished because they would not vnderstand, nor at all consider their estate*, and as there shall be an end of their deceiueable delights, although they cannot be brought to thinke of their end and account: so hee speaketh as plainly, and hath done from time to time of this, that although in

*Psal. 91. 11. 12. 13. 14.*



Ioh. 16. 33.  
Ioh. 15. 19.  
VV's must haue  
our conuersa-  
tion heavenly.  
Phil. 3. 10.

the world we shall haue tribulation, euen we whom God hath chosen out of the world; yet seeing we are strangers here, we cannot neither may we place our hearts delight and felicitie here, but our chiefeft comfort must be to haue daily communion with God, and to haue our conuersation in heauen, with him, (vnto the which, meditation is a singular helpe) and what waightie matters soeuer we be busied about, yet to remember our maker in them all, that he be pleased and trusted in of vs.

Men lose a  
great part of  
their sweete  
and blessed li-  
uing here, see-  
ing they will  
not vse medi-  
tation.

It is utterly vn-  
becoming, that  
the weightie  
matters should  
be slightly re-  
garded.

And in that many, euen of Gods seruants doe (through their corrupt nature) loath this heauenly Manna (I meane to be oft and daily in musing on the things which concerne their peace) and haue their teeth set on edge with the deceitfull pleasures of worldly men, who know no better: euen this (I say) though there were no other thing, doth cause, that they inioy not the tenth part of the priuiledges and liberties which God hath prouided for them in this their pilgrimage. Neither can any thing (if it be weighed) be lesse tolerable in the sight of almighty God, then whereas he hath giuen vs his Scriptures, which tell vs his minde, and therefore teach vs how we may commune with his maiestie, and for our behoofe, hath giuen vs an earnest charge to ponder them in our hearts, to haue them in minde, to make them the matter of our cogitation, delight, talke, and practise; yet that Christians of good hope should not be better acquainted with this heauenly course, nor be occupied thus, but by fittes, very seldome and coldly, as if God had been earnest with vs about a trifle, or as though he had offered vs great iniurie to mooue vs thereunto.

Men must  
not be  
slothful  
in  
their  
meditation.

So that although I cannot say, it is no part of their thought, which should season all their thoughts (as I may say of many lying protestants, who doe shunne and flie all consideration of heavenly matters, least they should trouble and disquiet them:) yet it is too manifest that they saour too slenderly of Gods presence and companie; who shunne it, by being strangers to this meditation, whereby they may haue fellowship and companie with him.

The former re-  
medie more ful-  
ly and cleerely  
set downe.

Therefore to remedie this trifling out the time when we goe about to meditate and pray priuately, and to obtaine that we may be fit to performe this dutie, and not bee carried at that time after wandring, wee must remooue that which hindreth vs from it: I meane we must tie vp our loose hearts throughout the daie from their deadly custome of ranging after vaine, fond, and deceiuable thoughts, dreames and delights: we must weigh how little worth this is, to haue our cogitations fastned vpon things transitorie, much lesse about those which are filthy, but rather bring them to be taken vp in those which are heavenly. This we are called vnto: and vntill we can learne to doe thus, that how weightie soeuer our dealings be, yet we count this the chiefeft to keepe peace with God, and euer feare to offend him: it will be an hard matter to bring our selues to meditate, and pray with cheeresfulness and fruit.

Rules and ex-  
amples of me-  
ditation follow.

Now that I haue set downe the necessitie and profit of meditation, when-soeuer we list to vse it, and the especiall lets thereof, I will now in that which followeth, onely helpe the reader with some rules to guide himselfe the better herein, vntill it be more familiar vnto him (and then he shall vse it bet-  
ter

**A**fter then all rules shall teach him) and I will set downe with the same, some examples in particular meditations, which shall agree with euery good minde which readeth them: that such as be not yet able to helpe themselues by entering into their owne estate and heart, nor to draw matter from their owne experience to meditate on, may learne by this which I write and such like, and others that can, may yet when they be vnfit by troubles and other occasions, helpe themselues by these examples which I shall propound to them. Onely there is required teachableness and diligence to consider of them, and profit by them, and that whatsoeuer be hard to them, they would craue the helpe of such as can resolute them. As concerning the rules, I haue had occasion in other respects to make mention of some of them, but not so, as the reader may easily gather them as rules. Here therefore I will set them downe together.

Four rules to direct vnto meditation.

**1** The first is, that he, who desireth to haue helpe by meditation, doe weigh how slippery, fickle, bad, and wandring his heart is in infinit waies, to his exceeding hurt; and that he must of necessitie appoint some set time, to checke, reclaime, and weane it from the same.

1 Rule.

Jerem. 17. 9.

Psalm. 55. 17.

**2** The second, that he watch ouer his heart (hauing been so oft deceived by it) throughout his whole life, and haue it in suspition, that so it may be more fit to be drawne to such heauenly exercises, and be staied therein, and

Pro. 4. 21. &c.

**C** attend vnto the same.

**3** This being obserued, let him (if hee bee able) draw matter of meditation and prayer from his owne wants and infirmities; from Gods benefits; from the changes and mortalitie of this life. I haue before set downe, what hee should chiefly meditate vpon: of loue, humilitie, meekenes, peace of conscience, the glorie of Gods kingdome, his loue, and the contrarie: but especially of that which for the present time, shall be most available.

If he cannot thus doe, let him reade before, some part of the hundred and nineteene Psalme: some of the epistles of the Apostles: Christs sermons, or

Ioh. 14. 25. &c.

**D** some part of this direction, or some meditations, which follow, so many as conveniently he may, or any good matter fit for this purpose to season & well affect his mind: that so he may learne how to performe this duty, and quicken vpon him selfe to it oft & from time to time, when he once knoweth how. If he cannot reade, he must desire more helpe of others: and for want of helpe, he must needs looke to goe the more slowly forward, either in the right, and kinde vse of meditation, or in any part of sound godlines, and Christianitie: seeing we cannot be ignorant of this, that the old subtil fowler sets his snares and nettes so thicke in our way, that we haue no shift, but to fall into them, and light vpon them, except with the winges of meditation and prayer wee mount vp on high aboue them, and flie ouer them.

**E** Now follow the examples or particular meditations, which I thought good to adioyne to that which hath been said of this matter, to teach the ignorant, and to helpe euen the stronger Christians, when they be not so fit to helpe themselues; and neuer out of season or vnprofitable to either of both: I set some of them downe more briefly, that they may giue occasion

to the persons when they are fittest for breuities, to discourse of the matters obtained in them (seeing they be such as shall euer concerne them) and apply them to their owne estate more at large to moue their hearts to practise them. I set downe some of them more largely and fully, that such as feele themselves more barraine and vnable to call to minde such good things, as they would be glad sometime to thinke on, may with lesse trouble be satisfied, while they shall neede no more but to reade them (so many of them at one time as may be fit to moue their affections) and then to consider of them, and examine themselves by them, whether they be with them, or against them, that the end thereof may be peace to them by their readines alwaies to yeeld to that which they ought. I haue not set downe too few, **C** least they should soone grow too common; nor too many, least they should be too tedious, seeing the booke it selfe is large, and they serue not onely for meditation, but also to helpe the practise of the whole booke. This I thought good to say about this thing.

But consider and be resolu'd of this one thing, that thou must nourish and hold fast a loue and liking of this duty: so that when thou art barraine and vnprofitable in thine owne sense and feeling, yet thou mayst then be willing to be well seasoned by it, and restored to thy former grace againe. For if thou beest not so affected, thou shalt finde no fauour in it, as neither in any other good helpe whatsoever: *seeing to him, that is fall, an hony combe is not sweet.* And though I set downe the points that thou shouldest meditate on in sentences not applyed to thee: thou must apply that which is set downe generally to all Christians, to thy selfe, as if it were spoken onely to thee.

As this for example, if thou wouldest meditate on this point (*The Lord is all in all, and who is like vnto him:*) I thinke after this, or the like manner, in applying it to thy selfe: *O Lord, whom haue I in heauen but thee? and whom doe I desire on earth in comparison of thee? For thou art my portion and my ioy, of whom I make my songs euen in the night season: I sigh to be unburdened, and desire to be dissolved, and to be with thee: O when shall I come into thy glorious presence? &c.* And so draw all other holy sentences to thy behoofe and vse. If thou wouldest meditate on this point, because of mens wandring and inconstant profession of the Gospell without fruite, it is both wisdom and our happines to reioyce in our owne going forward, not in other mens: *and in prouing our selues, we may reioyce in our selues, not in other,* Gal. 6.4. Lift vp thine heart to God, and pray him, that it may be so with thee.

No man shall be fit to gouerne himselfe aright before men, if he doe not usually acquaint himselfe with, and frame himselfe after that Christian course, first before God.

No man can rest in his private meditations and prayers before God, if a well ordered life, as a fruite thereof, appeare not before men.

When a man looketh so diligently to the seuerall parts of his life and calling, that he may haue peace thereby, it is well.

It is a point of Christian wisdom, to be most circumspect and best armed, where we be weakest.

It is no way tolerable to lie still, if a man be fallen, Ierem. 8.6. but to haue recourse

Prou. 27.7.

Particulars to  
muse on.  
Psal. 73.25.

Reioicing.

Christian life.

Watchfulness.

Offaltes.



**A** recourse to God againe, if we be ouertaken, though with much adoe we obtaine it, Exod. 33. 8.

Although in a well ordred course, all crosses and incumbrances be not vtterly remoued: yet many by it are auoided, and others profitably sustained, *Priuelidge of a godly life in trouble.* Prou. 19. 23.

It is some grace to vse prosperitie well, that is, that a man may cheerefullie and fruitfully passe his time: but if wee be voide of this vnder the crosse, wee may gather, that the benefits of God make vs merrie, and not our resting in this fauour of God. *Reioycing.*

**B** It is a good thing to reioyce in our Sabbaths, and communion with Gods people: but so, as wee rest not euen in them, but in this, *that God is our portion* in all estates and places. Psal. 119. 57. 2. Cor. 5. 16.

When many earthly troubles take hold of vs at once, wee must carrie our selues very soberly and graciously, if wee be not vnsetled from willingnes to dutie by some of them: Frowardnes, impatience and forgetting our selues being so readie, by the smallest occasions, to breake out of vs. *Crosses.*

We seldome inioy commoditie, when we doubt of the lawfulness or conueniencie of keeping or comming by it, but the Lord maketh it as sowre and discommodious in the end. *Worldlines.*

**C** Wee seldome haue in great price any thing below, as house, land, &c. but the Lord crosseth vs some way in it, that we may loue it with measure.

Reioyce not at the first hearing of heauenly things only, but more soundly continue it, when thou knowest them more soundly and better by experience.

Prepare and look for affliction before it come, least thou be besotted with thy peace and prosperitie: and also, that the burden of trouble may be easier when it commeth. *Afflictions.*

In the midst of tribulation (because that easily oppresseth) thinke of the best priuelidges which thou hast, that is, Christ with all that commeth with him. 1. Sam. 30. 6. *Dauid*, and Psal. 77.

**D** The greater thy troubles are, the greater must thy strength bee, and the more godly must thou be.

When thy heart can rest in God, and the pleasures which come thereby, take in hand all thine affaires soberly, that thy ioy be not quenched thereby. It would make one wonder to see, how by such occasions the heart is vnsetled. *Sobriety.*

Deadnes of spirit, loggish vnprofitablenes (if not wound) take hold of a man, when he doth not faithfully make vp any breazhes made in his conscience, by true returning to God. *Of fallen.*

**E** The Lord is not farre off from vs, nor hard to be intreated, when after any fall or escape wee turne to him in humilitie and repentance. 1. Sam. 7. 10. and 12. 22.

Of the manifold vexations that fall into our liues, wee may obserue that the most of them doe become annoyances to vs, through our owne fault: that wee either preuent them not when wee may, or beare them not as wee ought, or make not vse of them as we might doe. *Troubles.*

The talking of the commodities of this life is so sauourie and sweete to

flesh, that being in it, wee hardly get out of it, no not when better things are in speech before.

Calling.

When our callings become a pleasure to vs, to discharge them faithfully for the Lords sake, what outward helpe of blessing soeuer God sendeth vs, they shall make our liues so much the more easie and comfortable: but these without the other are but deceivable vanities.

Col. 3. 23.

Affliction.

Luk. 22. 39.

Ioh. 18. 2.

Dan. 6. 10.

The place wherein Christ vsed to pray often, and had found much comfort, in the same he was taken and betrayed; but yet he continued his godly custome euen till he was led away: so must we looke to haue our best places of prayer and walks, made traps for vs: for the subtiltie of the world know our haunt, and where to find vs. But let vs perseuere, that if we be taken euen there, wee may reioyce: as being found well occupied when the Lord shall come.

2 Although for want of prooffe, we count all afflictions hard; yet when wee haue experience (Heb. 5. 13. 14.) and haue bin exercised in bearing them, and see that the feare is more then the thing it selfe; our confidence in God will make them easie, when our cause is good: But yet by degrees, that is, when we can first beare sharpe words and fire contentions of men, after stripes, imprisonment, and so death. As Moses, Exod. 3. 11. compared with chap. 16. 25. 26. and the Apostles, Act. 5. 41.

March. 6. 33.

When matters of more importance then our saluation is, fall into our hands, let vs bee occupied in them with more seruencie, then in that: but if there be no such, why should we more earnestly looke after them? and why should not that be with greatest delight wrought on, and looked after?

Loue of God.

How can we say, we loue the Lord, when wee be not euer willing to goe home to him, and in the meane while to be as neere him in all communion; as we may?

Godly life.

Christianitie and practise of godlines is compared to a rich and gainfull trade (Prou. 3. 14.) wherein little profit commeth in, except it be well followed, and diligence vsed in it, and one thing not letted nor slackted for another.

To haue a willing mind to be well occupied, and matter about which we may, and time to bestow therein, and freedome from lets therefrom, is an estate much to bee made of; and yet for the most part, they who haue almost all outward encouragements, cannot tell what to doe with them.

Of death.

Whereas the very name of death is fearefull, when men heare that they must be readie to suffer for the Gospell (and therefore many are dismayed) we must know that we are the more vnwilling to heare of it, because wee acustome our selues to loue this world, and our life here, too well, which must be lesse set by. And God, by diseases, and the miserable estate of things in this world, and by many other meanes, can make our liues loathsome and death welcome: which if wee would thinke much of, the hearing of it would be more welcome. But begin in time, least it bee too late, when wee can stay here no longer.

1. Pet. 1. 24.

1. Cor. 7. 29.

1. Ioh. 2. 13.

Watch and pray.

It is needful, besides our set times of prayer in the day, to haue oft recourse to God by watchfulnes and prayer, in all our dealings; least we goe too farre in surfeiting our hearts with them, and (as we can) to looke to God secretly, though

**A** though not so solemnly as at other times, praying him to keepe vs. Neh. 2. 4. *Nehem. 2. 4.*

Whatsoever taste of good things we haue gotten, and how sweete soeuer *Priuiledge.* they seeme; yet it is certaine, that God hath yet much more then wee can thinke of, if they be the matters which wee haue in greatest price: but being set light by, and the meanes neglected which preserue them, they die.

That estate is to be made much of, wherein we are not onely delighted in *A good estate.* seruing God by the duties we doe presently; but also as ioyfull to thinke of *Psal. 119. 16.* them which are to come, and the more, the better they be.

It is a singular mercie, that wee take comfort and delight in the things *Priuiledge.* which we hope for, and in the seruice of God; which to the world are most

**B** irkesome and tedious.

The more sure of Gods fauour thou art by faith, the more humble also *Faith.* thou art, and not contrarily, Matth. 15. 27.

They are worthie of great punishment, who set light by the plentie of that *Fulnes.* grace, the crummes whereof Gods hungrie seruants doe set great store by.

What is more liuely to our vnderstanding then the heavenly and spiri-  
tuall course of a Christian, in comfort and godlines, throughout the Scrip-  
tures; as Rom. 5. 4. 5? and what is more vnlike it, then the liues of men?

One especiall point of profiting, is, to know our owne vilenes and miserie *Sight of our miserie.* better daily, that so we may come to know the inestimable bountie of God,

**C** and what wee are beholding to him, for receiuing increase from him in par-  
don and other graces.

As excesse of eating and drinking doe bring slouth and sleepe: so surfei- *Luk. 21. 34.*  
ting our soules in pleasures, cares, &c. rocketh vs asleepe, and maketh vs vn- *Iam. 5. 5.*  
willing and vnfit to see what is amisse. In steed whereof, sobrietie, that is, a ru-  
ling of our passions, and watchfulnes are to be our daily companions. 1. Pe-  
ter 5. 7. Psal. 5. 8.

We must not flatter & deceiue our selues with the calling to mind of the *Phil. 3. 14.*  
forwardnes and care that hath bin in vs in times past, hereby to gather slouth *How needfull it is to set our selues to goe on through difficulties.*  
vnto the flesh, which is readie to take the smallest occasions that may be to

**D** fauour it selfe, and to make vs grow cold and slacke in duties: but we are to  
looke to continue and increace any good and forwardnes (which hath bin)  
for hereafter: as to delight more in walking with God in a Christian course,  
and to hold fast our faith and comfort euen in trouble, and not to thinke our  
state the worse for it. But with our Sauour *to despise the shame of the crosse,* al-  
though it be euen to the thrusting of vs out of the world: and therefore much  
more in prosperitie, *to be fruisfull in all good workes.* Ioh. 15. 8. *Col. 1. 11.*

Seeing it pleaseth the Lord to let vs know, that we haue this pretious and  
blessed libertie, al the day long to be with him, to inioy his presence by faith, *Deut. 33. 18.*  
to solace our selues in bold affiance in him, and that for all good things; and

**E** to be free from the feare, terrour and anguish, which hunteth the vngodly:  
It were pitie that we should, for some deceiueable follie, deprive our selues  
of such sound happines and peace, as he alloweth vs, euen here, to be parta-  
kers of.

When men receiue not the word with meeknes, that it may be ingrafted in them, *Perseuerance.*  
Iam. 1. 21. and doe not so heare, that they may beleeue (A&. 14. 1.) but take a  
taste and a liking, at the most: I denie not, but for some cause, one may hold  
out



out longer then another: but if they goe not forward, ye shall see them fall vnto nothing: for a momentany and weake desire is not enough to hold vp a godly life, but a delight in it, which faith worketh.

When we are afflicted, and the wicked spared, our state seemeth to them most vile. When we are both in prosperitie, they seeme more happie, then we. When they and we be both afflicted, they count our state happier then their owne: But especially when they are afflicted, and we spared, *Exod. 14. 25.*

*Depend on God.*

We may not assigne the Lord in what place, state, condition, or in what companie we would liue, but as strangers *wait on him, euen as the hand-maide on her mistres*, for whatsoeuer he will allow vs. And when great afflictions come, yet not to be discomfited, nor vnquiet, but cheerefull still through hope, as may be obtained of vs, as we were in prosperitie, least we should declare, that we serue God for our belly and ease: and seeing our God is neuer changed in any sort, we not to change.

We are readie most commonly to be called away by death, before we be fit, or haue learned how to liue.

*There must be growing daily.*

Looke what care, conscience, zeale thou haddest, when thou first imbracedst the Gospell, what reuerent admiration at the excellencie of it, and what loue towards it, the same at least retaine, and be sure thou keepest still afterwards. And howsoeuer thy heart was weaned from the inordinate loue of the world, and vaine delights, which might quench those which are spirituall: see that the longer thou liuest in this vale of miserie, thou dost not drinke vp the draffe of it, and fashion thy selfe after the iniquitie of it: nor the more knowledge thou hast, that thou beest not the more secure. For thus it is with many at this day, who therefore doe smart for it.

*One sinne or other commonly trouble vs.*

If a man be a diligent obseruer of his course of life, he shall seldome finde himselfe free from all kindes of offences, but one shall trouble him much, if another be weakned; yea and without much faithfulness and strength of grace shall preuaile against him. But if there be care, that they weigh not downe the affections in being too much taken vp of them, it is well: for the Christian mans life is a continuall battaile, and when it ceaseth, we are readie on the left hand, or on the right to fall to euill and danger.

*Subtillie in our liuing doth most deceiue our selues.*

As we are subtile to beguile our selues, so we doe especially in this one thing, that where we either are perceiued easily, when we be out of the way, or be afraide of ill report, there we can frame our selues to sobrietie, and to the keeping of measure in our liues: which is no sure token of peace and safety to our hearts, though for the present time we auoyde offence. But where we are daily conuersant, and therefore shall haue more occasions to runne into some trespassse (especially with our inferiours, before whom we thinke we should not regard how loosely we behaue our selues) there we looke not so carefully to our selues, which should most chiefly be don of vs.

*2. Cor. 1. 12.  
Iob. 31. 13.  
To lose grace.*

By this, that we see that grace is giuen to a Christian at his first conuersion; to haue victorie, and to get strength ouer great sinnes, long delighted in; it appeareth how they abuse grace, who haue long been counted the Lords people; when they many yeares after, do yeeld and giue ouer themselves to sodaine and weaker temptations, and are easilier overcome of them, though they haue lesse force in them.

Learne

**A** Learne to know the preciouslest liberties, though there be many lawfull.  
It is wonderfull, that a man knowing that he shall not inioy the grace now that he had twentie yeares agoe, except he be as carefull to keepe it, as he was then to come by it: yet that men shall be so loath to strue for it by such holy indeuour of hartie prayer, when they waxe weake: and though they bee resolu'd neuer to offend in the reprochfullest sort; yet that they loue to linger after the same in affection and desire; which neither they can haue without vnutterable woe, neither dare set their mindes to inioy, though they might.

Keepe downe carnall libertie, and thy spirituall libertie shall be great; and  
**B** rest on God, and it shall make thee ouercome the hardest things.

No man can liue long and comfortably, as Psalm. 34. 12. 13. vnlesse he flie from euill and doe good, and that betimes, Eccles. 12. 1. and why not? seeing heathen men got learning and friends in their youth, that the waywardnes, and tediousnes of their old age might be mitigated.

Seeing in age we are awaked by the least voyce of a bird: and yet take no pleasure in the sweetest noyse of the muscicall instruments: By the first we learne to be partakers of that rest and Sabbath which belongeth to the people of God; from the which, God commaundeth in the Canticles, that we Cant. 2. 7. be not awaked. By the other we are to learne, that being washed and well

**C** refreshed with the wine of the holy Ghost, we may sing to God cheerefully, and when we cannot heare others sing we may heare our selues, and be delighted therein.

That we must remember God, walke with him, and serue him by dayes and not by weekes, and months onely: that proueth Psalm. 90. 12. *Teach me to number my dayes:* where he sets himselfe to it by dayes and daily.

The godly may doe that with delight, which is tedious and wearisome to the wicked, that is, to walke with God at large and at libertie, Psalm. 119. 45. and take pleasure in good things, whereby they may auoyde many troubles vterly which would oppresse them: seeing the greatest sins bring the greatest sorrowes: and such afflictions as God shall send may bee easilier borne of them, when the other shall rage and turmoyle themselves, Lam. 3. 39.

**D** Such varietie of good things is in Gods word, that we may haue by the meditation thereof, good prouision to keepe our liues from shamefull euils: and though by Sathan we should be turned away; yet by our knowledge and experience we may returne (who else can?) and when we cannot doe good, yet we may keepe from euill.

While we haue peace in the land, we are at variance in our townes and houses: and when we haue all, we are oft times not at peace with God.

**E** Husbandmen long for their fruites; but we doe not so, for that which we pray for: whereas we should waite for that which we pray and hope for, and so we should be ioyfull when we obtaine it. For if we bee beloued of God, then we may looke for any good.

If we can reioyce at the conuersion of a sinner, then are we Christs friends; and therefore deare vnto him, Luk. 15. 6.

If all stolne libertie cost men as deare, as rousing fancies doe some, they would make small haste after them, Psalm. 51. 4. 11.

Few

*Of the second priuate helpe, which is Meditation.*

Few doe make due reckoning of the benefits which they presently enjoy, but are euer discontentedly gaping after new: but when they be taken from them, then they see what they once had, Lam. 1. 7: Neuer better liking in health and bodily welfare, then when we are most heavenly minded.

In this time of hardnes of heart which is in the greatest number, and this spirit of slumbring, this is to be most lamented: that there are few to lay it to heart, and moene for it, but fertiles, or taking part with them.

Seeing the most finde no sauour in prayer, and yet the Scripture chargeth vs neuer to be wearie of it, know that there is precious fruit of it: and that is, when we praying in faith and repentance are answered from God; that we are heard either in assuring vs of benefit, or helping vs against sinne: both which when after prayer we beleue more strongly, we are well satisfied, and comforted, Ioh. 16. 24. 40. pray often.

Many professors doe not onely drowne themselves in the world, but also when they come in company, they poyson others, with casting the smoke of their naughtie hearts vpon others: so farre off are they from checking themselves, for any of their finnes.

There is no iust cause of doubting of Gods fauour, by our outward afflictions, or our inward infirmities (both which yet doe often cause vs to doubt) but by sinne, which we willingly commit, and lie in: and it is iust with God to haue it so, as in *Peter Luk. 12. 62.*

When we are well humbled, God will cease to afflict, Matth. 11. 29. Let the desire of them, who thinke they haue it aright, be sound, that it may begin well: secondly, seruient, that it may grow: and constant, that it may continue; then it shall seeke for reconciliation with God: which in a touched and humbled heart is a signe of faith: and will after growe to greater strength, for the hungrie desire after grace is a sanctified affection; yet hath the wicked no whit to thinke his state good, fleshed for all this: for they haue onely sitting desires to doe good which come to nothing; but the other hath reformation of life with it.

Let outward afflictions the greater they be, as losses, disgrace, diminish the infirmities which are inward of the minde (as impatience, and rebelliousnes of heart) not increase them.

Before sinne be committed we extenuate it as *Esa.*; after it is committed, we contrarily aggravate it, as *Iude.* For the diuell comes first as a tempter; after, as an accuser.

We shall neuer want somewhat to exercise vs, sinne, or trouble: neither were it profitable for vs, to the end we may be euer in combate.

Though we doe a good thing, yet if it be not in knowledge, it is sinne, Ioh. 13. 17.

No good thing abideth long with vs in his strength, and beautie, without new quickning: yea quailing and deadnes sometime groweth vpon vs, what meanes soeuer we vse.

We cannot rest in any estate, how prosperous soeuer, except we see the Lord goe with vs to guide vs.

We should not suffer our selues to be carried from the best things, what soeuer



**A** soeuer weightie dealings or matters be in hand: and hauing been imployed in Gods businesse, in liuing fruitfully and cheerefully among men, we should be loath now to faint and chaunge our course.

When wee feelee any wearines in a godly course, by what occasion soeuer it be, the diuell hath met with vs. Complaine therefore and relent wee, for our vnkindnes, and wandring from God, and he will be found, and returne right soone. *Hos. 4. 3. Cant. 3. 3.*

It is well prooued, that faith and godlines are the vpholders of our ioy and peace, *Rom. 5. 1. 6. and 2. Cor. 1. 12.* and that they make an hard estate easie, and a prosperous, fruitfull. *2. Cor. 6. 10. Act. 9. 31.*

**B** Among many reasons to moue vs to goe vnder afflictions meekly, these are two. Thinke that God will exercise and frame vs: for hard times (*Lam. 3. 27.*) and perhaps an end of our daies, is at hand. *Matth. 24. 39.*

God is not only the same to vs in afflictions, that he hath been, but will be felt more sweete, when the world becommeth more bitter.

That seeking of ease, profit or pleasure, ought to be restrained, which holdeth from seeking the common good of others.

We may obserue, that when our Christian state, is at the best, it is no better then it had neede to be: but when wee consider how many waies wee might decline, we may thanke God it is no worse.

**C** Hardly is a good Christian brought to giue ouer many vaine liberties, some hee will, but not others: but after his excursions from God, hee hath much adoe to returne into a good course againe. This causeth much vncheerefulnes in the life: and till we cleaue to him with delight to serue him, it will neuer be otherwise.

A great difference there is, betwixt the continuall obseruing and viewing of our life from day to day, and the doing of it by fits now and then: in the one we are safe, cheerefull, and fruitfull: in the other, rash, offensive, and after vnquiet for it, walking in feare and with little comfort.

If thou wilt finde Christ sweete, thou must euer finde sinne sowre.

**D** If thou wouldest forgoe thy riches willingly, and readily; vse and enioy them soberly and moderately: set little by them, and lose little.

It is to be feared, that many professing the Gospell with some liking, doe onely generally aime at godlines, and therefore they haue many vnsetlings and rangings out: but they doe not particularly looke to themselves; therefore they gather not experience, nor finde any great fruit of it.

Feare euer to offend God, and thou needest feare no other perill: as ill tidings, *Psal. 112. 7. Exod. 20. 20.* for he keepeth thee, *Psal. 32. 7. and 91. 11.*

It is strange, that we hauing no good part in our life, but through the well framing of our hearts; yet that wee should thinke it much to keepe them in compasse, *Prou. 4. 23.*

**E** They who can neglect, and set meanely by a little vaine glorie and credit with men, may gaine and enioy much peace with God.

A man by Gods spirit shall doe a thing well, which another without it shall doe very ill: *Iosh. 6. 4.* compared with *1. Sam. 4. 4.*

Looke not to tie God to thee in thy neede, who regardest not him in thy ease. *1. Sam. 4. 5.*

They are rare men, who are not led by their passions into extremities, seeing they are rare, who so looke to themselves, that they may keepe from extremities, 1. Sam. 4. 5. 6.

Many at their death hold that they ought to be godly: but is it not good at one time, which is at another?

He is a rare person, who is in fauour with God, when he afflicteth, Psal. 2. vers. 12. and he oft afflicteth; because wee should beleue that he will deliuer vs.

It is follie, yea madnes, to be heauie to death for any earthly thing, when yet a man desires nothing more then life.

All our life ought to be a providing for a good end: and a keeping away of woe by sinne, which few will doe (for they will not lose an inch of their libertie) and yet but for this what were the life of Gods people?

When the Scripture telleth vs of the happinesse of the Church, as Psal. 89. 11. and 87. 3. we may thinke we come short very much, when we esteeme not our estate better then the best of the world.

If wee would euer through the day be at peace with God, and know wee are pardoned, wee must be euer readie to remoue our sinnes, which raise a controuersie betwixt vs.

We would willingly please our selues in some vnlawfull liberties, when we haue pleased God in some duties. But a wise man will keepe well, while he is well, and not trouble himselfe with an ill conscience, when God doth not trouble him with hard afflictions, seeing it is written (Hebr. 3. 12. and 1. Cor. 10. 31.) whether we eate, we see many fall fearefully and offend; but few returne againe: therefore it is to be feared, that many perish, or at least are in great daunger.

The more grace we perceiue in any man and constancie, and the more he is like to God, the better we ought to loue him, as Christ did Iohn, and contrariwise, Ioh. 13. 27: Psal. 15. 4.

This is a worthie thing: when in feare of, or by great afflictions, our innocencie and repentance is so souped, that wee haue bold confidence to claime Gods promise of helpe in the time of neede, and are vpholden by it from the strength of feare, till wee see an issue, as Israel did in feare: reade 1. Sam. 7. 8. 10. 17.

Where there is wilfulnes in sinning, there is great difficultie in relenting: as also no power nor boldnes in beleeuing.

As for such as count it more then needeth to seeke and to make chiefe reckoning of godlines, let them learne what these Scriptures meane: are they not for vs? Psal. 87. 3. and 84. 11. 12. *One day in thy house (O God) is better then a thousand elsewhere.* And Psal. 4. 8. *Irie out therefore the truth of them.*

When we become to the highest degree of seruing God with much trauaile, yet wee abide hardly and a short time therein: at least much vnprofitablenesse and barrennes will meete with vs againe after, euen by meanes of our corrupt hearts: which being so, we neede not thinke that we be too forward, when we be at the best.

Many beginning well in godlines, haue fainted and quailed, or been iustly

**A** ly reproched before their end, that others may the more feare their owne weaknes.

When pettie troubles arise in families and other waies, we should stay our selues thus: These are small, in comparison: and I must looke for greater. Heb. 13.5. and 12.4.

The carefull obseruation of our hearts and waies, is an especiall meane to keep vs from euill, and to see our infirmities better, that we may bow to God and obtaine pardon of them.

Where new knowledge is not sought, there is the lesse sauour in, and vse of the old: and when men make not good vse of the old, the seeking of new

**B** is but noueltie.

Seeing the conscience is so tender, and so soone pricked, a man would meruaile how they do, who make many breaches therein, and folder them vp slenderly and easily.

Men hauing experience of Sathans malice and continuall dogging them to euill, it should teach them to trust better to their armour, and lesse to themselves.

Dispose thy outward affaires with wisedome, and so as thou spend not ouermuch time about the same, when thou maist doe it in a little: whether it bee in companie by talking thereof (for commonly when wee enter talke thereof once, wee cannot tell when to make an end:) or whether it be alone by our selues in consulting; for thoughts of the world doe tickle vs: and that may be determined in a few sentences, and in a part of an houre, which may hold vs worke the most part of a day, yea many.

If any of Gods children will waxe bold against the Lord and break forth to seeke libertie amisse, he shall surely smart for it. Psal. 89.31. If mine owne children breake my lawes and keepe not my commandements, I will punish their sinnes with the rodde, and their offences with the scourge. And if they sinne openly against their conscience, they shall one time or other, and one way or other, come to smart for it openly: As *Iosiah*, 2. *Chron.* 35.22,23.

**D** God afflicteth sometime to correct pride, least wee should be lifted vp aboue measure, 2. *Cor.* 12.7. and sometime to instruct vs and make vs wise in our course, and constant as we were not before, Psal. 119. and so to bee wiser and afraid to offend. Psal. 119.

Men haue neuer too much wealth, but the more is euer welcome: Why should not wee doe the like in spirituall things, euen whosoeuer hath most (1. *Cor.* 14.1.) and greatest part therein? For a while, we finde sweete sauour in an holie estate oft times: but the strength of feruent desire is soone cooled many waies, namely by feare of outward troubles, and losses, &c. for if that take hold once, it eateth deeply.

**E** It is too cleere, that many professors doe but aime at a godly life, and therefore they are soone vnsetled when they be at the best: and gather not experience for the time to come to be directed.

Where we suspect that conceits grow, if wee goe not about to pull them vp, they will be too deeply fastened in a short time.

Though a man pray and meditate and keepe a better course in his life then some doe; yet if he doe it but sleightly, that the flesh preuaileth much



in hindring the well performing of it, all will soone come to naught, it may be perceiued by the sway it beareth in other parts of life; and then let it be speedily amended.

It is good so to taske our selues with duties, one or other at all times and in all places, that so doing we may cut off occasions of much sinne.

Let no sin be sleightly passed ouer or committed: For when it commeth to remembrance in trouble, it will be an heauie burthen, and pinch vs to the heart.

Seeing in age our company will be tedious, and we shall be left alone without company, let vs learne in our youth, to ioyne the Lord to our companie; and to haue him our familiar: that we may be neuer lesse solitarie, then when we are alone.

He that can sinne freely, and giue it no vent out againe, by repentance, though he will not see, nor remoue it; yet seeing he knoweth he must, Lam. 3.40. he shall not thriue nor prosper in Gods familie, nor taste of his dainties by faith.

*Sundry necessarie obseruations for a Christian, fit  
also to meditate upon.*

\* 1. Pet. 1.15.

Psm. 39.1.

Ephes. 5.15.

<sup>b</sup> Ephes. 5.16.

Col. 4.5.

<sup>c</sup> Col. 4.2.

<sup>d</sup> Luk. 14.15.

16.

Heb. 10.

<sup>e</sup> Deut. 4.9. &

6.7.

Genes. 18.19.

<sup>f</sup> Prou. 3.1.27.

28.

<sup>g</sup> Col. 3.2.

<sup>h</sup> Heb. 13.16.

Gal. 6.10.

<sup>i</sup> Col. 3.5.

Ephes. 5.3.4.

<sup>k</sup> Math. 16.24.

<sup>l</sup> Dan. 9.3.4.

Eccl. 20.

Lament. 1.7.

<sup>m</sup> 1. Cor. 1.7.

Tit. 2.13.

<sup>n</sup> 1. Sam. 5.16.

<sup>o</sup> Eccles. 7.4.

Phil. 1.23.

Reuel. 22.20.

1. **T**hat we keepe a narrow watch ouer our hearts, words, and deeds continually.

2. That with all care the time be redeemed, which hath bin idly, carelessly, and vnprofitably spent.

3. That once in the day at the least priuate prayer and meditation be vsed.

4. That care be had to doe, and receiue good in companie.

5. That our familie be with diligence and regard instructed, watched ouer and gouerned.

6 That no more time or care be bestowed in matters of the world; then must needs.

7. That we stire vp our selues to liberalitie to Gods Saints.

8. That we giue not the least bridle to wandring lusts and affections.

9. That we prepare our selues to beare the crosse, by what meanes it shal please God to exercise vs.

10. That we bestow sometime not onely in mourning for our owne finnes, but also for the finnes of the time and age wherein we liue.

11. That we looke daily for the coming of our Lord Iesus Christ, for our full deliuerance out of this life.

12. That we vse (as we shall haue opportunitie, at least as we shall haue necessitie) to acquaint our selues with some godly and faithfull person, with whom we may conferre of our Christian estate, and open our doubts, to the quickning vp of Gods graces in vs.

13. That we obserue the departure of men out of this life, their mortallitie, the vanitie and alteration of things below, the more to contempe the world, and to continue our longing after the life to come, And that we meditate and muse often of our owne death, and going out of this life, how we must

**A** must lie in the graue; all our glory pur off; which will serue to beate downe the pride of life that is in vs.

14. That we reade somewhat daily of the holy Scriptures, for the further increase of our knowledge, if it may be.

15. That we enter into couenant with the Lord to strue against all sinne, and especially against the speciall finnes and corruptions of our hearts and liues, wherein we haue most dishonoured the Lord, and haue raised vp most guiltines to our owne consciences, and that we carefully see our couenant be kept and continued.

**B** 16. That we marke how sinne dieth and is weakned in vs, and that we turne not to our olde finnes againe, but wisely auoyde all occasions to sinne.

17. That we fall not from our first loue, but continue still our affections to the liking of Gods word, and all the holy exercises of religion diligently hearing it, and faithfully practising the same in our liues and conuersations: that we prepare our selues before we come, and meditate and confer of that we heare, either by our selues, or with other: and so marke our daily profiting in religion.

18. That we be often occupied in meditating on Gods benefites and workes, and sound forth his praises for the same.

**C** 19. That we exercise our faith by taking comfort and delight in the great benefite of our redemption by Christ, and the fruition of Gods presence, in his glorious and blessed kingdome.

20. Lastly, that we make not these holy practises of repentance common in time, nor vse them for couise.

And these I haue set downe to helpe thee to meditate. And who sees not now, by that which hath been said, that a good heart may be able to meditate? That as the exercise it selfe is both very needefull for all Christians, and many wayes gainefull, so none may haue iust cause to complaine, that they cannot tell how to make vse of it. But let vs remember, that besides the

**D** benefite and gaine of it, it is one of the priuate helps that God in his wise and mercifull providence ordained for his deere children to make their life sweete and comfortable here, which otherwise would bee yrkesome and painefull, euen to them who are best able to passe it well. And therefore to neglect it, shall not onely bee grosse vnthankfulnes: but a charging of the Lord with a worke meerely needeles. Let vs also, for the better heartning of our selues hereunto consider the vncertaintie and shortnes of our life, and the warnings which God hath giuen vs of our mortalitie, not onely by the doctrine of his word and common experience, but more especially, within these few yeares, by taking from vs so many worthie instruments of his glorie, as I must needes say, if it be well weighed, will worke in vs a lesse desire to liue, seeing they liue not with vs. And this, among all the rest of the vexations and molestations of this liue, should whet and sharpen vs to meditation, that we might the more shake off the burthen and weight of the inordinat desire of liuing here, as boult from our heeles.

But as it is too true, that the righteous perishe, and no man almost considereth it, that they are taken away from the euils which shall meete with such as remaine

Deut. 17. 19.  
20.  
Iosh. 1. 2.  
Psm. 1. 2.  
Dan. 9. 2.  
Nchem. 9. 38.  
2. Chro. 34. 31.  
1. Pet. 1. 14.  
2. Pet. 2. 20. 21.  
22.  
Math. 11. 8.  
1. Thes. 5. 22.  
Reuel. 2. 4.  
1. Iam. 1. 19.  
2. Iam. 1. 22.  
Rom. 2. 13.  
Eccles. 4. 17.

Ephes. 5. 20.  
Psal. 116. 12. 13.  
& 118. 15.  
Phil. 1. 23.  
2. Tim. 4. 7. 8.

Persuasions to  
vse meditation.

Just cause to  
complaine of  
the want of  
meditation in  
all sortes of  
men.

## Of the second private help, which is Meditation

*1. Tim. 4. 15.* **And** so, who is in the world, our Saviour's words, *meditate on these things* and for your children? and therefore to muse and think deeply of it; that **h**owever is, so that meditation should be done with us, whatsoever should be the other: That it might not be venial in us, which was complained of

by the Prophet *Jerem. 1. 18.* *I stood and heard him when God reproved the people's* *sinners; as for me, I was not a sinner, but I was a servant of the Lord.* As if he should say, there was none that pondered in his heart, how God was offended. *Paul* would *Timothy* to meditate, and he mightily exercise and season his

minde with the doctrine which he delivered to the people, even to be taken up of it, that both he himself might be thoroughly seasoned with the doctrine for every part of his life; & that he might feed his hearers the more plentifully. **C**

But alas, how slightly is the Apostles admonition regarded of a number even in the ministerie? who, though some of them read much, and teach good things in their sermons, when they doe preach: yet have they small

view of their knowledge, rather deliver anything by their owne meditation, more then they finde in their commentaries; whereas, if they did, they should draw abundant matter out of their private readings. Besides that,

many receive whatsoever they finde in their bookes, seeing they meditate not upon it: and so, as they can the lesse speake privately of the same things (which they deliver publicly) to the edifying and consolation of him, who

attends the instruction of him, seeing they speake onely out of the booke: **A** *even so, they are the weaker and more weakly furnished with the doctrine, which they teach, to make their lives fruitfull; because they do not weigh the use, benefit, and necessity of the doctrine in their hearts: and this, beside other great inconveniences, causeth some to fill their sermons with authorities of men, to prove the truth of God: which is all one, as to*

*set up a candle to give light at noone tide, and to prop and hold up a great and weightie building with a weak and slender pillar. So that this is justly to be complained of in the minister or people, if they bee not acquainted with this meditation.*

*As for the objection of the one or the other, that they have the world to* **I** *look after, and so care for (for this is the probablest defence that they have, for the coming and neglecting of it) they should know it to be their sinne, that they will thus set God against himselfe, although he should command them to doe that, which hindreth them from an other due command.*

*Nay rather, they should thinke, that following of the world to be too much, which is not moderate and ordered by the due considering, how far, and in what manner they should deale in the world: that is, not to be hindered from holines by it. If they be rich, they have the lesse cause to be holden from it, by worldly care. If they be poore, they have the more neede of it, to moderate their care, that it exceede not, nor carry them to unbelief. For it must be remembered, that I speake of such, as say, they esteeme most precious*

*of the greatest riches, which is godlines. And what example so euer they have of the contrary in the multitude of worldlings, among whom they live, yet they must know, though others will not, that they are not set here in their place, and callings, to doe as loose and rash servants, when they go to market: who when they should buy provision for their maisters*

*family,*

*they should not*

*be so much*

*concerned*

*with the*

*world*



**A** familie, neglect that which they should chiefly intend, and fall to drinking, play, and other ill rule with their companions.

Neither should they be like bad husbands, who reckon what they haue comming in, but not what must goe out of their hands, who are not like to vphold their occupying long. But they must be like the wise builder, who knoweth whether he be able to make an end, when he hath begun. So should they every while, be looking and wisely considering, whether they take the course to finish the building of their christian life, even to the full perfecting of it, which is another manner building, then any made with hands. And he that will meditate on this seriously, and such other good things as further this, he shall

**B** not neede to feare the fall of his building, but that it shall stand in al weathers, till he inherit a building made without hands, which is immortall. And he shall be vext to smell on the sweete sauiours more fragrant than: A sweet oymment, which in his soliloquies with God and in his meditations he receiveth of him, even the sweete odors and graces of the spirit; he shall smell of Gods presence in his talke, companie and dealings: which will testifye, that he came from God. And especially on the Sabbath, when the whole day is appointed of God to it, and the like spirituall seruices (the word preached giuing so gracious occasions:) that man shall be able to say, that meditation is a wonderfull helpe to faith and a godly life.

**C** *which will testifye, that he came from God. And especially on the Sabbath, when the whole day is appointed of God to it, and the like spirituall seruices (the word preached giuing so gracious occasions:) that man shall be able to say, that meditation is a wonderfull helpe to faith and a godly life.*

CHAP. 7.

Of the third private helpe, which is the armour of a Christian: and of the first three points of it.



**P**He third private helpe is the armour, which was next mentioned among the rest. This being not so cleerly vnderstood, nor the vse of it so well seene into, requireth a more full handling, then I purpose to vse in the most of the rest. And this armour God in his mercie hath appointed to furnish the Christian souldier withall in his warfare, against all his spirituall enemies, that by the helpe thereof, and the other meanes in this treatise mentioned, he may be able to be directed aright from time to time and keepe a good course in his life, and beate backe the strong and inbeill assaults of the diuell, that he be not led by, nor overcome of them, nor of the manifold bad passions and euill desires of his own heart, which otherwise will draw him continually after them. But before I proceed any further, I will set downe the points, worthie to be learned and practised in and about this armour, that the reader may see better how to make right vse

**E** of it.

First therefore I will shew what this armour is, and the chiefe parts of it. Secondly, that a Christian life cannot stand without it, nor be practised of any, except he be armed as God hath taught and appointed him to be. Thirdly, how it is gotten and come by, and how wee should put it on. Fourthly, how we may by the helpe of it, practise godlines from time to time, and be able to stand fast in our Christian course, and resist in the time of danger. By

Four points to be considered touching the Christian armour.

all which, God will make us able to live christianly, which is to have our con-  
uersation in heauen with our God, as he requireth.

The first point  
sheweth what  
the armour is.

The whole complete armour therefore, is the spirituall furniture of the gifts  
and graces of the holie Ghost, by which, God doth deliuer his from all ad-  
uersarie power, and bring them to the obedience of his will. I speake not  
here of those who are to bee called, but who are effectually called already;  
and they by the helpe of this armour, doe not onely cast downe strong holds of  
temptation, and overthrow imaginations, and every high thing which exalteth it  
self (in the opinion of him that is tempted) against the knowledge of God: but  
also bring into subjection every euill thought in them, to the obedience of Christ. And  
this armour is that which is set downe to the Ephesians, the parts whereof  
are these: Truth or sincerity, righteousness, the shoes of peace, or preparation to beare  
the crosse, faith, the helmet of saluation: which in another place he calleth hope,  
and the word of God. This is the full furniture of a Christian, by the which the  
Lord hath taught him to fight against the diuell, and his instruments, and  
thereby to preuaile, in and through their captaine and head Christ Iesus.

2. Cor. 10. 4.

Ephes. 6. 14.

The parts of  
the armour.

And although there are other points of armour set downe in other places  
of the Scripture, yet are they but parcels of this, or the same in other words  
expressed. Neither shall there neede any other: for he who is attired and ar-  
med with this, shall not in any point be vnprouided, or to seeke of strength  
in the time of neede. But yet doth not euery man see by and by how these  
may be accounted armour, therefore will I describe them seuerally.

What sincerity  
is.

Sinceritie or vprightnes is that weapon of the spirituall warfare, and that  
fruit of the spirit which should accompanie the whole conuersation (not  
some few actions of a Christian) by the which hee is simple and without  
fraud and hypocrisie bearing sway in him, both towards God and his neigh-  
bour: and it may the more cleerely be discerned by considering the person  
in whom it is found, namely in vpright man, whom (in the description of  
Nathaniel) our Saviour Christ calleth a true Israelite in whom there is no guile:  
which vertue although it be a part of the Christian armour, yet that it is rare,  
not onely the best doe see, but euen the bad sort doe complaine: according  
to the words of Salomon: *Many men will boast, euery one of his own goodness, but  
who can finde a faithfull man?* that is to say, who will proue himselfe to be  
such an one in deede, as hee will seeme to be, by word and shew: For to say  
the truth, men are so infected with hollownes and glossing, and through cus-  
tome and continuance therein so confirmed in it, that vntill God changeth  
the heart, *Jeremes* words are true of this one, as of other euils, *It is impossible  
for him who is accustomed to euill, so returne and doe good, as for the blacke Nubie to  
change his skinn, or the Leopard her spots.*

Psal. 32. 2.  
Math. 5. 8.

Prou. 10. 6.

Jerem. 13. 23.

And this vertue consisteth as well in holding and keeping the truth, I  
meane the sound knowledge of the word of God in our iudgement, as the  
practise of it in a good conscience. Which I say, because there are some, who  
professe great friendship to the Gospel, who yet maintaine strange opini-  
ons not according to the truth of it, as that the law ought not to be preached  
in any wise: and that there should no differences of men be made, when yet  
the Scripture putteth difference betwixt good and bad, both in their life and  
in rewards, Psalm. 1. The holding of such opinions therefore, standeth not  
with

**A** with sinceritie: which freely admitteth all opinions to bee measured and censured by the word.

Now therefore if this be sinceritie and vprightnes to be free, not onely from double heartednes and halting, but also, to be readie to yeeld a francke assent and practise to the truth; and also if this vertue bee one part of the Christian armour: he who is voyde of this, must needes lie open to great danger, both by error in opinion and by corruption in life: for he wanteth that which should defend him. And contrarily, he who seeketh to please God vnfaignedly, his conscience bearing him record, that he hath some true measure of this sinceritie, and still laboureth after it, that is, to be simple and

**B** plaine (though politike) in his words, actions and meaning, he hath this part of the armour: the vse whereof how great and gainefull it is, shall appeare hereafter. And such a thing is veritie or sinceritie. But let this be added, that if any will purpose this in some things, yet not resolute to shew it in all, euen this is the man, who is farre from sinceritie.

Righteousnes is that part of the armour, and such a gift of the spirit where by our hearts are bent to all manner of goodnes, and righteous dealing, approving of it as most excellent, desiring feruently and delighting in it; and that because it is good: and disliking and hating all naughtines and euill. And he who looketh to be preserved in manifold temptations to

**C** sinne, and to keepe in obedience to all kind of duties both towards God and men, whiles he liueth, had neede to haue no lesse, then this firmenes and constancie of a righteous heart, and to be so thoroughly perswaded of the beautie and price of this one part of Christianitie, namely, innocent and righteous dealing, that though infinit occasions shall arise to diminish the credit of it, yet he may cloath himselfe with it, as with a garment, and weare it as an ornament, that such an one he may shew himselfe to be in his actions, that he may cause others to be in loue with it also. Which vertue so shined in Ioseph, that sundrie times, when he might haue wrought euill without feare of reuenge to his brethren, who had given him strong occasion, he

**D** would not: nay, when he might haue been preferred, by hearkning to his whorish mistresse, he refused it with detestation (though thereby he procured to himselfe no small danger) saying, *how can I doe this great wickednes and so sinne against God?* Genes. 39. 9.

He that seeth into this vertue, and liketh it so, that he will be wary that he commit no vnrighteous thing against God nor man, as farre as his knowledge guideth him, but sedeth himselfe to doe that, which is pleasing both in the sight of God, and before men: he hath this part of armour, and is fenced with the brestplate of righteousness. Such shall say with Iob, *If mine aduersarie* Iob. 31. 35.

**E** *write a booke against me, I will put it behind my backe* (reade it, who will) and glorie in mine accusations. The beautie of this grace and vertue is such, as may appeare in the examples of those who were found innocent when they were charged and accused, as in David towards Saul, 1. Sam. 24. 17. that if it could be seene with eye, it would exceedingly prouoke men to be in loue with it. And let all marke how sily these two sinceritie and righteousness, or innocencie doe goe together.

To be prepared with the shooes of peace by the Gospel, is this, that we haue



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Rom. 5. 1.

Luk. 22. 57.  
Luk. 22. 33.

Phil. 4. 7.  
Ioh. 16. 33.

hauing receiued forgiuenes of our sinnes, and assurance of saluation through faith by the Gospell, and thereby found most sweete peace to our conscience, we are now by this Gospell, as they who are readie to take a long iourney, shodde and prepared to be readie to deny our selues, and to take vp our crosse, and follow Christ, throughout this our pilgrimage. This part of armour did our mercifull father see meete for vs, his weake children, seeing we are so dismayed at the beholding, or hearing of troubles to beat hand, although before they come, we were cheerefull. He would therefore that we should not faint, nor be discouraged, no not euen by them: *but lift up our heads*, and be of good comfort, seeing they are but for a short time, & our peace is continuall: besides that, for the exceeding greatnes of it, *it passeth all understanding*: and therefore it is able to keepe our hearts comforted, euen in our tribulations, through hope at least. Which our Sauour foretold, that the faithfull should haue, but he armed them most graciously against them.

Rom. 8. 31.  
Psal. 27. 1.

Faith.

Rom. 8. 32.

Col. 1. 23.

What hope is.  
Rom. 12. 12.

1. Pet. 1. 13.

Neither is there indeede any other thing, that is able to stay vs from deadlienvquiernes and bitter anguish at such times. For seeing we are going to God, and that must be through most dangerous rankes of cruell enemies, as through a wildernes of robbers, this is our incouragement to goe on manfully, in that we know by the doctrine of the Gospell, that we take our iourney to God who is at peace with vs. He therefore, who hath this peace by the Gospell, is armed with this part of Christian armour, called the shoes of preparation, as the souldier with his brasse bootes, against all such hard and sharpe afflictions, and troubles; which as pikes in the way, would otherwise so wound him, that he should not be able to stand in the battaile, he is armed (I say) because he thus thinketh with himselfe, *if God be with me, who can be against me? the Lord is my saluation and light, whom then should I feare? the Lord is the strength of my life, of whom then shall I be afraid?*

To haue this shield of faith, is to build our perswasion on Gods faithfull promises, that Christ Iesus is ours: and that God hath giuen him to vs, to obtaine forgiuenes of our sinnes and saluation by him; yea and all other good things also, meete for this present life: As the Apostle saith, *He that hath giuen vs his Christ, how can he but with him giue vs all things also?* So that he which hath embraced these precious promises and resteth vpon them, as certaine and not doubtfull, no more to be remoued, and vnscied, as (if it be well weighed) there is no cause he should: he hath this part of the armour, and therefore shall not be overcome by those fearefull temptations of Sathan to strong distrustfulness, which as *fire darts* be deadly to all which are not thus armed with a true and sound faith: and such an one may be rightly said, to put on the Lord Iesus, which cannot be done but by faith.

This hope is a ioyfull longing, and stedfast desire, Luk. 2. 30. (as we may see in old father *Simcon*) and looking for the performing and accomplishing of all those mercies, temporall and eternall, which God hath promised, and we by faith are assured of. For this the Lord would haue vs to know, that he hath made no one promise to vs, but he meaneth to fulfill it, that we may see it, and glorifie him, for such louing kindnes of his towards vs: and therefore would haue vs also in reuerence to hope perfectly, that is, confidently and constantly to the end, as the Apostle speaketh, for such gracious gifts, as he hath

- A** hath bequeathed vnto vs. The which holy boldnes; whiles we are propped vp withall, our hearts are so well satisfied and contented, that we passe our dayes cheerefully, and walke in our callings ioyfully; seruing God therein: we like our portion inauiculous welly and we iuioy our prosperitie with much thankfulness.
- B** And all this we doe, because we haue hope from God of all good things which shall be meeete for vs; yea and all this we doe, not after the flesh, or because we haue whatsoever heart can wish, or eye lust after (for our God indenteth not with vs after any such manner) but because we haue some measure of godlines with contentation, and haue learned to be perswaded, that to be best for vs, which he bringeth to passe; and so to hope still, that all things shall fall out to vs for the best, because he hath so promised. And if it were not for this sweete hope, our liues should be most wearisome, except we should suffer them to be meere ly diuelish. And without this of the armour of hope, all other hope is vaine and deceitfull; and as the rush without mire and mortar which withereth: and as the spiders webbe which is sodainly swepte downe.
- Lastly, the armour of the word; which is called the sword of the spirit, is to be well instructed in the sound and liuing knowledge of the Scriptures, and to digest the same, and season our vnderstanding with it, in such wise; that we may know the will of God, and haue the same in remembrance, in the things which most concerne vs (as we can) that thereby we may at all times; and in all cases be readily led by it. That this may be a light to our feete, and a lantern to our steppes, as the Prophet teacheth: that so neither heresie in opinion, nor error in our life which shall be dangerous, may carry vs away from our stedfastnes in our Christian course: no nor so much as deceiue vs secterly, but we may be able to draw forth this sword of the spirit, and to say, it is written that so no such thing may be done of vs.
- Such knowledge therefore of good and euill, cannot be wanting in vs, nor the daily increasing of it be neglected, but sore and perillous wounds will by the aduersarie pearce our soules: so farre is it off, that the most experienced and skilfull Christian should thinke, he knoweth enough. Yet least any should deceiue himselfe about this, thinking that he hath knowledge, this (I say) that if he be not counselled and guided by that he vnderstandeth, he knoweth nothing, as he ought to know. For the feare of offending God is the beginning of wisdom, and he that keepeth (that is) faithfully in deuoureth to keepe the commandments of God, is most wise. And so speaketh our Sauour to his Apostles: If ye know these things, happie are ye; if ye doe them. This knowledge therefore, and the experience that we learne by it, how we haue prospered, by liuing after it; is that part of Christian armour, which is called the sword of the spirit: and who doth not see, what a singular and necessarie helpe it is, to the practising of a godly life: for as a blind man is without a guide; so is a man without it.

And thus I haue giuen the reader a taste of the armour of a Christian, what it is: who by due consideration of the power and vse of euery part of it, may easily see, that he who is furnished with the same, may be able to doe wonderfull things, in respect of him, which goeth to worke by his owne aduice and

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and power, or (which is all one) by mixing it with the word of God. And yet so doe the most, who professe the Gospell: they will not altogether exclude the commaundments of God, so that they refuse altogether to be governed by them: yet for all that, they will not binde themselves to be ruled by them, in one thing as in another: and therefore doth their life, and talkes erre and iangle, in respect of the knowledge of dutie which they haue, and is euen harsh and vsauourie to good and bad, and to themselves also, if they would but search and looke into their waies seriously and carefully at any time. And this briefly bee said of the first point concerning the Christian armour, to shew what it is, and which are the parts of it.

*The second point, that the Christian life cannot stand without it.*

Now to go forward to the second, which is, that the Christian life cannot stand without it. He that is willing to liue Christianly throughout his life, (for God giueth vs no libertie of intermission or stay) hee must not be content to haue this knowledge of the armour swimming in his braine, or lying by him in a booke, but to be digested of him, and made his owne, and no more stand at the putting on of this holie armour, then to doubt of the truth of it: he must alwaies bee readie to cloath and furnish his soule with the seuerall parts of it (to couer the nakednes and shame thereof, and to make it comely and well fauoured in the sight of God) as his bodie with apparell: and to arme it therewith as the souldier is with his Corselet, head-piece, sword, &c. because by it, God hath appointed to defend him, from the spirituall craftines of his deadly enemy the diuell, and from the deceitfulness of the most noisome sinne.

*Ephes. 6. 13.*

And most sure it is, to him who will look into it, that all other good helps to godlines, as prayer, reading, conference, though in themselves very profitable, yet they doe Christians the lesse good, if they be without the armour. And therefore when the Apostle had taught the Ephesians to practise the particular duties of Christianitie, he sendeth them to this armour, to enable them to stand fast therein, without the which, the diuell (he telleth them) would with his subtil baits and delusions, draw them from whatsoeuer he exhorteth them vnto, yea although they had desire to bee obedient to the same. Thus he writeth, saying: *Take vnto you that whole armour of God, that ye may be able to resist in the euill day:* that is, in the hard time, when Sathan bendeth all his force against you, and proclaimeth (as it were) open warre; as well as when the daunger seemeth to be smaller: and *having done all things, that is, resisted your enemy, stand by the strength thereof,* and keepe your selues armed still against new assaults. By this it is cleere, that seeing the diuell is a professed enemy of ours, and one that woundeth vs secretly, when wee are not aware, and is at hand to doe vs most harme, when we doe not so much as dreame of any such matter: it is cleere, I say, that if wee be not prepared against such daungers, we must needs be sore hurt. Who goeth forth naked and vnarmed vnto the battell, where so many kinds of weapons are readie to take away his life? nay all is little enough, though hee be armed in euerie part.

That which I say in generall of the whole, will better appeare if wee goe through euery particular part of it. For who will aduenture to goe barefooted among thornes and stubbes, yea to runne vpon the pikes, but hee will be well



**A** well shod: euen so, who will be bold to goe thorough the manifold stormes and tribulations of this life, which rise vp in his way, in euery place, not to prick his feete, but to pierce and goe thorough his heart: as it is said of *Mari* her troubles, *that they should pierce thorough her soule*, euen as a sword, which goeth to the intrailles: who (I say) will go thorough these stormes, but he will be well armed against them, and strongly prepared and settled to stay himself vpon God by the peace and comfort which he draweth from Christs owne words, euen these: *Though in the world ye shall haue tribulation, yet be of good comfort, for I haue overcome the world?*

*Shod with the preparation.*

*Luk. 2. 35.*

**B** And that which I say of this one kinde, I may in like manner say of all the parts of the armour which God hath furnished a Christian with: that he can walke in no safetie thorough the Campe of this world without them, and euery of them. Who can be free from despairing of Gods mercie (which is a *fiere* and *venimous dart*) or els from dreadfull doubting and feare (which are companions thereunto) or (which is as deadly and daungerous) from presumption, vaine hope, and deceiuing of himselfe, which hath not the *shield of faith*; and is not certaine thereby of eternall saluation; and of the fauour of God to guard him in this life: And though this man had no other thing to make him vnhappy: yet who doth not see, that euen this is enough to make al his pleasures vnfauourie, if he should either feeble the one, or might be perswaded of the other?

*The shield of faith.*

**C** Besides, what is his life (euen at the best) when hee hath no trust in Gods manifold promises: And although these things being not seene with eye, be as little thought vpon of the most part in the world; yet the Scripture hath concluded, that *there is no sound peace to any such*; yea rather that the diuel hath, as a *raging lion*, his paw vpo their throte ready euery houre to take away their soule: as the Apostle sheweth (though this seeme lesse, seeing it is not knowne nor felt) whereas if they were shielded by this faith, and that in their neede, it should not be so with; them but thereby *they resisting him, hee should flie from them*.

*1. Pet. 5. 7. lam. 4. 7.*

**D** Again, to shew how impossible it is to bee in safetie without the other parts of the Christian armour; how can any man walke innocent and harmeles among his neighbours, though others should walke so towards him, except he hath put on the *breast-plate of righteousness*, and armed himselfe with this cogitation, to doe no man any wrong; and not onely so, but also to doe no other iniquitie or euill, which might offend any, or wound his owne soule: How many waies shall hee be carried to sinne against God, and his neighbour: I speake not of an vnbeleeuer, who can doe nothing but sinne; but euen of a Christian, who hath an heart which hateth sinne: yet euen he, if he indente not from time to time a fresh with his heart, against all vnrighteousnes, and the parts of vnholie life, he shall be disfigured with many blemishes, and disgrace himselfe and his holie profession also, by his many vnlawfull actions: so farre is it off, that innocencie is in his heart, and in his hands, and that he liueth vnrebukeable, and without blame amongst men.

*The breast-plate of righteousness.*

*Prou. 3. 30.*

**E** And therefore it is that *S. Paul* teaching the Corinthians how they should be apparelled with the parts of Christian armour, as *puritie and vprightnes, knowledge of the word of God, and with patience and long suffering*, which hope ingen-

*2. Cor. 6. 4. 5. &c.*

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dreth, doth among the rest, commend to them this one, by his owne example, namely, *the armour of righteousness, both on the right hand, and on the left,* that is, in prosperitie and aduersitie, that so they should giue no occasion of offence in any thing, but *in all things approoue themselves as the seruants of God.* F

*The sword of the spirit.*

The same may be said of the other parts of the Christian armour, that I haue said of the shooes of peace, of the shield of faith, and of the breast-plate of righteousness. For if there be not some cleere and sound knowledge of the word of God (which as a sword may cut the bands of sinne asunder like a cord) how shall a Christian be able to discern *the deceitfulness of sinne*, but be led by it and taken with it, as with a baite? How can he choose, although he be zealous and desirous to doe well, but to be led into many errorrs, and so goe without the sweete life, which in Christianitie is to be found, if hee haue not well learned and digested this in the depth of his heart, *it is written*, to the contrarie? So if he be not girded, as it were, with sinceritie, that hee may be adorned with it wheresoeuer he become, and all other good gifts of God in him be bound together by that, that hee hath them in truth, that hee delighteth in them indeed; how shall he be infected with hollownes and hypocrisie, what shew of holines soeuer appeare in him? G

*The girdle of truth.*

Prou. 20. 6.

*The helmet of hope.*

To conclude, what can there be in his life daily, but fainting, vncomfortablenes, and sundrie discouragements, whiles he is weaned from the foolish and vaine delights of this world, and seeth not the pleasures of heauen with mortall eyes; what can there els be to him (I say) if the hope of saluation be not as an helmet, to keepe life in his soule: and with this hope of saluation, which cannot deceiue him, a cheerefull hope of well passing the course of these conflicting daies also vnder the wings of Gods protection, till he come thither? As for other hope, who knoweth not, that all other hope of earthly peace, or long life, *is like to a braken tooth, and sliding foote*? But by this hope, tediousnes is remoued, and cheerefulness to waite contentedly in this pilgrimage for a full deliuerance, is obtained. Therefore how truly may this bee said, that the Christian life, without the armour of God, cannot be continued? H

For if euery part of it be so needfull throughout our life (as hath bin said) who seeth not, that euery such an one, as hath receiued grace from aboue, by the preaching of the Gospell, to be borne a new, and to be *begotten to a liuely hope*, yet for all this, shall not thriue, nor prosper, without diligent and vsuall nourishing of this new birth in him, nor *grow up to a perfect age in Christ*, deliuered from the hindrances by the world and the diuell, except he be strongly armed, as God hath taught him to be? I

This is so truly verified in all Gods children, that euery they who are not the forwardest of others, yet if they haue any strength against euill at any time, they haue it from God thus, euery by the meanes of the armour. If they were not sometimes armed, they should make as great breaches, and fall as dangerously, one day as another: and yet if they were acquainted with this armour thoroughly, they should make their worst and most vncomfortable day in the weeke, equall with the best and the happiest (which they sometime inioyed) in heauenly passing of their time, and in sweete comfort. And for want of this armour (either for that men know it not, or for not hauing K

vie

**A** vse of it) the infinite infirmities, heauines, distraction, dumptishnes, doubting, and feare doe vexee them, and such like deadly poysons doe occupie the hearts euen of Christians, as also *light reioycing in a fleshly manner*, vaine hope, phantastickall dreames of peace and safetie, where none is. And for want of this, their liues also before men are kept from shewing foorth light and good example in one thing, as well as in another: yea rather, they are harbourers of sundrie euill qualities, in so much that few are encouraged to waxe better by them, nor, to suspect that any thing is amisse in them, but are hardened to goe forward in their old course still.

And if it be thus with such, as haue some good and sound beginnings in  
**B** Christianitie, let no man meruaile, though they, who are vtterly destitute of faith, and of other parts of the Christian armour, be so farre off from good life as they be, seeing they renounce this arming of themselues, which I haue proued, that a Christian life cannot be without.

And now by this which hath been said of the armour hitherto, it is the easier to vnderstand what it is, and what the parts of it are, and how the Christian life cannot stand without it. Now I will proceed (as I haue promised) to the third point in this matter concerning the armour, namely, how it should be put on, and be worne, that so wee may better see how to take that good by it, which God offereth vs. For which end and purpose it is to be

*The third point is how the armour should be put on.*

**C** marked, that euery true beleeuier in his first conuersion to God, is thereby made partaker of all things pertaining to life and godlines, and therefore is not destitute of any common grace of a true Christian: hauing them, as a childe lately borne, all the parts and faculties of soule and bodie, though weake in all: amongst which, these that are here compared to armour, are principally.

This being so, a faithfull Christian need not wonder, when he is willed to haue this grace, and parts of this holie armour in a readines; hee neede not wonder (I say) where he shall haue it, or doubt how to come by it: For we see he hath it alreadie; and as our Sauour Christ said; *The kingdome of hea-*

*Luk. 17. 21.*

**D** *uen* (that is, the glorious raigning of his in the elect) *commeth not by obseruation, neither shall men say, loe here, loe there; for the kingdome of heauen is in you:* So (I say) this armour, which God hath appointed to defend his militant Church withall, from infernall slauerie, it is not to be seene, nor to be gazed vpon with the eye, but it is in the faithfull, and possesseth their soules, euen now, when many will (perhaps) aske how shall we come by it: or, where is it: For if any should imagine, that he hath it not after beleeuing (as through ignorance he must needs) can such an one choose, but be exceedingly troubled about this, how hee should come by it, and *put it on?* for such a charge the Apostle giueth.

*Col. 3. 13.*

*Ephe. 6. 13. 14*

**E** Let vs know therefore, that this armour is not alway to bee in seeking; (which had not need to be, whe it should be in occupying) but the Lord according to the necessitie of it, which he seeth to be in euery one of his children, against the infinite dangers of the world, doth prouide it for euery one of them; and furniseth the with the same. Euery one of them hath some measure of true faith and hope, though this be weake in them: euery one hateth iniquitie, and is readie to worke righteousnes, according to his skill:

*Col. 3. 12.*

Bb 2

and



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and the most feeble Christian hath an vpriight heart, and some spirituall wisdom to discerne good from euill (which yet a man of greater knowledge, if he be not inlightened with the spirit of regeneration, cannot) although one more then an other. And the same I say of the rest. R

*Obiection.*

But ye will obiect, why doth the Apostle will vs to put it on, if we haue it alreadie? and will say, this doubt is not yet answered, neither can ye tell what he meaneth by that, when he speaketh thus, *Put on the whole armour?* To this I answer, that his charge is, that Christians should not haue this spirituall armour, as men in time of peace, haue bodily armour hanging by, and rustie, and vtterly vnfit for vse; but as souldiers haue theirs in battaile, that is, *girded to them, and put upon them*, and this also whiles the battaile continueth: So he commaundeth vs, that we let not the parts of this armour so to be vnoccupied in vs, that we haue no feeling of it, and so no benefit by it, but be sure continually that we haue it on, and readie for vse; that we lie downe with it, and rise vp with it, and be well aduised, that through the day in all places, and whatsoeuer we goe about we haue it with vs, as farre as we can be able. G

*Ephes. 6. 14.  
Col. 3. 13.*

This is his meaning when he saith, *put on the whole armour*: and in an other place, *put on tender mercie, and kindnes, as the elect of God*. For our battaile lasteth all our life long; and our enemies be deadly, and all our strength is by our armour: Therefore who seeth not now, that a Christian can safely be no time without this armour? If this be darke and hard to any, euen they may know themselues to be those, who haue not skill to put on this armour, and who haue been ignorant of the vse and power of it: they haue not well learned the will of God about the necessitie and benefit of it. And therefore euen such, though they may be the Lords; yet doubtles the diuell holdeth them in strong chaines of darkenes, and ignorance: and therefore also in great slauerie and bondage, which God for his part hath shewed them the way to come out of, if they could once come to see the same, and be perswaded that they haue a part in it. H

For through the vnskilfulnes of men in the right vse of the armour, and vnacquaintance with euery part of it, the liues euen of the deare seruants of God, are much blemished, and vnglorious amongst men, and to themselves (besides the idlenes, and vnprofitablenes, of them) exceedingly vncheerefull. Therefore, seeing God hath giuen them all helps needefull for their defence from this present euill world, from subiection to Sathan, and their owne damnable lusts; seeing also he hath taught them to know this their libertie and priuiledge, to haue the daily aide and benefit of their armour, for the strengthening of them in all good duties, I know nothing to remaine doubtful, which should neede to trouble them hereafter, no not the weakest, save this one thing: namely, how this armour should be put on. I

Now to haue the feeling of euery part of this armour (saith against distrust at any time, hope against fainting, vprihtnes against hypocrisie, knowledge against the deceitfulness of sinne, righteousness against all kinde of iniquitie, and the preparation of the Gospell of peace against crosses) to haue (I say) this armour in a readines to safe cundly and keepe vs throughout our life in the practise of our Christian direction; this is to be done:

*hms*

*Watchfulness*

*Of the 3. priuate helpe, which is the Christians armour. 269*

**A** Watchfulnes continuall, and prayer hartie and oft is to be vsed of vs; which also is prescribed of the Apostle himselfe, when he saith (after he willeth the Ephesians to take to them this whole armour) *pray alway with all manner of prayer, and watch thereunto with all perseverance, &c.* Math. 26. 41.  
Ephes. 6. 18.

We see God will haue vs perswaded that this whole armour may be had and put on, and therefore to pray to him for it. But in any wise, these prayers he will haue to be made *without doubting and waivering*, without which manner of praying, we cannot looke to receiue any thing. For it hath pleased our good God, seeing we are so prone to doubting, to giue vs a most sure word of promise, of all such things as we haue neede of, that if we thinke God to be credited, we may looke for them without feare or waivering. Iam. 1. 6.

He that hartily craueth this, as a thing which he cannot be without (seeing he asketh according to the will of God) and that which God commaundeth him, as we see Ephes. 6. 14. he hath and obtaineth the same which he desireth, 1. Ioh. 4. 16. and Matth. 6. 7. *aske and ye shall receiue*. For if Hagar praying in her distresse was heard, when she saw not how; and if our Sauour did say to the woman of Samaria, *if thou haddest but asked, I would haue giuen thee water of life*: is it to be doubted of, that Gods deare seruants shall be denyed their requests? If a naturall father will giue that which is meete to his childe, who yet neither knoweth alwayes what is best, neither is at all times so kinde as he ought; shall we call the readines of our heauenly father into question, especially about such a gift, as both he hath bidden vs aske, yea and also take? yea and such a gift, as without the which, we cannot honour nor serue him aright? Gen. 21. 16. 17.  
Ioh. 4. 10.  
Ephes. 6. 14.

This I speake to hearten and incourage all, to pray oft and earnestly (which is in so little request in the world) for this gift, that they may know that by this meanes, they shall put on this holy armour of God, especially when they shall herewithall, *watch*, that they doe receiue strength by their prayers, indeede so to doe. And if this be not found and obtained by such as yet doe pray for it, let them know, that they pray faintly and coldly, or slackly and negligently: for otherwise this is the way to put upon vs the whole armour, as Dauids dealing with Goliath doth prefigure, and the example of the Saints of God for the particular parts of it; as by their especiall necessities they haue been prouoked: as Salomon for wisdome. David did thus vsually stirre vp his faith, which was the putting on of it, which before lay by, as it were, ynoccupied, and so of the rest. And to get wisdome, whereby to be prepared for the crosse, and to beare it meekely, the Apostle willeth to pray *without doubting*. 1. King. 3. 9.  
Psal. 51. 11. &  
77. 4.  
Iam. 1. 6.

**E** With our prayer, holy meditation is to be vsed of euery part of our armour, when we haue been taught it, till we know the vse and benefit of it. And vntill the matter of it bee more familiar to vs, conferre about it with such as haue knowledge and experience therein: that whatsoeuer is hard to be vnderstood or practised, may bee made easie. This I speake for the benefit of the weake, seeing euery thing is most hard to them, before they haue attained to it, although it be neuer so plainly set downe to them. And reade either this which I haue for thy sake written of this argument, or any sound

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treatise concerning this matter. Stirre vp, and perswade thy selfe hereto, by this reason, that thou walkest naked, except thou be clothed with it: and as an vnarmed man fighting with many strong enemies throughly furnished, so art thou in this world without it.

And when by reading, hearing, or conference, thou shalt see what helpe commeth by thine armour to the well framing of thine heart and life, and by meditation sometime on the seuerall partes of it (as I haue prescribed) and hast dulie weighed and mused vpon the same, to affect and season thy heart therewith, and by prayer hast with confidence desired of God, that euen thou particularly maiest finde, as thou shalt see cause, thy selfe strengthened with euery part of this armour: when (I say) thou hast done this, then hast thou put it on. This is the way of putting it on: that when thou knowest euery part of it, and whereto it serues, and canst be willing to walke in this spirituall attire, thou mayest be kept safe (as they say) from winde and weather, euen from world and diuell.

For then shalt thou, hauing this grace of beleeuing, hoping, righteous liuing, vphight meaning, &c. bring forth the fruite of it, as thou shalt haue occasion through the day, that is to say, to giue credit to Gods promises from time to time: to hope at one time, as well as another: to be vpriight and without fraud in one thing as well as in another; and yet remember that I can speake to thee, when thou art at the best, but as to a man subiect to infirmities; and lastly to giue duties to God as well as to men, and to one man, and in one action, as well as in another: which to doe, is to shew forth the fruite of the armour of righteousness. And the same I say of the rest.

*The armour being put on, must be kept on.*  
Phil. 4. 4.

Prou. 15. 15.  
1. Thel. 5. 16. 17

Ephes. 6. 14.  
2. Pet. 1. 5. 6.

1. Pet. 1. 19.

But with all this, it is to be knowne and regarded, that as it is thus to be put on: so it is after the same manner to be kept on. For example: for the retaining, or recouering of this one peece of the whole armour, I meane peace, or reioycing, which we should not be voyde of at any time, continuall prayer is required: for he hauing said, *reioyce euermore*, he addeth, *pray continually*. And as Saint Paul saith, that by this putting on of the whole armour, a Christian may stand fast in the last day of temptation, which is the hardest time: So Saint Peter saith, that if we giue all diligence hereto, that we ioyne with our faith, *charitie, knowledge, patience*, &c. (which who knoweth not, that it is chiefly done, by watching and prayer?) *we shall neuer fall*, that is, dangerously: to take any great hurt, or annoyance thereby. Whereby, he sheweth that he agreeth with Saint Paul, namely, that for the furnishing of our selues with the graces of the spirit, which are the seuerall parts of the armour, continuall care and diligence be vsed by prayer and watchfulnes, which is the only way to put and keepe it on.

2. 1. 1. 1. 1.

But here let the reader remember, and consider, to whom the Lord speaketh, when he willet to put on, and to haue in a readines this armour against all spirituall craftines. For as he, who is not yet resolved fully to be a Christian, and to leade a godly life, is vtterly vnfit for this armour, and hath neither thinde nor desire to it, neither can possibly put it on: so on the contrary not onely the stronger Christian; but also the new borne babe; and he, euen the weakest youngling in Gods familie, who hath neuer so small abilitie to resist sinne, and withstand the same, God hath bidden him to take it

*Euen the weakest Christian as well as the strongest, must weare the armour.*

Sheweth

3. 1. 1.

Watchfulnes to



- A** to him, and to gird him selfe with it, and to put it on. It is munition appointed to him of God, to saue him from daunger, euen the greatest that can bee raised against him : who therefore shall withhold him from it ? It keepeth his soule and his life ; what should therefore make him so slauish to feare, and full of distrustfull phantasies, and discouragements, as to cast away his weapons, and wittingly to offer him selfe into the lions mouth ? Euery such therefore must put forth him selfe to be more bold with reuerence, to take vnto him this armour, which none can want with safetie) when hee seeth who encourageth him, euen hee that is able to strengthen him, to the obtaining of that which he setteth him about, namely, *God all-sufficient*. He must be more
- B** bold to keepe his crowne, and honour, euen this holie armour, which is more precious to him, then life it selfe, and suffer none to take it from him.

Reue. 3. 12

1. Theff. 3. 4.

This I speake for their sakes, who desire, as much as I exhort them to: who yet doe but weakly know, that there is such armour, or that it hath any such vse to make a Christian strong against sin and Sathan : much lesse doe themselves receiue any such benefit by it, to their knowledge ; and yet are not without it, that they may see their case better then they haue thought it, and that God hath provided for them farre better, then they were perswaded. Therefore let them, for whom God hath provided this, not onely not be ignorant of it hereafter, but neither let them be slouthfull, or backward to get a part in it, by putting and keeping it on.

- C** And therefore let them vrge themselves (if they waxe cold or vntoward) to vse the meanes before mentioned, wherby this armour is put on and held in a readines: And if the meanes themselves grow vnsauourie with them, ordinarie prayer (I meane) and watchfulness, as they may easily doe, if the heart be discouraged or set in euill delights, let them driue out that diuell with fasting and prayer, and giue no rest to their eyes, nor ease to their hearts, vntill they haue in some comfortable manner, recovered their first loue and strength, which they had once by this armour; I say, let them not rest till they haue recovered it againe.

- D** And let them perswade themselves, that fearefull daunger is not farre off from them, if they awake not, and that speedily. For although it be at the first, with a weake Christian in the putting on of this spirituall armour, as with a fresh souldier, in putting on his bodily armour, namely, to account it straunge and wearisome, as not being acquainted therewith; and therefore to wish to be vnburthened of it : yet weighing with him selfe, that God hath giuen it him for his singular benefit, he will be admonished, and take counsell to doe otherwise.

- E** **Bb 4** **CHAP.**

And let them perswade themselves, that fearefull daunger is not farre off from them, if they awake not, and that speedily. For although it be at the first, with a weake Christian in the putting on of this spirituall armour, as with a fresh souldier, in putting on his bodily armour, namely, to account it straunge and wearisome, as not being acquainted therewith; and therefore to wish to be vnburthened of it : yet weighing with him selfe, that God hath giuen it him for his singular benefit, he will be admonished, and take counsell to doe otherwise.

## CHAP. 8.

Of the last point, which is the benefit of this armour.



And thus to come to the last point in hand, hee which will learne to put on this armour, and to goe cloathed with it through the day, shall finde every thing true which God hath spoken, and I haue here set downe vnto him; that is, that by resisting the diuell, he shall flee from him: and hauing these parts of it fast tied to his soule, the depth and subtiltie of hell shall not preuaile against him, which is the fruite and vse of it; as no man should neede to doubt, if he could take delight in being watchfull to be thus occupied. For as S. Paul writeth to the Corinthians, *The weapons of our warfare are not carnall or bodily, but mightie through God, to cast downe holds; euen imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captiuitie every thought to the obedience of Christ.* So that, whether the diuell and his instruments doe assault by craft and deceit, or by force and might, the Christian being armed, as hath been said, and furnished with that strength, shall mightily preuaile against them, and preserue himselfe.

2. Cor. 10. 4.

1. Joh. 5. 4.  
1. Pet. 5. 7.

Mark. 9. 23.

Such is the power of this armour, that euen of one part of it, the Scripture giueth wonderfull commendation, ascribing to faith alone *victorie over the world*, and all the deceits of it. S. Peter likewise saith, that hee *who is stedfast in faith, resisteth the diuell himselfe*. So our Saviour saith, *All things are possible to him that beleeueth*. For all things are not onely possible, but also easie which we doe desire, hauing a promise of God, for the performing thereof, vpon which wee firmly rest. As the benefit of this one part of our armour, *faith*, is singular great, and the power of it mightie: so it may be said of the rest, and namely, of a *pure heart*.

Math. 5. 8.

For euen this one is able to carrie vs thorough strong temptations, that we shall not halt, and deale hollowly, as men of the world doe, but simply and in a good meaning, yea it keepeth vs merrie and ioyfull, as the Apostle saith, when such as want it must hold down the head: and that I say no more, it maketh our estate happie, according to that which is written; *Blessed are the pure and upright in heart*.

Now therefore, if some one part of this heauenly attire, and armour be so helpfull, and of so great vse, what thinke wee the whole to be? Yea, as I said, to be cloathed with the whole complete armour of a Christian, is such a safe walking against the subtilties of the diuell, the allurements of the world, and the deceitfulness of sinne, that a Christian may be vnwounded, whiles he goeth through many daungerous attempts, yea and inioy most sweete communion with God throughout the day thereby, and yet without flattering of himselfe and daungerous securitie.

As, in particulars, he being resolu'd to put on, and to cloath himselfe with righteousness, and preparation for the crosse, by the defence and shelter of the doctrine of the Gospell, whiles hee is to warre here in this life, shall be brought hereby, to meekenes, patience, and long sufferance with ioyfulness, (when

**A** (when God afflicteth him) by the one; and to loue those which are his enemies, and to be innocent towards all (because these are branches of righteousness) by the other, and not to be led after the contrarie euils: for all these duties, and many more (such are the fruits of the tree of righteousness, which God hath planted and watered, in the fruitfull ground of his heart) all these, I say, shall he bring forth, and many more abundantly.

Likewise, he who hath set himselfe to seeke wisdom as gold, and to lay up vnderstanding as treasure within him, he shall be taught the good and perfect way, when others shall euer reele and fall; yea when they shall walke in by-waies; and be wandring (although seeking it) and that for euer, he shall see the way before him, as the Kings high way, broad and plaine; and know the will of God, which shall be his guide: and therefore his steps shall be pleasant, as in the plaine and knowne way, in respect of the rough, and that which is vncertaine.

PROV. 14. 6.

**B**efore him, as the Kings high way, broad and plaine; and know the will of God, which shall be his guide: and therefore his steps shall be pleasant, as in the plaine and knowne way, in respect of the rough, and that which is vncertaine.

And the like fruite I would set downe of the rest, but that I haue done it already, and would not grow tedious, seeing much matter to arise. If therefore wee can like to be accompanied with this holie traine; and loue to goe armed with these weapons; with that measure of knowledge which God hath taught vs, and to enioy new increase daily; armed with righteousness and godlines which we can reach and attaine; vpholden in that hope, which

PSAL. 111. 11.

**C** he hath put into vs; strengthened with that faith in all his promises, which, at our first imbracing them, we receiued; and prepared and staied in our afflictions, with peaceable and quiet hearts, by the Gospell, as he hath encouraged vs: then shall we be able to liue in all estates which God shall set vs in; and in all places which hee shall bring vs to; and change by no occasions, seeing he hath strengthened vs, vntill we see an end of all difficulties and vncertainties.

And all such as conceiue the matter which is presently handled, should thinke this aduice and counsell so needfull for them, of going thus armed thorough the battaile of this life, that they should not think themselves ready any day, till they haue put on the Lord Iesus with his wisdom, righteousness, sanctification, and redemption: that is done, when by faith they count him theirs; that so they may as farre as Christ can helpe them (and wherein can he not?) want nothing. And when by the helpe of this, we shall be defended against the euils of the day (for behold and this know, that to this end is this mightie armour bequeathed vs by our God) then haue wee acquitted our selues well, and brought the worke of that day to a good end, that so we may doe one day after another.

And thus to bring this whole matter of the armour to an end also: whosoever thou art, who canst be perswaded resolutely, to be thus armed thorough this warfare of thy life, thee will I not doubt to leade into the only safe way, yea pleasant, profitable, beautifull, honourable, and the onely happie way. And thou thy selfe shalt say it in a short time, when through some experience thou shalt bee able to compare it with all the daies of thy life past, euen the best of them, and shalt finde it, euen at the first entrance into it (which is the weakest) farre to exceede them in their greatest beautie. For the longer thou shalt abide in it, the better thou shalt finde it, and the more it will make thee



to be in loue with it, for that thou shalt see a continuall vse of it, and no estate to be comparable to it. B

Neither maketh it any matter, how ignorant thou art (for that perhaps may discourage some) if thou hast knowledge enough to see this to be the best of all other wayes; nor how weake thou art, if thou beest strong enough to be perswaded to walke in it: and gesse what thou shalt want of that which I haue said, when God shall giue thee an heart thus inclined, as bidding farwell to all courtes which he approoueth not, to settle thee in this, which he commendeth to thee.

And when thou seest that thou art acquainted with this armour, and how it helpeth thee daily to liue innocently and christianly, then consider what thou hast, how rich it maketh thee, and what great priuiledges the Lord hath giuen thee: and then as *Abigaile* said to *Dauid*, when thou shalt reape such fruite of it, thou shalt not repent that thou sookest such counsaile: be glad of them; be highly thankfull for them, more then if thou haddest found great treasure: weigh what protection against the diuell, thou hast thereby: what safe-conduct from falles: what feare and doubts thou art deliuered from: what mists of ignorance, as scales from thine eyes, are pluckt from thine heart: what strength against thy strongest infirmities thou findest, how easily thou maist turne into the way againe, if at any time by weakenes thou hast slipped: yea consider moreover what peace to thy conscience thou hast, and rest to thy soule: when thou seest, not onely more cleerely then before thou wert thus armed, that *there is no condemnation to thee*; but also that God now fighteth for thee and maketh thee fit to resist the deceitfulness of strong temptations, who wert before so faint and impotent in resisting them. G

In few words to speake what I thinke meete, concerning this matter, thou canst neuer sufficiently esteeme of this blessed estate, although thou art not utterly free from all temporall afflictions thereby. Oft times shalt thou be thinking, it is too good to continue: till thou remembreth that *there is no shadowe of changing with God*. Oft times thou shalt wonder to see, what a liberall portion God hath giuen thee, to haue such sweete communion with him, and to haue confidence and boldnes before him, in all difficulties: when the most part of the world is euer subiect to most dreadfull feare of his vengeance, as oft as he shall shew them the danger wherein they lie. And when thou shalt see and feele all this, how much it is worth, to be thus fenced in from daily vexations, which most men are turmoyled withall; then thou shalt not neede to doubt, whether thou shalt be willing to keepe on this armour still, for thou shalt see that thou canst not feele thy selfe well without it. H

Objection.

Now whereas it may be objected, who, or where is the man, which findeth this libertie in his life: or what arming of a man is able to set him in libertie from the manifold euils, which most men complaine of daily: I affirme of my knowledge in all reuerence giuing the praise and glory of it to God, that there are many such, who to the peace of their conscience enjoy it; and I as little doubt, that there are many more whom I know not: And yet I am perswaded, that thousands euen of Gods deare seruants are holden backe K

Answer.

A backe from this blessing through the malice of our common enemy, who are kept at a stay by his subtilty, either ignorant of this libertie, and thinking that God doth not honour any of his seruants with such priuiledges while they liue here, and therefore count it presumption to looke for any such thing: or if they know it, yet doe fauour themselves in their present wants and infirmities, and doe vse small violence against the same: and so they are holden backe from inioying this comfort and blessednes in their liues, which they might otherwise be partakers of.

For let all know this, that the suffering of their hearts to take their fill in the delights of this world, and little paines taken in musing vpon this heavenly estate, and their slight praying for it, is the principall cause (seeing God hath promised to worke by meanes) why Christians haue not further acquaintance with this armed life, and the blessed fruites thereof: and many other attaine not hereto, seeing they neuer vnderstand (although they are not vtterly without faith) that God hath appoynted them to liue after any certaine direction throughout their course, and to be armed thereunto, but in a generall manner onely serue God, without any great watchfulness ouer their particular actions.

Now if they count this burthensome, they must bee content to bee brought to shame sometimes for their doings, and sometimes to terrour and torment of conscience, for their slippery walking, and small regard of honoring God, as well in one dutie as in another, seeing these are properties of sinne, which cannot be separated from it, that howsoeuer they oft feare no such thing, yet one time or other it will finde them out. This diet, I say, they must oftentimes looke to be kept at (who settle not themselves soundly in the Christian life) euen to finde here much shame and sorrow, which other of Gods seruants shall be voyde of. And if it be so with them, iudge what is the estate of the hypocrite, and prophane sort?

But that none may bee troubled at that which I haue set downe of the power and vse of the armour: as thinking that which I haue said, but a meere fancy and vntruth, seeing the enemies which wee fight against, are strong and raging; and many good seruants of God haue been subdued of them in temptation: whereas I haue not spoken much (say they) of the conflicts and combats, which they haue with the allurements of sinne, as though they resisted and ouercame them with ease, and without any great struing: To satisfie such, I answere that the speaking of conflicts belongeth to another treatise, namely the fift, where I handle the doctrine of the lets; here I onely speake of the armour, according to the parts of the diuision set downe; and yet none can vnderstand me (if he marke) that I thinke sinne and our lusts to bee easily overcome, which I call furious and raging; or *Objection.*  
D Sathans suggestions by objects or without, to be soone resisted; which I say, are both slyly wrought to decciue vs, and to haue mightie force to draw and allure vs: but rather euery discrete reader may gather, that I count it the most hard and difficult of all other things to subdue, and conquer them, because I shew such necessitie of walking armed continually against them. *Answer.*  
E For what can I say lesse, then that we must strue manfully, and stand vpon our watch, and that we cannot be crowned except we strue lawfully, that is, steadfastly:

fastly: yea and that for all our armour, we being vnskillfull, or faint and timorous in vsing it, nor onely we may be, but also are oft times foyled, as if hope of victorie and of preuailing against them, were past. F

1. Cor. 4. 8.

All this I say: and yet in the weakest estate, we are not forsaken of God, though in some distresse for a time: nor swallowed up, though we be in sorrow: nor in despaire, when we be in some discomfort, but when we are at the lowest ebbe, that in some temptation we yeeld and be ouercome of it: yet euen in that we are not so miserable as others who strine not at all, but are for a while left to our selues to see our weakenes, that afterwards wee may gather more strength, and (as it were) fetch our breath, that we may take better hold, and resist more valiantly; especially when through any of our owne defaults, we were ouercome: And yet whensoever it is so with vs, who can deny, but that it so came to passe, because we were no better armed: and for that we were either vnskillfull and vnexpert, or slouthfull and slacke in vsing it? So that, I say still, as I said before, that whatsoever our temptations and assaults be, by the helpe of our armour, as Christ our captaine hath taught vs to weare and keepe it on, we preuaile and thereby reioyce; euen as contrarily, we must needes sorrow, whiles we bee naked and vnarmed in the battaile. But we may for iust cause be vpholden, and warre cheerefully against all kinds of enemies, when (as Iosua) we haue promise of the victorie, the weapons of our warfare being mightie. G

Iosua. 1. 8.  
2. Cor. 10. 4.Two obiections.  
The first.

The second obiection.

And thus I haue shewed, how the third helpe, namely the Christian armour is an especiall furthering of vs in a godly life. But because I know, that this which I say, will seeme to some very doubtfull, and scarce like to be true, that for want of putting on, and keeping on this Christian armour, their estate is both vnglorious and vncomfortable (who yet are of this minde, that they may be Christians good enough, though they know it not) I will therefore satisfie such as I can, in few words. Other some thinke, that although it is fit and meete for strong Christians, yet that weake ones ought not to be troubled with the seeking for it, but may content themselues to serue God as they can, without it: their reason is this, least whiles we lay such strong load and burthens on them, being yet but weake, we discourage and driue them out of heart, altogether. H

The first obiection answered.

These two obiections indeed, the wit of man after the hearing of this present doctrine of the armour, will be readie to put forth, and he that is past both these doubts, and troubled with neither of them, I thinke (nay, I know) that he hath ouercome much, and hath well profited. For the satisfiing of those who are weaker, I will answere a litle to both. To the formost, why should any thinke, that they may be good Christians without this, seeing they must needes graunt, that if they walke nakedly, they cannot walke safely (euery man being a blinde guide to himselfe:) I deny not, but that a Christian fearing God, and beleeuing in him, may be ignorant of this armour, but then let not such say, that they may serue God well enough without it, which is here obiectioned: for that is farre off from the most zealous, and he who thinketh himselfe forwardest, yea and hath a large heart filled with holy desires, is farre off from it. For what substance of godlines is there in such a life, that it should be a seruing of God aright, and as it is behoofulle seeing I

K



**A** seeing it shall be found both idle and vnprofitable, or a wandring coute, and that which is in no wise to bee rested in without the helpe of the armour: from which they haue their strength to liue well, whosoeuer hath any measure of grace to liue godly, as by considering the force and vse of the armour may be easily seene. And therefore it is a speech at the least, full of ignorance, to say, we may serue God as it is meete, although wee haue no acquaintance with the armour.

For the second obiection, that it seemeth to bee too heauie a burdening of weake Christians, to impose and lay it vpon them, it is as vnsauourie as the former. For they who are new borne (which sort is the weakest and feeblest

*The second obiection answered.*

**B** in Gods familie) are no sooner brought out of the thraldome, and feare of damnation (wherein Sathan held them before) but if they were able to speake, they would first aske for this, that they might euer abide in the estate of saluation, wherein they now see themselues to be, and neuer forget Gods kindnes, but daily and hourelly feele and enioy it: also to honour him for it, to testifie their thankfulness, to please him in all things, and in all estates, and for this cause to know his will: for all which purposes the armour serueth: This (I say) is their nature, and this desire is in them, euen when they are at the weakest, as the young infant crieth for nourishment. So that none shall need to feare, that they be pressed fore by offering them this, being euen that

**C** which they most desire and long for. The seede doth no more naturally desire to pricke vp out of the ground, and so giue hope of an haruest, though it be held backe by stormes and cold, then the young Christian doth desire to be holpen forward in the forementioned graces, and cloathed with them, as he is able to reach to them. And what other thing is this, then to desire to be well armed, to the end that God may be daily honoured and obeyed of him, and he himselfe may prosper and keepe his soule in safetie? True it is, he is not settled herein to his contentation: and who maruileth at it? hath not the young child, and tender plant their season to grow vp in? but when they shoote forth and flourish (as they may doe, for their time) will not all say, that they prosper, though they haue their wintring, as well as their sommering time? So it is with the beloued, though weake Christians, and children of God: who although they haue many discouragements and hindrances, as the stormie cold is to the young plants, and many sore doubts, feares, discomforts, as nippings of their growing, by the diuell, and their owne strong reliques of their corruptions, yet do they, being rooted in good ground, and well watred, and weathered (as there is none to the armour, which Gods word teacheth) grow vp and prosper as the Lords plants.

But it may be, that some beholding diuers zealous and godly Christians, (for in respect of the common sort they may so be accoumed) who haue bin both pricked in conscience for their sin, and seemed to haue receiued comfort, and to be earnest louers of the word, and the greatest bringers on of others to religion in many places, who yet seeme not to be thus armed against sinne; therefore much lesse new borne babes in Christianitie are fit to be vrged with it: to this I say, what effects of the Ministerie such haue had, it skilleth not, neither how they haue been affected by hearing the word, nor with what zeale they professe it: and therefore no good reason, that if such haue

not had vse of it, therefore that weake Christians should not be forced thereunto. For it hath been prooued, that the weakest, if they be the Lords, doe desire it: and therefore the other (in what account soeuer they goe) if they doe not so, but can thinke themselues in case good enough without it, are hereby brought into suspition of bastardie, and that they are not the Lords, though some things worthie commendation may be in them, more then in many others. Neither ought this which I say, seeme straunge: for both in Scripture, and in experience, many haue shined as lights for a season, and in shew of zeale and godly life, haue been (both of the Ministers and people) in account about the most: who for all this, haue shamefully fallen from their first loue, such as it seemed sometime to be. And therefore no marueile, though this vrging of the Christian armour doe not fauour greatly to them, which yet is fauourie to the new borne in Gods household.

Prou. 4. 18.

But of those men, which haue seemed forwarder then they are, I haue here no fit place to deale further with them: onely let them consider what daunger it carrieth with it, to haue been in likelihood of goodnes, and now not to be: and whether this be with *the righteous to shine daily more and more, as the light doth, vnto the perfect day.* I conclude that which I propounded to answere, that the putting on the armour of a Christian, is not too strong meate for the yongest that is nourished vp in Gods house, nor too weightie a burden to lay vpon them, but the very same, which of all other things they most desire, as they can discerne it, that they may more fruitfully and cheerefully serue God thereby.

## CHAP. 9.

*Of our owne experience, and what a speciall helpe is to the leading of a godly life: Also of the vse of companie and family exercises.*

Of our owne experience.



Haue shewed how the forementioned three priuate helps, (watchfulnes, meditation, and the Christian armour) are singular furtherances of vs to a godly life: Now I should passe to the next, that is, to the vse of companie by conference. But I must here stay a while, to lay soorth the benefit of experience, which I had done in handling the doctrine of the Christian armour, seeing it belongeth to one part of it: but I could not conueniently speake of it there, but as I haue done, briefly, least among all the parts of the armour, which I haue described in a short manner, this which is but a branch of one of them, should haue been discoursed of more largely, then all they together, which I did not thinke expedient. Now therefore of this our experience, as it shall be fit for the present purpose; namely, what an helpe it is, to confirme vs in faith and obedience: which shall bee prooued, after that I haue shewed what it is, and how farre it reacheth. Now it is a branch of that part of the armour, which is called the sword of the spirit, that is, the word of God: and that knowledge which we learne by prooffe and triall for the bettering of vs. I call it a branch of it, seeing there is another besides it: and I say, it is the knowledge which wee gather by prooffe, seeing the

What it is.

**A** the other is that which men get out of the letter of the Scripture onely; and so haue it but by rule. For by the word of God we learne both: and that such knowledge doth better vs, shall appeare afterwards.

**L** Now, if wee will see more cleerely what this experience is, consider of it after this manner: Compare it with experimentall knowledge in all trades and sciences, what a difference there is betwixt it, and bare and naked skill in the same without experience. So it shall the better appeare what this is, in matters which are heauenly and spirituall, in respect of the bare knowledge, that men haue by rule or instruction onely. He that hath been trained vp in an occupation, it may be, hee hath got knowledge and skill in his science or trade: but he is not able to vse it to the best aduantage and his owne greatest profit, neither how, where, and when, to buy and to sell, and how to dispose of all things, that hee may not decay and grow behind hand, but thriue and prosper. These (I say) and such like, he is ignorant in, and all for want of experience: All which, he that hath been exercised in, and acquainted with, is able to doe, as God shall see good to blesse him in the same.

**C** Euen so it is in the spirituall trade. For a man that hath bin taught soundly and plainly out of the word of God, & catechized in the principall points of Christian religion, is able by the helpe thereof, to make a confession of his faith, and *giue an account of the hope that is in him*: and to answere soundly to questions that shall be put foorth to him. But all this is but the knowledge of the letter, if hee goe no further: and may delight a good man to see it in him, rather, then yeeld any great fruite, towards Gods kingdome, to himselfe. But the Christian, who hath had the prooffe of this knowledge, that is, how it hath been effectually to him: how it hath assured him of his owne saluation: reformed and chaunged him, and cast out the filthines of heart and life, which was in him before, and so hath wrought in him many other waies, he (I say) that hath experience of this, hath receiued another manner of blessing then the other, and is like daily to receiue much more.

**D** Such a thing is experience: for hee considereth, obserueth, and applieth the things which he heareth, seeth, and doth, to his owne vse: and by things past thus duly regarded, hee learneth and getteth wisdom to aduise and guide him for the present, and the time to come: no otherwise, then the experienced husbandman doth in his calling and dealings. And by this wee may gather what experience is. Now to shew how farre it reacheth, we may vnderstand, that *it maketh vs wise in all things, which are profitable to godlines, and eternall life*: in so much, as our life is little worth if it be not helped by this. For till wee begin to marke how true euery part of Gods word is, and that God doth daily execute that in the world, which he saith in his word, he wil bring to passe, we reuerence it not, neither regard it, but only in speech and in shew: till we marke and obserue, how God punisheth the hollow hearted, and *the workers of iniquitie*, we feare not to doe ill: and so on the contrarie, till we find how sweete and pleasant a thing it is, to be gathered vnder the Lords wings, and what a shelter and defence he is to his faithfull seruants, wee make no reckoning of his seruice, but it is vnfaourie and vnwelcome to vs. But the experience of Gods dealing toward vs, and of the carriage of our selues toward him, in what course we best prosper and finde most rest to our soules,



*Experience of  
the fruite of a  
godly life, the  
best meane to  
continue it.*

this bringeth the true feare of God, which is the onely wisdom. For the due consideration and remembrance of the time past, and Gods worke therein, is a forcible meane, through his blessing, to make vs goe forward better and better in the Christian way. For when wee can say, vpon good proofe and triall, that wee haue seene that it *hath alwayes gone well with such as are vpright in heart*, and innocent in their liues, and with our selues, when wee haue walked after the same rule; and that when wee haue kept our selues from the defilements of the world, *we haue seene good dayes*, and liued comfortably: this establisheth vs in the same course most firmly and constantly afterwards: and when wee haue obserued, that God hath punished securitie, an ill conscience, rashnes, and wilfull sinning (as they are very blind that marke not that) this experimentall knowledge bringeth great wisdom, in the choyce of our wayes, and causeth vs *to take heed to our selues, that is may goe well with vs*.

*Experience how  
affliction hath  
best end and is  
a rule for euer  
after.*

*Psal. 120. 1.*

*1. Sam. 17. 34.*

*Psal. 77. 10. 11.*

*Psal. 37. 37.*

So when we are able to say we haue in our troubles humbled our selues to God, confessed our sinnes, and sought pardon in faith, and had hope to see a good ende of it, and patience to beare it, and haue (though it seemed very vnlike for the time) found and obtained it, this is a cleere demonstration to vs, that therefore in the like trouble, we shall finde the like blessing by the like meanes vsing. And this experience neuer faileth, if wee rightly ground it, that is, if that which wee haue marked to bee wrought by God, hath been agreeable to that which in his word hath been spoken by him. This wee finde to haue often stirred vp the deare seruant of God, *Dauid*, both to bee comforted in his affliction, because before he had so been, and also to bee constant in a godly life, because that hee had *marked that is euer bringeth a peaceable ende*.

And what maruaile should this be to any, who are trained vp in the Lords house? For this we know, that as in all trades or sciences, the beginnings are hardest and fullest of discouragements, so it fareth with Christians, namely, that their first entings are most doubtfull, and fullest of weakenes: yet who cannot remember that euen then, God wrought most louingly for them, and dealt most tenderly with them, when their faith was yet so weake and young, that they could not well discern it? For how hath he kept many of them from sore falles, holden them from manifold and great afflictions, and not brought many of their sinnes to light at once, least they should haue been discouraged (euen as he hath promised *to regard their weakenes*) whereas otherwise they must needs haue been driuen to great extremitie?

These and many other such like, why hath the Lord done them, but that his children should marke and obserue them, to learne experience by them against the times which shall come after? and that they might safely and boldly promise vnto themselves, greater proofe of his assistance and fatherly kindnes towards them? And why hath he given a good end of their former chastisements when they penitently desire it? euen to this end, that their hope may be strengthened for the times that shall come after: As the Apostle speaketh of himselfe and other godly people, *God hath deliuered vs, deliuer vs: and we trust in him, that yet hereafter he will deliuer vs*. Also why

- A** why preserved hee them from fearefull falles, when they earnestly craved it; or made the way of godlines more easie, then they could haue hoped for: but to hearten them on to looke more confidently for the like grace and blessing, when they haue now receiued longer prooffe of Gods kindnes toward them, and of his keeping promise with them, if they shall seeke him in the same dutifull manner that they were wont to doe: *For the Lords hand is not shortned that he cannot helpe,* but is neerer to them, as they are better acquainted with him to beleue it. So that as men who haue found out the way to bring in profit, cannot be dissuaded from it: euen so it fareth with these. *2. Cor. 1. 10. Egi. 59. 1. Rom. 5. 5.*
- B** But wofull it is, that where so great benefit and gaine might bee reaped by so small trauaile, euen by marking Gods manner of dealing with his seruants: yet that so few should be brought to this wisdom, and perswaded to seeke out the best and happiest way, which yet is not hard to them that would gladly finde it. For I must speake the truth, and God hee knoweth it, that few set themselues about this worke to get this experience, when yet they haue oft smarted for their foolishnes: but for all that they loue to lie in it still, more foolish then children, who cannot bee made to come nigh the water, when they haue once been in perill of drowning: and so they verifie the words of Christ, *Prou. 1. 22. O ye fooles, how long will ye loue foolishnes?* Which is the cause, why not onely the most part of hearers are dead and cold practisers: but euen many of the teachers, though they do boldly vtter that which they haue read, yet are faint followers of that which they teach: or concale much of that which they should deliuer, because they finde the contrarie to be done of themselues, which they see, they should teach others; and would shunne the reproch of the prouerbe; *Physition heale thine owne disease.* But they who turne their thoughts, consideration, wisdom, and studie, to this, marking what is the blessed course of life, and how it is attained vnto: as they shall declare that they are wise; so shall they bee sure to finde a singular helpe to godlines, which they shal neuer repent of trauailing for.
- D** It followeth in the next place, that we see, how God hath prouided no lesse helpe for vs in companie, which because we haue much vse of, and occasion to be often in it, therefore least we might possibly returne out from it worse then we went into it (as the most companies are such as doe make men more corrupt then they were before) therefore the Lord hath taught his people how to carry themselues in all their meetings with others, in such wise, as not onely they may shunne the harme which is easily gotten therein, but also haue much helpe and furtherance thereby to goe better forward in Christian duties. But this point is handled at large in the next treatise.
- E** Therefore I referre the reader thither.

*The fourth and fifth private helpe. Of the vse of companie in familie exercise, and conference, &c.*

## CHAP. IO.

Of prayer and the parts thereof, thanksgiuing and request, whereunto is added confession of finnes.

The sixt priuate helpe.



Auing now made mention of the two first kindes of the priuate helpe, the third followeth, containing the helps which may be vsed by ones selfe alone, or with others also: as prayer and reading. Prayer is a calling vpon God according to his will: and hath these two parts: thanksgiuing, and request; whereunto is added the confession of finnes. **G** Thanksgiuing is that part of prayer, in which, we being comforted by some benefit, which in fauour God bestoweth vpon vs, are drawne to loue and praise him, and shew forth the fruites thereof. In the which description we see three duties to be required of vs, and three motiues or perswasions, to drawe vs to performe them. I will first mention these latter, and then proceede to the duties. The first motiue is knowledge and remembrance of some benefit receiued or promised vs. Which may be seene in the thanksgiuings of all Gods seruants; as in *Dauid* after that he had receiued the sauorie and seasonable counsell by *Abigail*: and in *Abrahams* seruant, when God had blessed him in his iourney to *Aram*. The same may be said of the leper, when he saw that he was cleansed, after he had made request for it to *Christ*. And where there is no knowledge and due consideration of some particular mercie, how can there be any true, and hartie thanksgiuing, howsoeuer in words there be a protestation for fashion sake? as in them who say, we must thanke God for all, when yet they consider of nothing that moues them thereto.

Thanksgiuing.

Three perswasions to moue to thanksgiuing.

The first.

1. Sam. 15. 32.

Genes. 24. 27.

Luk. 17. 15.

The second.

Psal. 126. 1. 2.

The second motiue to thanksgiuing, is ioy and gladnes of heart for the benefit which we thinke of, or call to minde: As appeareth by the psalme, in them which returned out of the captiuitie, saying; *When the Lord brought againe (that is, turned away) the captiuitie of Sion (his Church) we became like them that dreame: then was our mouth filled with laughter, and our tongue with ioy.* And except we finde such sweetenes in Gods benefits either already receiued, or by faith embraced, being promised; the dutie of thanks can in no good sort be performed: But that is verified which is commonly spoken, that is, a worke is vntowardly done which is not cheerefully gone about.

The third.

Psal. 116. 5. to 16.

The third thing that should moue vs to this dutie of thanks, is that which is most fit to worke the foresaid ioy, and that is a perswasion, that the benefit, for which we giue thanks, cometh to vs from Gods fatherly loue: which is a farre greater matter to make vs glad, then the benefit it selfe, which is bestowed on vs. For if we should feare that it is sent as a snare to intangle vs, or to heape hot coales vpon our head, and to make our condemnation the more iust, smal sweetenes should we finde therein, but that which would be quenched with that feare, and by an accusing conscience.

As for example, what hartie ioy, or sound thanks could that of the Pharisee



**A** Pharise be, though in tongue he gaue the one, and in countenance shewed the other, when he had not this perswasion? But God be thanked, it is not so with his beloued ones: but they knowing that their most louing father *hath giuen them his Christ*, which is the greatest, doth much more of fauour giue them all other things, which are of lesse account; which both reioyce their hearts, when they remember any of these his blessings, and stirreth them vp to a much more heartie performing of this dutie.

And as these three former things must be found in vs to moue vs to true thankfulness for our comfort: so to make it effectuell three duties are required. First, a continuance of our loue to God. Secondly, a desire to set forth

**B** his glorie, and in words to professe and confesse his goodnes. Thirdly, a further proceeding in obedience, and walking worthie his kindnes. For how can we choose but loue and set our hearts vpon him, when wee may see the fruites of his fauour on euery side, whither soeuer we turne our selues, and the same euery morning renewed? Euen as the Prophet saith: *I loue the Lord, because he hath heard my request*, and for his great and many mercies, which there hee reckoneth vp. So that they, whose loue is set vpon the gift it selfe, and the benefit; being little affected towards the giuer and bestower of it, how wide soeuer their mouthes are open in giuing thanks; they are farre from the right offering of thanks to God.

**C** Now if we loue the Lord, we cannot but be carried with a feruent desire, that God might bee knowne and beleeued on by others, that they might come out of darknes: neither can we satisfie our selues in seeking to aduance and magnifie him. As wee may see in *Dauid*, who being stirred vp by the consideration of Gods benefits, had this affection in him, thus declaring the same: *What shall I render to the Lord, for all his benefits?* As if he should say, Oh, that I knew, and could satisfie my selfe herein. And where this affection and desire is, can it otherwise be, but that by all good opportunities, there should be an expressing, and an acknowledging of this his goodnes? Euen as the same person setteth himselfe downe to vs for an example, *I will praise the Lord,*

**D** and call vpon him with thanksgiuing: and elsewhere in the congregation in heart and tongue: and with instruments well tuned and of many kinds.

Now with these before mentioned, if this last propertie be adioyned, that we walke worthie his kindnes, and within holie compasse, which is to doe the will of our heavenly father, then doe wee rightly performe this dutie of thanksgiuing. The which one, if it be wanting from the rest, maketh them all lame and maimed, and as odious to God, as the mortlings and vntimely first borne of the beasts, which were offered to him in sacrifice. And how with our thanksgiuing reformation of our liues should goe, *Moses* sheweth, by setting downe the daunger of the contrarie, saying: *When the Lord thy God*

**E** *hath brought thee into the land, which he swore to thy fathers, Abraham, Isaac and Jacob, to giue thee, with great and goodly cities which thou buildedst not: and houses full of all manner of goods, which thou filledst not: and wells digged, which thou diggedst not: vineyards and Olive trees, which thou plantedst not: and when thou hast eaten and art full, beware lest thou forget the Lord* (in steed of remembring his kindnes and bountie) *but feare and serue him*. So the Psalmist saith: *What doest thou taking my word in thy mouth, either in thanks, prayer, or speaking of it, and*

hateſt to be reformed by it? And theſe are the three duties, neceſſarily required **F** to be in true thankfulnes.

Thus I haue ſhewed what thankſgiuing is, and what properties are required in it, to the end it may rightly be performed to God. Now then, if this dutie be thus performed of vs, in aduerſitie as in proſperitie; for ſo God will haue them doe, who worſhip him aright, Iob. 27. 10. and alone by our ſelues, as well as in companie with others, that ſo we may be free from hypo-  
 1. Theſſ. 5. 19. criſie in offering it: muſt it not needes be a ſingular helpe, with the reſt, vnto godlines? I ſay, when wee ſhall many times from day to day, thinke vpon Gods louing kindnes, how great it is, and hath been towards vs, and finde ſweetnes in his benefits, as being perſwaded that wee haue them in Gods fa-  
 G uour; when for them, we ſhall haue our hearts enlarged to loue the giner, declare his goodnes to others with a deſire to honour him, and be more readie to our particular duties; when wee ſhall frame our ſelues in all eſtates to this thankfulnes: is it not a mightie and forcible meanes to mollifie the hard hart, and to hold vnder the ſturdie corruptions of it, ſo that they may be ſubieſt to God, yea euen when ſtrong prouocations doe draw to the contrarie?

Confefſion of  
finnes another  
helpe to a Chri-  
ſtian life.

Then we cannot be ignorant that thankfulnes is one helpe, and that not the leaſt, to the continuance of a godly life: whether wee vnderſtand it of that ſolemne thankſgiuing, which wee adioyne ordinarily to our ſupplica-  
 H tions; or that which now and then wee doe vſe in a more brieſe manner by any occaſion offered. And this of thankſgiuing. With this we are to adde ſupplications, which alſo containe confeſſion of our ſinne: all which three are indeed but one action generally, but particularly haue euery one of them an eſpeciall and ſeueral vſe. Therefore it followeth to ſhew, in what ſort we ſhould make confeſſion of our ſinnes, and our priuate requests to God, that they may much more be helpes to godlines altogether, when one part, euen thankſgiuing is ſo great an helpe alone.

1. Iob. 1. 29.  
Pſal. 32. 5. 6.

And firſt, of confeſſion of ſinnes, as in order it is to bee vſed, next vnto thankfulnes: and afterwards, of the making or offering vp of our requests and ſuites vnto God, and namely, for the remiſſion of ſinnes, with the which, it is  
 I cuer to be ioyned. Now this is an acknowledging of our ſelues to be guiltie, and worthily to haue deſerued Gods wrath, and manifold puniſhments, for our grieuous faults and offences: and an acknowledging of them alſo, with a free and humble bewailing of them before the Lord, ſuch as are vnknowne to vs, in a generall manner, but thoſe which wee doe know (according to the nature of them) particularly. And this dutie is rightly done and practiſed of vs: firſt, when we feele our ſinnes odious, and burdeſome to vs. Secondly, when we accuſe our ſelues of them to God. Thirdly, when we confeſſe them to him (hauing examined our life) and that we ſtand at his mercie deſeruing to be condemned. And fourthly, when wee abaſe our ſelues thereby, and ſo  
 K are meekned, and our pride abated. In all the confeſſions of the ſeruants of God, all theſe ſoure are to be found; that I may ſhew it at once, and not ſtand long about euery one of them. As in *Dauids* confeſſion, after that *Nathan* the Prophet had accuſed him, ſaying, *thou art the man*, euen this great offender, he answered, *I haue ſinned*: in which one word, he found and ſhewed all things that are required in a true and penitent confeſſion: that is, that he both had  
 his

Four things in  
confeſſion.

2. Sam. 12. 13.

- A** his sinne in a detestable execration, accused himselfe to God of it, confessed that he had iustly prouoked God against him, and was greatly humbled by it. In the Psalme, if any doubt of this, hee may see them particularly described. The same may be said of *Daniel* his confession in the ninth chapter, and in the Publicanes, when he knocking on his breast, and looking downe to the ground, as ashamed to looke vp, said, *God be mercifull to me a sinner*. All these are likewise in the confession of the prodigall sonne. The first in these words, *he came to himselfe*, and entred into consideration of his life past, with himselfe, whereby he felt his burden so great; that secondly, he commeth and accuseth himselfe to his father; and thirdly, what hee thought of his deserts, may easily be gathered, when he asked not such mercie, as to bee counted a sonne, but thought it a large fauour to haue the place of an hired seruant: which also doth cleerely lay forth his abasement.

What manner of confession therefore we should make ordinarily in our prayers to God, by this may be seene: (if it be otherwise framed, that is, out of our owne braine God will reioice it) and then shall we not (as many doe, to their little comfort) coldly confesse our sinnes in generall, nor for fashion, but in particular, and those especially, by which wee haue most offended God. Now this confession being from time to time oft made vnto God, shall not suffer vs to goe farre, and lie long in any sinne, but hunt it out, before it be warme and nestled in vs. And when we see euery while, in coming to confesse our sinnes, how we haue burthen enough of our sinne, although we sinne not wilfully, who seeth not, but that we shall be much preserued euen by confessing them in this manner that I haue set downe, from dangerous falles and offences: So that the very confessing of our sinnes, which is but one branch of our prayer, is of great force to strengthen vs in a godly life.

And as for the obiection of them, which say, that the oft coming to performe this dutie, will make it common, and without force to kill our sinne: I answer them thus: God hauing promised by this and such other

- D** helps to chaine vp the vnrulines of our nature, doth graunt to his seruants (for all the rebellion that remaineth in them) much to preuaile against it, so that ordinarily they may finde ease by these helps, and a cheerefull readiness to the vsing of them, much more then they, who by custome in earthly matters, finde hard things easie.

Thus I hauing shewed how thanksgiuing and confession of sinne should be vsed, and being so vsed, what helps they are to godlines, it remaineth that I speake to the same end, of request making to God: how that ought to be done, that the like fruite may be reaped thereby: Of the which the lesse shall neede to be said, seeing this point is after handled, and

- E** more is written of it, then of the former two. Request is that part of prayer, in which we earnestly power out our suites vnto God, in contrition of heart, according to his will, with a comfortable hope that through Christ wee shall be heard, and therefore forsaking the sinne which might hinder our suite. Wherein briefly note these foure things necessarie to be ioyned with this dutie whensoever we goe about it.

The first is, that we shew this contrition of heart, by being pressed with feeling

Plal. 51.4.5.

Dan. 9.5.

Luk. 18.13.

Luk. 15.17.

Verf. 11.

Verf. 19. & 21.

1. Sam. 11.10.

Obiection.

Answer.

Request another helpe to liue godly.

What request is.

1. Sam. 7.15.

The first thing in request.



feeling our wants, vnworthines, miserable estate, and manifold necessities; earnestly desiring to be pardoned and eased, which shall not be found hard, if our confession of sinnes be hartie, and according to the rules before mentioned: For he can most freely make request to God, who can most hartily accuse and complaine of himselfe. And our praying to God, is but cold and counterfeite, when we be not touched with our owne vilenes, and so consequently, the better feele our necessities, which wee desire to haue relieved. But if this be, we shall neither pray in lip-labour, which God abhorreth, nor thinke our selues too good to waite Gods leasure, if at first hee graunt not our requests, but continue them as he commandeth.

The second is, that we aske of God no other things, then by his word he alloweth vs to pray for, and therefore are agreeable to his will; and such as we haue a promise to obtaine, and that in such sort, as hee hath promised them: and so doing, we shall not pray in vaine. Therefore the Apostle saith, *this assurance we haue of him, that if we aske any thing according to his will, he heareth vs.* Which rule, as it suffereth vs not to hunt after our owne desire and will: so it is no small benefit, that whatsoeuer we stand in neede of, asking it according to his will, it shall be given vs. And who would desire to haue that which our louing and most prouident father doth not see good for vs? which if it content not some, marke what they get thereby: For *they aske, but they obtaine not, because they aske amisse*: and further, they lose all their labour in praying, thinking themselves good Christians if their lips be going, when God in the meane season, counteth their supposed deuotion to be but much babling, being done in ignorance of his will. From this second, ariseth the third, that seeing wee haue so great encouragement, so pretious promises of so many and great good things, as God hath bequeathed to vs, therefore wee should quicken our selues to come in faith and confidence, and oft times and cheerefully to this dutie. Euen as men doe come cheerefully, and with good hope goe to their approoued neighbours in their necessities to borrow, when they haue often promised them to lend. And no maruaile it is though there be both seldome praying, and vntoward going about it, where faith is wanting to set them forward, and assurance of obtaining, to bring them on, with comfort. And in great wisdom and loue, hath God giuen vs leaue to reioyce in making our prayers to him, by this beleeuing, that we shall receiue somewhat thereby. (according to that which he saith in Saint Iohn: *Aske, and ye shall receiue, what your ioy may be full*) both because wee haue many things throughout our life, to make vs sad and heauie, and also because we are by naturall disposition so slow and vnwilling to this dutie, and distrustfull when we offer it. And if we be not so fully resolu'd of this, for want of experience, that both we ought, and may with cheerefulness come to pray, and with gladnes be occupied in it. (considering, he is our most louing and deare father, who cannot forget nor put off kindnes toward vs) then let the effects of prayer, and the fruites that haue been reaped thereby, perswade vs of it, which are such, as will easily drawe vs with delight to vse it, though by the flesh, wee be as with cords haled backward. Of the which effects of it, I will briefly set downe some, and they are especially three.

The third thing in request.

Iam. 1.6.

Ioh. 16.24.

Three effects of prayer.

The

- A** The first is, that by prayer wee are made acquainted (a great word to <sup>The first.</sup> speake) yea and in a sort familiar with God, and know his minde and will, and how he is affected to vs, being admitted to speake to him. The second is, that it giueth life to Gods graces in vs, which before lay in vs halfe dead; as faith, hope, care of dutie, vntill by the bellowes of prayer they bee reuiued in vs: for we are dull, forgetfull, vnprofitable, faint in hope, and our comfort dimmed oftentimes; when yet in, and after prayer, wee are well refreshed againe, euen as the fire is quickned by blowing: as in that worthie example of *Queene Ester* is to be seene; who being timorous (as we may gather) before prayers made to God, was mightily encouraged and strengthened after prayer, in a most weightie matter. The third effect of prayer is, that it reacheth out to vs in our greatest needs, the good things and gifts of God which our soules desire, as it is written: *Aske, and it shall be giuen you*: yea such things, as we thought sometime had not been to be looked for: *ioy in heauines, light in darkenes, and hope for despaire*, as by the song of *Anna* 1. Sam. 2.1.2. after her effectuall prayer, 1. Sam. 1.10. But I will end with the fourth and last propertie of prayer; that when we pray wee bring not with vs the sinnes, which will turne away the eares of the Lord from hearing vs. And these sinnes are any which be not repented of, but lien in, or nourished in vs, secretly at the least, and not renounced: This *Salomon* confirmeth in these few words when hee saith, *Who so turneth away his eare from hearing the law, (and so any part of it, being of like and equall authoritie) euen his prayer shall be abhominable.* And *Dauid* agreeth with him saying, euen as he powred out his requests vnto God, *if there be any wickednes in my hands* (for all my prayer) *shall that excuse me, shall not thou, O Lord, finde it not?* But when our requests shall be made to God with these properties (for in such manner doth God require them to be offered vnto him) the Christian who obserueth them, shall reape no small fruite thereby: whether he intreate for remission of his sinnes, or for any good thing whereof he standeth in neede, or against any calamitie or burthen, wherewith he shall be distressed; yea he shall thereby preuaile with God for others, as for himselfe: and what encouragement thinke we doth this adde to a godly life?
- B** But when all these three parts of Gods worship now spoken of, shall reuerently and humbly be adioyned together, I meane thanksgiuing, confession of sinnes, and request (which ordinarily in our prayers ought to goe one with the other) how much more gainefull (thinke we) are they to the poore Christian soule: especially seeing by confession of sinnes, hee acknowledgeth himselfe a guiltie person, and debter to God, that so he may be the slower to runne further in debt with him. By making his suites, he declareth, that he is a begger, and standeth in neede of all things, as hauing nothing of his owne (if he know himselfe well) but sinne and filthines, *Reuel. 3.17.* and by giuing thanks he confesseth, that whatsoeuer he hath, or inioyeth, he receiueth it of God. All of them make him to see himselfe infinitely indebted vnto the Lord: his pride to be abated: his heart stirred vp to seeke vnto him, and enlarged to loue and obey him. And if he be fallen, this prayer of faith will raise him up: if he be heatie, this will comfort him: if he be dull, this will quicken him. Oh, who can reckon vp the infinit and manifold

lous commodities that come of prayer, if it be accompanied of the foremen- F

Therefore I conclude, that seeing it is a present remedie to the oppressed heart, a preseruer of the godly minde, a giuer of strength to the weake, an especiall meanes to make a man fit to liue in euery estate, wherein God hath set him, &c. I conclude (I say) that it is a strong and mightie helpe to the godly life. For pray well, and liue well, and keepe thy selfe in case fit to performe this dutie, as thou hast been directed, and thou shalt not neede to feare in thy life, any great annoyance. But how this, with some other of the helps, are to be brought into vse euery day, that the fruite of it may be more certaine, shall be set downe in the next treatise of the daily direction, which G

## CHAP. II.

### Of reading.

The seventh  
helpe is read-  
ing.

Rules about  
reading in ge-  
nerall.

The first rule.

The second  
rule.

The third rule  
about reading.

Eccles. 12. 14.

**T**He next helpe to godlines is reading (as oft as may be) the Scriptures and approoued good authors. The which ex- creise and dutie, that the Christian, whom I goe about to informe, may finde it an helpe to the furthering of him H in godlines together with the other, some direction I will giue him about the same. And first, seeing it is to be vsed, and that as oft of euery one, as conveniently may be, this is one caution, that it be not neglected: and the booke of God laid aside, and couered with cobwebbes, or not so much as in our houses at all. For let the best know this, that if they vse not reading, they shall finde much more incumbrance in their life, vnfauourines, vnquietnes, vnfruitfulness, and vncheerfulness, with other such, yea though they vse other helps.

And secondly the same in effect I say of them which reade seldome, even when they must needes, for feare or shame. Both these faults are too com- I monly committed euen of Christians: and that because some of them for following the world one way or other, can finde no leasure thereunto: other some taking their full scope in play, and pleasures, cannot attend to such sad matters, whiles the other are so welcom to them. Others through idlenes, slouth and swarmes of vaine cogitations or dangerous lusts carry- ing them, or through grosse ignorance, needles, and idle talke, neglect so good a worke, and necessarie dutie: whereas, if they had leaured to make conscience of this duty, they might shake off much of noysomnes, by watch- ing their opportunities, whereby they should not neede to feare, but that their labour therein, should be plentifully rewarded. K

Thirdly, seeing bookes, which are fit for the building of them vp in god- lines, must be read of them, therefore they must not bestow their time in reading filthie, lewd and wanton bookes, no nor needles and vnprofitable bookes, the reading of many such being but wearisome to the flesh, and vanitie: much lesse superstitious pamphlets, and Machiuels blasphemies (which it is a shame should be suffered to come into mens hands) nor the subtil de- uises



**A** uises and deceitfull dreames and errors of the Church of Rome, except they be able for their sound iudgement to discerne them, that so they may be the better able to detest, and giue others warning of them.

But the bookes which are to be read, are the holy canonicall scriptures, and other sound and godly authors, as I haue said. Wherein this as a fourth *The 4. rule;* rule is to bee obserued, that in the reading of the Scriptures, they reade not here and there a chapter (except vpon some good occasion) but the bible in order throughout, and so, as oft as they can; that so by little and little they may be acquainted with the histories, and the whole course of the scriptures (hauing before the grounds of Christian religion layd) and

**B** so may haue the more comfortable and liberall vse of them.

And in reading of other good bookes, they are to be counsell'd rather to reade some one or two well penned, either of the whole Christian religion, or any particular argument, & matter, and them often, rather then a lease of one and a chapter of another, as idle readers vse to doe for nouelties sake. Often, I say, because a good book is of the most part of Christians little seene into, at once or twice reading ouer, much lesse the vse of the doctrine of it reaped and inioyed of dull heads, slipperie memories, and weake practisers, such as it is too well knowne, that the most Christians are. And therefore the most not hauing leasure to reade many bookes, shall finde most profit by diligent going ouer of the same often, making their choice of the best and necessariest, by the helpe of their faithfull teachers.

**C** Now as concerning the manner of reading; it must bee with an heartie good will to learne and profit thereby, desiring God to prepare vs with reuerence: to lighten our vnderstandings, that we may conceiue that which we reade, and setting our selues for the time of our reading to be attentiu, and so to abandon the wandring of the heart, as much as may be: the which will be the easilier done in reading, if it be well watched ouer (as hath been said before) in our course of liuing. Also it is duly to bee regarded, that wee applye that which we reade, wisely to our selues (seeing all that is contained in the Scriptures, *is written for our instruction and comfort*) as perswading our selues that all precepts of dutie and good life, are set downe to direct vs (not others onely) to the practise of the same: that all sinne is forbidden vs, and that all the generall promises which we reade to be made to the Church, are to bee beleueed of vs, whether they appertaine to this present life, or to the life to come; and the comforts that accompanie them.

Likewise, that all exhortations and admonitions quicken and stirre vs vp from coldnes, deadnes, and droufines: and all reprehensions to checke vs for faults escaped: and all threats to feare our boldnes, and appale our securitie, which is too easily and readily kindled in vs, that so wee may make that vse of them, which the Apostle requireth when he saith, *that all Scripture is giuen by inspiration of God, and is profitable to teach, conuince, to correct, and instruct in righteousness*: and thereof in matters as well concerning God as men; and amongst men, all particular kinds: and therefore Prince and subiect, noble and base, men and women: and more particularly in families, husbands and wiues; parents and children, masters and seruants. Thus to reade, that there-

Ioh. 5. 39.  
Act. 17. 11.

Reue. 1. 3.

by wee may be made fit vnto euery good worke, and to glorifie God thereby, is vndoubtedly to make our reading, as it is appointed of God an especial helpe and meanes to grow forward in a godly life: and therefore wee are commaunded to *search the Scriptures*: and (with the godly people of Berea) to compare our hearings, and our readings of them together. For reading is much commended to be one of the three duties that make vs happie, the Apostle saying thus: *Blessed is he that heareth, and readeth, and keepeth the contents of this booke.* F

A prooue of  
negligent read-  
ing.

But this one thing I cannot omit, that the benefit and comfort of this exercise of reading being so great, and the substance of the Scriptures being so brought to light as it is, and such varietie of good bookes being granted vs of God; that yet, euen such as looke after eternall life delight so little in them. I speake not of the prophane and vnruely, whom nothing will moue to reade, no nor so much as to heare Sermons, till God make them see how they haue deceiued themselues. But I am sure, it is one speciall cause, why heart is taken from many learned and godly men to set out any new workes in print, seeing the professors of the Gospell doe bestow so little labour and time in reading of those which are extant alreadie. G

Two obserua-  
tions about  
reading.  
The first.

The second.


And herein these two things, I thinke meeete to adde, in regard of some Christians; that such as haue not the gift of reading, may endeouour to follow the foresaid rules, by vsing the helpe of others: exhorting all by their losse and discommoditie to haue reading in greater reckoning, then it is with most at this day. The second is, that besides the former rules, such as haue better helpes of vnderstanding, memorie and leasure, doe, besides their publike hearing, note their doubts, and as they shall haue opportunitie, seeke resolution of them, at their learned pastors hands, or of some others: and mark the coherence of the Scripture, how it hangeth together: and the agreement that one place hath with another, that thereby that which seemeth darke in one, is made easie in another. This shall suffice to haue said, for making some better vse of reading, then commonly men doe. And though there are other things besides these, which the learner may take profit by: yet they being more out of the reach of the greatest number of Christians, they doe not so neereely nor necessarily concerne them. And it must bee remembred, that I propound not to say, as much as may bee gathered together about reading, but how it may bee profitably vsed to helpe the Christian to be fruitfull in a godly life. And that which I haue said, is auailable thereunto. H

For hee that shall consider, how many waies the conscience is appeased, the iudgement inlightened and enlarged, the heart perswaded, the memorie relieved, the affections moued, and in a word, the whole man drawne by that which he may reade, shall not neede to doubt how great the benefit of reading, together with the other helpes, is. And that it being vsed as oft as possibly it may, in such manner as hath bin prescribed, and so many good things drunke in and receiued of vs, as wee shall meeete with in our reading; who doubteth but it shall be a singular helpe and furtherance with the rest, to a godly and Christian life? For a mind well seasoned before, shall be vndoubtedly better seasoned and refreshed, when it shall vually and oft *drinke of the water of life*, out of the sweete fountaine of Gods word by reading. And of the K

**A** the helpe of reading: and so of al the ordinarie meanes both publike and priuate, whereby a true Christian continueth a godly life, and groweth to further ripenes and perfection therein, thus much be said.

CHAP. 12.

Of the extraordinarie helps.

**B**  Now follow the extraordinarie helps, which are not commonly nor daily in vse, but sometime, and that according to the extraordinarie occasions which the Lord offereth. And these are especially two: first, solemne thanksgiuing: and secondly, fasting, with prayer more then vsuall adioyned. The first is when in some rare and vnlooked for deliuerance out of desperate danger, wee doe by the commaundement of God, and examples of the godly before vs, in a most feruent manner, yeeld praise to God for the same, and reioyce heartily in the remembrance and consideration of it, tying our selues (as it were) in a renewing of our holy couenant, more firmly to the Lord, and testifie both these by signes of vnfaigned good will to our brethren.

*The extraordinarie helps to a true Christian life.*

*The first extraordinarie help is solemne thanksgiuing. What it is.*

**C** All which are to be seene most cleerely and liuely in that famous example of Hester and Mardocheus, that I mention no other, for breuitie sake: who being with the rest of Gods people in those countries, marked out, and as sheepe appointed, by *Hamans* subtiltie and cruell malice, to be slaine; did yet by prayer and fasting obtaine deliuerance, when to mans iudgement, all hope was past: and not that onely, but also their hearts desire against their aduersaries, with great fauour of the King (whom God had made of an heauie enemy a mightie friend) and much wealth and prosperitie: whereupon they caused a day and time to be appointed, in the which the Lord might be praised; and they might expresse their reioycing, and send portions one to another, to testifie their loue vnto them.

*An example of it.*

*Ester 4. 16. & 9. 1.*

*Ester 9. 18, 21.*

**D** And this is that solemne thanksgiuing, which I call one of the extraordinarie helps to set vs forward in godlines: which of all Gods people by the like occasion is to be offered vp to God, differing (as ye see) apparantly from this dutie daily performed, as in seruencie of the spirit; so in other solemnities: beside a longer time of continuing the same. This dutie (when the occasion of it, belonging to a whole Church, is publicly performed) ought to be accompanied with the preaching of the word, to quicken the assemblie to the more liuely professing of their thankfulness, accordingly as their solemne feasts vnder the law, were with an holie conuocation. And if the cause of this extraordinarie helpe be priuate concerning some one person alone, or a familie, or some few, then it is to bee offered in priuate of them (whom this great benefit concerneth) with Psalmes, and praifings of his name, speaking of his workes, and reading Scriptures tending to that end: as Psal. 105. 106. 107.

*It is to be used according to the occasion.*

*Publicke.*

*Or priuately.*

*Scriptures fit for it.*

And because I finde one place very fit for this purpose, which teacheth a most right manner of the practise of this dutie, whether we shall be occasioned



1. Chron. 16.  
8. to 16. & 29.  
10. to 15.

The second ex-  
traordinarie  
helpe is fasting.  
What it is.

ned publicly or priuately to doe the same, I thought it very expedient here to put in the same: which manner of praising God was appointed by the man of God, *Dauid*, at the setting vp of the Arke of God in the tabernacle. Some of the words are these: *Praise the Lord, and call upon his name, declare his workes among the people: sing vnto him, sing praise vnto him, talke of all his wonderfull workes: Reioyce in his holy name: let the hearts of them that seeke the Lord, reioyce.* And this of solemne thanksgiuing.

The other extraordinarie helpe is fasting, ioyned with most feruent prayer. And this is a most earnest profession of deepe humbling our selues, in abstinence with confession of sinnes and supplications (for the greatest part of the day at the least) to God, to turne away some sore calamitie from vs, or for obtaining of some especiall blessing. This description in few words I will lay open for their cause, who perhaps haue not read nor heard much of this exercise of fasting, neither haue bookes at hand to helpe them to the right vse of it: I say we must be deeply humbled, and make earnest profession of it, more then in the ordinarie abasing of our selues. For though as oft as we doe pray, and confesse our sinnes, we ought to doe them hartily, and deeply: yet neither in the like continuance of time, nor in the same measure of feruencie can they alwayes be, as at and in this exercise, they ought to be.

Secondly I adde, that with this; abstinencie must be adioyned: I meane thereby, that we must depriue our selues herein of the lawfull pleasures and liberties of this life, as meates, drinckes (more then for necessitie) costly apparel, earthly dealings (which yet at other times are free for vs, to inioy) thereby declaring, that we haue by our sins made our selues vnworthie of them. And thirdly, in that I say it must be done the most part of the day, that is, to the end that by this long time of our humiliation and abasement, our hearts may be more cast downe, and thoroughly touched with our distressed estate, then in a shorter time they are like to be. Fourthly, supplications, which containe our suites and confession of sinnes, are added, to teach vs, that the chiefe part of this exercise consisteth therein. Fifthly, in that this is done for the remoouing of some great calamitie, that is to be vnderstoode, either of some sore affliction outwardly hanging ouer vs, or the whole Church, or alreadie vpon vs; or for some greuous sinne committed, or long lien in of vs. The which when weaker meanes remooue not from vs, these are inioyned vs of the Lord, to deliuer vs from them, wholly or in part, or else to stay vs, that we may rest our selues on God, *that his grace shall be sufficient for vs.*

1. Chron. 20. 6.

Dan. 3. 18.  
1. Cor. 12. 9.

And here we must know, that to be required, which I said to be in thanks, whether priuate or publicke, that to enable vs to this dutie the rather, we must in the one, vse the benefit of sermons, and fit scriptures to stirre vs vp hereunto, and in the other to meditate of the like scriptures priuately, for the well carrying of our selues through that so weightie a busines: but in both, let this be regarded, that we take them not in hand, except we come in true and vnfained repentance, which as surely, as we bring thither: so sure we may be, that God will be with vs there, and heare vs, which will make the whole action more sauorie, and the end of it to be with comfort, which is the right manner of taking it in hand. Now therefore the nature and qualitie of this exercise

2. Chron. 20.  
12. 13. 27. 28.

**A** exercise being in some sort laid out vnto vs, as the former was, if we duly weigh the force and vse of them both in their proper kind, namely, how the one raiseth vs to a ioyfull recording of Gods wonderfull kindnes: the other bringeth vs loue, for our owne vilenes, more especially remembred: both of them doe exceedingly draw our hearts in more loue and obedience to God, who can deny, that they both, in the time, wherein they are to be vsed euen as a long time after, are most effectuall meanes to set vs forward in the godly life:

To say more of the meanes and helps, I haue not thought it expedient. Therefore to end this whole treatise of the helps, these few cautions I would

**B** wish to be had of thee, the diligent reader, (to the end thou maiest haue the right vse of them) namely to vnderstand them well, and consider thoroughly of them, and of the commoditie, which they may bring: and so with a quiet and mecke heart set vpon them, in that manner that thou hast them set downe vnto thee: And encourage thy selfe hereunto by this reason, that seeing some one of them hath so great force, to the wel framing of the heart and life (each in his kinde) then all of them together, being so vsed, must needs bring a more large and liberall blessing that way. But as they are pretious and haue an excellent end, so hold still that account and estimation of them, and vse them with all high reuerence, as frailtie will permit, and not for fashio-

*Caution how to vse the helps mentioned in this treatise.*

**C** on (as the counsell of flesh will be) to make the best things vile and common in a short time. Neither giue place to wearines and slacknes in vsing of them, either in the first entrance, or after longer continuance: yet if by vnawares, or any other way, these faults escape, be diligent and readie to espie them, and hide them not, but checking thy corrupt heart, confesse it to the Lord in secret, and he will heare thee and forgiue thee; and then set vpon the vse of the forementioned helps, freshly and sauourly againe as thou diddest before.

*Haue them in high account.*

*Vse them not for fashion.*

*Vse them constantly.*

*If they waxe vnauoury, giue no place to such deceit, but mone to God for the former grace.*

There remaineth onely this, at what time, so farre as we may know it, we should vse them, and which of them should be vsed every day: and which,

**D** otherwise; which is a poynt most needefull to be knowne. But this requiring another place, cannot conueniently bee done here, but shall follow in the next treatise of the daily direction.

*The end of the third treatise.*

Dd 3

THE



THE FOVRTH TREA-  
TISE, DIRECTING THE  
BELEEVE VNTO A DAILY  
PRACTISE OF THE  
Christian life.

CHAP. I.

*Of the summe, order, and parts of this treatise.*



Now that I haue shewed who is a true beleuer, and H  
next, described the godly life, in the second part of  
this booke; and haue set downe last of all, the helps  
and meanes by which a Christian groweth in the  
same: it might seeme that any seruant of God hauing  
these three before him, should neede no other directi-  
on to helpe to the practising of this godly life, but  
might easily doe the same. And so should I thinke (ha-

uing been once of that minde) but that I haue perceiued by diligent mar-  
king and experience, that it is seldome scene and hardly found so. Generally  
(I confesse) it is obtained: but particularly it is with them, as with the sur- I  
gion, who hauing learned what is a good medicine for a dangerous sore,  
can lay it to; but hauing not particular skill how to prepare the sore, how  
to diet the partie, and when and how to apply the medicine, doth long keepe  
him at one stay, or sometime better, sometime worse, but healeth him not;  
neither doth by degrees bring it to any good estate: so the Christian who  
hath onely some knowledge how and by what meanes he must growe in  
godlines, and resist the diuell, and ouercome his sinne, shall finde it hard and  
awke in particulars, and on one day as well as another to doe it with peace,  
except hee haue full resolution as well as knowledge and skill how, to vse  
and apply the meanes euery day to the diligent obseruing of his wayes, K  
both at home and abroade, that he may haue the testimonie of a good con-  
science, and reioicing thereby.

*This treatise is  
necessarily to be  
ioyned with the  
former.*

*The generall  
summe of this  
treatise.*

And this is it, which I meane in this treatise, to acquaint the reader with,  
namely, that the godly life, which is to be continued by the many helps be-  
fore set downe, is neither left to men sometime to be practised, and at other  
times may be neglected, nor generally (which is far off from Gods meaning  
and



**A** and will) but particularly in al their actions, and euery day, and throughout the day, to bee looked vnto, and regarded. This is my meaning, and that which I ayme at in this present treatise: which is thought of many to be too strict a tying of men to dutie, who are so giuen to seeke carnall libertie: and it is counted strange that they should be holden within bounds euery day and hower, who are not wont to call themselues to any great account through the whole weeke or more: who if they be reproofed neuer so iustly once in a yeere; for it is to be feared, that few reproofes are vsed (to such a point the world is come) they count them nice and too holie which rebuke them, they are so little vsed to it: Will they not (thinke we) straine hard to cast off this yoke of watching and obseruing their liues, and (as they shall see cause) to finde fault with themselues throughout euery day?

I haue had experience how hardly such haue been able to heare a kinde and friendly rebuke for foolish iesting, swearing, vnseemely talking, &c. but they haue counted it precisenes: there is no doubt, but they will impatiently beare it, to haue their whole bad course controuled and brought within compasse. It is out of question therefore (I say) that both such as I haue here spoken of, and many better then they, and which haue the Christian life in more reuerence, then many such, hauing giuen themselues much libertie in their liues, will thinke it strange that euery day care should be had ouer their hearts and waies. But why thinke they so; but for that partly through ignorance and securitie, and partly through custome in both, they haue long bin estranged and held backe from it, and so are vnacquainted with it: Also they see few examples to leade them to it. Among whom, yet (God be blessed) there are some, yea numbers, I am well assured, who if they knew better, would imbrace it. *Some good Christians thinke strange to be held in compasse euery day.*

**C** hearts and waies. But why thinke they so; but for that partly through ignorance and securitie, and partly through custome in both, they haue long bin estranged and held backe from it, and so are vnacquainted with it: Also they see few examples to leade them to it. Among whom, yet (God be blessed) there are some, yea numbers, I am well assured, who if they knew better, would imbrace it. *Some good Christians thinke strange to be held in compasse euery day.*

Such therefore, as are readie to cast any mists of fleshly obiections before the eyes of the simple, and most of all to put out their owne light, that thereby they may be hindred from seeing the pathway of this christian direction, to the end they may not walke in it, I exhort to heare me patiently: To whom, as to all other who shall regard it, I offer a cleerer knowledge of the will of God, which hath long been smothered by the bold contempt of some, and a safer way to their owne happines, then is commonly found of the most Christians, that is, that as I said, they must euery day looke to their waies and liues, and settle themselues constantly therein, and not think they doe well till they doe so, but hold it for a great offence to God and a bold tempting of him (howsoeuer they offer him some manner of seruice:) and therefore shall pay deare for it, when they dare let any one day in the weeke passe by them without good regard had of pleasing God.

**E** This was the principall end of my writing, euen to helpe to bring the Christian life into practise, and consequently into price and estimation with professors, yea with some good persons and people, more then it is. For though in word many professe themselues followers of Christ, and that they ought so to doe; yet with their deedes they denie him, and the power of godlines al-  
so. And likewise though the Christian life be in some account with others, yet it commeth to passe, that it is not in chiefest reckoning with them about other things, without the which it is neuer practised to any purpose. Which *The end why this treatise was written.*

is one great cause, why both many weake Christians are not better then they be, and why the bad and vnreformed persons pleate themselves in their ignorance and loose estate, and make so slow haste (as they doe) to amend and be changed. F

*Few doe resolve to liue godly euery day*

For they see in many hot professors, that there is no euen and constant course kept in the practise of godlines one time as well as another, and in one thing as in another. Generally we say all (as I set downe before) wee must liue godly: but in particular the godly life is seldome and hardly found, euen amongst those who say so. And as for any certaine time when this should be practised (as no time should be free from some part of it) though wee affirme that it should be so to the end of our life, it is so little considered, that it is most cleere that sundrie euen good men do shine but dimmely, & are too often times, yea and too grossely, out of the way. And as there are many which doe not honour God by a good conuersation (as they know they might) if they would bend themselves to it (for this point of *wisedome is easie to him that would vnderstand*, Pro. 8.9) so a great number (who gladly would) cannot tell how to goe about it. G

*Note.*

For many a one may approoue of a Christian life, and giue good precepts to another, finding them in the word, which he neuer followed nor practised in his owne life. And thus, whiles it is not found nor seene by experience, what is the beautie, fruite, and comfort of this Christian life, but amongst few, and they for the most part not of credit with the men of the world, to perswade that which they know, it lieth dead in a manner: and so Gods exceeding kindnes in appointing vs such an happie and sweet way to his kingdom, is not onely not enioyed, but of the most counted wearisome and tedious. I say more, it is vile and in no reckoning nor account with many, without which they forgoe a great part of their happines. It is not missed among men, nor asked after, though it be the best of all other. H

*Psal. 84. 10.  
Prou. 8. 11. 13.*

It might worthily grieue him who knoweth the gaine, beautie, sweetness, and honour of it, to see so many hunt after all these, where they cannot bee come by; and if they bee attained, yet as a flower they soone fade and are gone: and to bestow no labour for them, where they may all be had, and constantly kept and enioyed. And whereas it is graunted, that *one day in the godly life is better then a thousand elsewhere*: yet what curtesie is amongst men who should begin to make prooffe of it: and what holding backe is there, least they should doe too much? And therefore that this Christian life may be brought into some more estimation and reckoning with men, then for a long time it hath been with the most, I haue taken some little paine to vnfold and lay out this happie estate, and to teach a more sound vse of it, then the most that professe, haue acquaintance with, by shewing how it is to bee made an euery daies worke, and to be brought into daily practise, that so the whole being scene in her parts, euery thing in it may be better perceived and discerned, with the manifold priuiledges and benefits thereof, as a great house, when the seuerall roomes of it, are with their furniture particularly viewed, and not confusedly beheld. I

*A simile.*

*Daily directing  
of our liues  
after Gods word,*

For by the faithfull obseruing of our liues through the day, and taking heede thereto by the helpe of such rules, as God laieth out to vs in his word, K

we

**A** we shall see our selues carried through the diuers and manifold actions of the day, safely and peaceably; seeing the following of a well ordred course bringeth greatest peace and safetie: and thereby wee shall learne what to auoide, and what to imbrace, and that with such ease and freedome from vnquietnes and daunger, that we shall say, wee neuer saw the fruite of godlines so sweete and great, nor the true seruing of God (though to the flesh a yoke, as it is meete it should be) *so easie, safe, and comfortable.* And thus hauing declared what I intend and propound in this treatise, with some reason thereof, I will shew how I meane to handle this point.

*is a safe and peaceable estate.*

*Matth. 11. 29.*

**B** First therefore I will by good prooffe declare, that the beleeuers true Christian must haue direction for his life euery day, and that Gods word doth lay it out to him, and leaueth it not to himselfe, to serue God by the great, nor the grosse, as we vse to speake.

*The parts of this treatise foure.*

Secondly, I will shew what this direction is, and what are the parts thereof.

Thirdly, I will helpe him against all thoughts of counting it too tedious, by shewing how much to be desired it is, yea profitable, and comfortable.

And fourthly, I will adde an enlargement of the direction and parts thereof, more briefly handled in the second point of this treatise. But I will say no more of the daily directing of a Christian in generall at this time, nor of

**C** the fruite and comfort that it bringeth, nor in the commendation of it: it shall speake for it selfe, what benefit the faithfull practise of it doth bring to euery one, as he shall endeauour to performe this dutie carefully; and for that I haue appointed in the third part of this treatise to speake more particularly of the benefit of it.

## CHAP. 2.

*Of the first reason, why there ought to be a daily direction to guide the beleuer.*

**D**



Herefore to come to the first point, because it is like it will be denied to bee necessarie, by many, whose practise little fauoureth of it, I will set downe some reasons to prooue the necessitie of it, namely, that wee ought to bring the godly life into euery daies practise: and that not at aduenture, as euery man thinks best, before he haue learned how

to goe about it, but to be directed therein by some certaine rules in the word of God, without which, he shall faile exceedingly, whosoever he be. These I will set downe, both to take away all scruple and doubt from the weake

**E** Christian, that I goe about to draw him after any noueltie, whereof God is not author (though I feare it is somewhat too new to most men:) and to set before the eyes of the carelesse and prophane, how farre they are off from that which they thinke they haue: and I hope to them that haue well begun already, it shall not be vnprofitable, though I know that the vring of this (that it must bee looked to euery day) will be so vnfauourie to many (with whom little godlines will serue) that the diuell will open the mouthes of such,



298 *Of the first reason, there ought to be a daily direction, &c.*

such, to disgrace and discredit (as much as lyeth in them) whatsoever is more then they are willing to follow, till they most disgrace themselves among those who are godly indeede.

*The first reason, consisting of proofes out of the word.*

1. Pet. 1. 17.  
1. Pet. 4. 2.

And first to shew, that Gods word doth direct the Christian beleeuer, how hee should liue every day (and therefore that it is to bee knowne and practised) all that list, may easily see, by that which the Apostle Saint Peter writeth, namely, *that we (who call God father) should passe the whole time of our dwelling here in feare: and that we should spend as much time as remaineth of our life, not after the lust of men, but after the will of God.* Now therefore if we bee commaunded to liue in the feare of God and according to his will, *the whole time of our dwelling here*, vnto our end; then are we commaunded to doe this euery part of this whole time; and consequently euery day, and throughout the day, as we may attaine to it: Whereunto belongeth that which is written to the Hebrewes 3. 12. *Take heede that there be not at any time, in any of you an e- will heart, therefore not any day.*

Heb. 3. 12.

Luk. 1. 75.

To the which most liuely agreeth that which wee reade in the song of Zacharias the father of Iohn Baptist, Luke 1. 74. 75. who testifieth that, *God had sworne that he would grant vnto vs, that we being deliuered out of the hands of our enemies might serue him in holines and righteousness before him all our dayes without feare.* By all which it followeth, that we should cal in our hearts and affections from carrying vs disordredly, and against dutie euery day; and in one day as well as another to consecrate our selues to God; and according to our knowledge to walke with him, whatsoever our workes, dealings, or busines be, that therein wee may keepe our peace with him, and declare that we feare and honour him thereby: which is it, that I contend for, and seeke to drawe Gods people vnto, and would thinke I had obtained a great matter at their hands, if we agreed and consented herein.

*Many, if God be publicly worshipped on the sabboth looke no further.*

For it is too manifest, that this is farre off from the very perswasion of many, who are yet to be hoped well of, and yet rest in this, that so as the sabboth be passed in religious exercises, it is not so great a matter, if the other dayes be parted betwixt God and them: I meane, they looke not to be called to so narrow a reckoning, as to see their words and workes, especially the thoughts of their hearts, to be framed after the will of God. Nay the Sabbath it selfe is farre enough off from being had in due regard, euen of the most which goe for Christians, but is spent idly and vnprofitably, if not in worldlines or vanitie, especially a great part of it, euen almost as much of it, as is free from publike exercises; and yet I would euen that part of the day were not iustly to be complained of, that men did present themselves reuerently before the Lord to their profit *when they come together*, 1. Cor. 11. 17. But what may then be looked for of such vpon other dayes?

*Many of good hope thinke it not needefull to liue godly euery day.*

It is too manifest, that it is not so much as setled in the iudgement of many which are of the forwarder sort, that euery day our greatest care should be, how God is pleased and serued in it, and that it ought to bee our chiefest worke: and yet where men thinke so; how many make conscience of it, or shew, that they dare doe no other but hold fast and nourish their good desires to serue God, day by day, one day as another; so that there might be felt and found some agreableness betwixt euery dayes seruice, the one and other,

- A** ther, except it be to make them all alike in securitie? For then there should not be in many, that professe with the best, such bold taking of libertie, on some dayes to be secure and licentious; and others, who beare shew about many, should not haue so many apparant and foule blemishes, and yet mixed with sundrie good actions (which iarre witnesseth, that no euen nor constant course is sought after of them) that I say nothing of their many secret wounds of conscience. All these and such like patternes in Christians (as they are hoped to be) doe prooue, that few are acquainted with this, to looke to be guided in the whole course of their liues by the word of God, one day as well as another: and therefore that they goe astray daungerously, seeing
- B** Gods word directeth vs how to liue euery day.

CHAP. 3.

*Of the second reason, of a daily direction consisting of two branches.*

- B** Vt let vs proceede to other reasons: Therefore, for further prooffe thereof, I say, that seeing it is commaunded vs in the scriptures that we keepe a certaine course in seruing God, and walke in a certaine and plaine beaten way, namely, after the word; and the
- C** same course is commaunded there also, to bee daily and euery day: it followeth therefore, that the Christian life is a certaine, daily, and euery dayes directing of vs in our way, and not an vncertaine, generall, and confused liuing according to knowledge when we thinke good. By a certaine direction I meane, not that the selfe same particular actions and duties should be euery day, but yet all euill auoyded euery day, and such good done as in our calling and life shall be occasioned.

Prou. 10. 9.  
Gal. 6. 16.  
Psal. 119. 9.

*What is meant  
by this daily  
direction.*

- And seeing it is so, if wee dispence with our selues to lay aside this care any day (as though it were allowable before God, and lawfull for vs so to doe) euen that libertie taking is our sinne, and that intermitting of dutie any
- D** such day is a breaking off of our course, and a going out of the way, euen into crosse paths and by-ways; wherein the least danger, is to returne backe againe: Which if it were but the losse of one dayes iourney (especially when we goe about any matter of weight) would be no small griefe, especially, when our busines is weightie and requireth speede; and therefore much more in this Christian course, being the high way to heauen, from whence when wee haue strayed willingly, wee cannot easily come into the way againe, but rather goe further to our exceeding hurt and daunger. This with much inconuenience besides, will follow, if the word of God requiring a daily walking with him after such rules as hee giueth vs, wee notwithstanding shall not regarde them, but walke at randon; and some day frame our selues thereunto, and some day not at all: or one day keepe compasse, and another day none: or be well occupied in some part of it; and in the other, doe what we list.
- E**

But for prooffe of both points of this reason somewhat is to be said, that so waightie a matter, and so hardly perswaded to many (namely, that euery day wee are to follow some certaine direction for the well ordering of our liues

300 *Of the second reason, of a daily direction, consisting, &c.*

*The prooffe of  
the first part  
of the second  
reason, namely,  
That a certaine  
course of god-  
lines is com-  
maunded in  
the word.  
Psal. 119.9.*

liues throughout the same) may not depend vpon my bare report and credit. **F**

For the first poynt therefore, that a Christian must bee directed in his whole life, and therefore may not be left to his owne discretion and gouernment, that which is written in the Psalme doth cleerely proue it: when a question was put forth by *Dauid* the man of God in the person of a young man (who of all other is hardliest kept in order) for the edifying of the whole Church, saying: *By what meanes may a young man*, who hath had his sinnes pardoned, *clense his wayes* afterward, that so he may be blessed? He answereth the question himselfe, thus: *Euen by taking heede thereto according to thy word*, O God. And as he taught this in doctrine, so he brought his owne example in the seuen verses following, to shew that hee sought to proue himselfe happie the same way. And this all will graunt, that Gods word must be our guide: in generall tearmes this will be affirmed of the most, but what is this which they say? **G**

For they object through the ignorance that is in them, and other infirmities carrying them, *as a whirlwinde*, that they are not to bee vrged to follow this word of God so particularly; for it distracteth them fore, but euery man in the state he is in (they say) is to carry himselfe, as he thinkes good in his common actions and busines: they hope men be no children, to be appointed what they should doe: when yet, God ceaseth not to found this in our eares continually, *1. Cor. 10. Whether we eate or drinke, &c.* So that I may well answer them that God hath not onely left his Scriptures among vs, to the end we should in such a loose manner looke after them, and fall into grosse errors for not knowing them, and so become nothing the better for them: but he hath taught vs to draw (as it were) a copie, and a certaine platforme for our liues out of the same, the poore, the rich; the old, the young; the married and the vnmarried: all are (I say) to draw out of them, direction for their vse. **H**

And what other thing is contained in the words of the Prophet? for in saying that *we must take heede to our wayes*, that is, our course of life and the actions thereof, doth he except any one more then another? So that it is manifest both by the doctrine of the word of God, as also by the examples thereof, that not onely there ought to be a generall guiding of Gods people by the word, but also a particular trying of their wayes thereby, and that this ought to be as a trade to be followed in one poynt as in another, according to the knowledge of euery one, and therefore to be made an ordinarie course, to seeke to haue direction in all things. So that in the more actions of our liues, that we are ignorant and to seeke, whether we doe them lawfully or no; the more wee must see our debt to God, and finde fault with our selues, that we may see the greater neede to sue for pardon, which few doe see. And therefore are the particular duties set downe almost in euery epistle, both which all Christians ought to performe, and the contrary sins, that they may see according to the occasions offered, how to imploy themselves: and also more specially of men and women; old and young; rich and poore; maisters and seruants; both inward affections, and externall actions: all which, to what end serue they, or why should they haue been set **K**



**A** set downe, but to teach this, that men must tie themselves shorter, and denie many noysome liberties, which now they take and runne after: and also to teach, that euery part of a Christians life requireth direction, that hee must shun that which is naturall (I meane his owne) and be guided by that which is spirituall, namely, by the word of God.

And therefore it is not to be counted as a common sinne, but as the head of many sins, that (as though the Scriptures were among vs but for fashion, or for the deciding of some rare and hard doubts, and controuersies in religion, which is but one vse of them) the most thinke themselves by their naturall wit and skill, able to direct their waies: which opinion with their practise,

**B** ife, what doth it differ from that which is written of the Heathen Gentiles? *God in times past suffered all nations to walke in their owne waies, Act. 14. 16.* And this be said for the prooue of the first part of this former reason: namely, that all their actions must bee squared after the rule of Gods word, throughout their life.

The second part of this reason, namely, that it ought to be daily and euery day, and so through the day, the saying of the Lord doth cleerely prooue:

*Blessed is the man that feareth alwaies.* And againe, *1. Cor. 10. 31. Whether ye eat or drink, or whatsoeuer ye doe else, doe all to the glorie of God.* And to *Iosua, 1. 8. Thou shalt meditate and exercise thy minde in this booke of the law day and night:* as if he

**C** should say, early and late, all times of the day, that his heart being well seasoned with the sweete sauour of knowledge, his tongue might vtter the same, and hee might be exercised by the helpe thereof, in the manifold actions of his life. *S. Paul* also when he writeth of the widow that should be chosen to looke to the poore, describeth her by this one note, whereby a good Christian is discerned amongst men, namely, *if she haue been daily giuen to euery good worke.*

*The second part of the second reason: namely, that it must be brought into practise euery day.*  
Prou. 28. 14.

1. Tim. 5. 10.

And hee whom it may well besee me vs to follow, did not onely make it his daily trade to bee directed by the doctrine of Gods word, but euen through the day did the same, diuiding (as it were) the day into one good doing or other, for these are his words: *Oh Lord, what a lone haue I to thy law?* all the day long is my meditation in it, that is, I am musing still how I may please thee, whatsoeuer my actions are, which I goe about; Againe, *Euery day will I praise thee:* Euen so (if it may be) let vs be doing good, and that in an holy and right manner euery day, and when wee cannot, yet let vs auoide and shunne euill. But if thou wilt doe neither, nor endeouour after the same constantly from day to day, then renounce Gods word, and doe what thou lustest.

Psal. 119. 97.

Psal. 71. 15. 20.

And why should not mens hearts be daily giuen to the Lord, who is most worthie of them? what haue we to doe in the day more necessarie, as it shall appeare one day to all, who now will take no knowledge of it? *Weigh what I say, and the Lord giue thee vnderstanding,* that in thy heart and life thou maist euery day serue him: doth the holie Ghost, *Prou. 4. 23. and 25. 25.* when hee saith, *Keepe thy heart with all diligence;* and againe, *let it be in the feare of the Lord continually,* doth he (I say) meane any certaine time, or one day, and not euery day: so when rules for praying are giuen, are they not to direct vs in all our prayers for euer? If thou saist, why is this then so strange to men? I say, first naturally men desire to satisfie God with a little, and soone to haue done

Ec

with

with him, and few will weigh particularly and daily, what they ought to be, and how to walke one day, as well as another, but are content to goe the easiest way to worke (as they thinke) and slubber vp their sinnes: and are therefore neuer long confident in, nor bold with God, as they might bee, and as some others also of his deare children be, and they themselues also perhaps sometime haue been. Whereas if it were the matter which is in account with them, who doubteth but that it would be daily looked to.

Objection.

Answer.

Againe, if ye say, why are wee troubled with these nouelties now, more then in times past? I say, men are content to haue such things to be nouelties vnto times, with which they desire not to bee acquainted: for els, these are not nouelties in the Scriptures, and that is seene, seeing there are diuers, who, as they haue learned it to be the will of God, that al good duties, as they may, should euery day be practised: so they doe carefully and conscionably prune off that behauiour in the day, which could not well be thought vpon and remembred at the euening, without an vnwelcomed wound and accusation. For what can lesse be gathered out of the Scriptures before alleaged, then that Christians should bee daily *giuen to euery good worke*, that is, to aime thereat, though when they haue done all, they may finde themselues to bee much behind hand, *and unprofitable seruants?*

AR. 24. 16.

And what meaning else hath this Scripture? *Herein I exercise and occupie my selfe, that I may haue a good conscience both before God and men alwaies*, that is, (I take it) one time as well as another: and therefore much more one day as well as another, seeing it reacheth further, that is, euen to one part of the day as well as the other. The which if it can bee done, except a man doe tie himselfe to take heede to one, as well as to another, I know not what to make of it. And if he had meant herein, but a generall looking to his conscience, he could as easily haue said and left out the words (*before God and men*) which include both inward and outward actions: likewise, the word (*alwaies*) and to haue restrained it to sometimes. The like saying is in another chapter: *To the which thing hoped for, or to the which promise made to our fathers, our twelue tribes seruing God day and night alwaies, doe trust to come.* He saith not barely that they serued God (which all will graunt ought to be) but that they looked to it, *day and night*, euen early and late, yea and alwaies, that is to say, constantly, and with continuance.

AR. 26. 7.

Psal. 145. 2.

And as these and such like Scriptures doe prooue that a godly life should be alwaies and euery day: so in other places of the word, the same thing is set downe in another manner, as by that in the Psalme may bee gathered: where the Prophet expresseth it by the meanes and helps, whereby such a life is led, that is, by prayer and praises, saying thus: *euery day*, or according to the Hebrue words, *on euery day, I will blesse thee and praise thy name for ever and ever.* So that howsoeuer few aime at it, that they may by their owne experience haue the prooue of it; yet it is euident by the Scriptures, that it ought to be thus, which is the thing that I haue taken in hand to prooue, that there may be more conscience made of it among the godly hereafter. Therefore if the Scriptures commend vnto vs a certaine course to walke in with God, and a particular directing of our liues (of what calling or estate soeuer wee be, according to his word) and further requireth the same to be daily kept

A kept and followed of vs (as hath been shewed) then Christians must bee guided by some daily direction in the leading of their liues.

CHAP. 4.

Of the third reason of the daily direction.



B

Furthermore, if so many parts of a daily direction, as will sufficiently direct a man, be inioyned in the word of God, to be daily vsed, then a certaine and daily direction is commaunded of God: but the first is manifest and cleere: therefore the latter cannot be denied. Now for prooffe of this, that so many parts of direction, as may well guide a Christian

through the day, are set downe in the word of God, it is cleere: for we are directed there, how to begin the day, how to proceed in the seuerall actions of the same, and how to end it, I exclude not any one. We are directed also how to carrie our selues in companie, how alone, how at home, how abroad: how to beare troubles when they come, and to prepare our selues for them before they come: and how to vse prosperitie, as health, friends, peace, libertie, goods, and whatsoeuer blessings besides, God shall any day bestow vpon vs.

C

In al these (I say) with other such, we are directed in the word of God, and how wee may euery day, as well as some one, serue God in them, as occasion shall be offered, which shall more cleerely bee seene afterwards in sundrie particulars. Which if it be so, what ordinary actions in any lawfull calling are to be done of a Christian through the day, but God hath in his word guided him how to doe them, in such wise, as hee by the helpe thereof, may with peace and comfort bring it to an end: and contrariwise, *he that knoweth his will therein*, and walketh not after the same, shall neither finde peace in his life, nor happines after. Which, if it were duly weighed and considered, would keepe Christians in another and that more safe, well ordred, and heauenly course, then they now are which know it not, or haue not conscience to seeke experience of it: whereas without it, many, who might bring great glorie to God by their liues, and themselues liue very sweetly; yet because they are strangers from such a daily course keeping, doe neither of both, or at least, very meanely: and yet because they haue no acquaintance with any better, are not content to be disquieted, and roused out of that vnprofitable course wherein they are.

D

But because I thinke it will be looked for, that I should prooue that by the Scriptures, which I haue said of the parts of the direction, that so many as may well guide a Christian throughout the day, are as well particularly required euery day at our hands to be obserued, as generally all our life long: I will therefore satisfie the teachable reader in that which hee desireth. And first where I said, that we are guided by the word how to begin the day, and how to goe through it; *Salomon* in one sentence directeth to both: for when he had said, *The commaundements and instructions should be alwaies bound to our hearts*, that is, had in continuall remembrance, and tied about our neckes, that is,

PROV. 6, 1, 2.



as jewels had in speciall account: hee addeth; *that at our awaking, they shall talke with vs, and when we walke, they shall leade vs.* As if hee should say, if the word of God be carefully kept in mind, and held in precious estimation, it shall guide vs from the morning to the euening, euen from our vprising to our lying downe: so that, God hath not left the gouerning of our liues in our owne hands, as though hee had taken no order for them, but hath appointed in his word how the whole day should be passed.

And further where I said more particularly, that the Christian life, which we are daily to leade, consisteth in a carefull declining from all euill, and contrariwise in well liuing, *and bringing forth the fruites of faith and amendment of life:* and also in the vse of such helps and meanes, by which this faith and holy life are nourished, and preserved: It is very true: For there are no meanes necessarily to be vsed every day, nor any parts of godly life, which we are bound to performe daily, but the scripture doth particularly require the to be vsed daily. That which I say of the helps shal be proued afterwards. And for the parts of good life, which we must needes practise daily, they are, that we should be daily occupied in those good workes, which in our place and calling, we can see to bee required of vs: as brotherly kindnes, loue, sobrietie, patience, iust dealing towards all, mercifulnes, meekenes, and such like. And these be like necessarie all the dayes of our life, as in any one; so that it is our sinne, when we doe the contrarie.

Furthermore, the workes which must of necessitie be done daily, are to carry our selues both in prosperitie, and vnder all blessings rightly, that is, cheerefully, thankfully, and fruitfully: and in our afflictions patiently and with contentation. And who doth not know, that these both should bee daily? For, first that praises and thankgiuing in our prosperitie are required to be daily, as long as that estate abideth, consider what the psalmist saith, *my tongue shall talke of thy righteousness daily,* Psalm. 71. 24. and that meant Saint Iames, Chap. 5. 13. *In our prosperitie to sing praises,* and Saint Paul wishing vs *to giue thanks in all things,* bringeth vs to the same dutie every day.

And although the word (daily) be not there mentioned, and where he saith, *reioyce in the Lord alwayes,* Phil. 4. 4. yet who doubteth that he can meane any lesse then this, when hee saith, *in all things:* euen such, as come to passe daily and every day? and yet euen this word (daily) is in other Scripture vsed. For as *the mercies of God are renewed daily upon his:* so Gods people are in the example of the man of God (whose praise is so great in the Scripture) taught, that as they enioy them every day; so they are every day to sound forth his praise thankfully and cheerefully, as such who feele and acknowledge thereby, the exceeding sweetenes of Gods louing kindnes and benefits, and that is to make the true and right vse of them.

And as daily praises are to be offered for benefits, so must the patient and right bearing of afflictions bee daily also, and earnest prayers to God made for the remouing of them; as we reade the Prophet *Daniel did daily, and three times in the day,* Dan. 6. 10. But about afflictions God requireth these two things of vs: the one that we should prepare and make readie our selues to beare them as from him, in such quiet manner, as that we be not vnseled nor troubled at the heart by them, when we heare of them: the other, that when they

The parts of a  
godly life to be  
practised daily.

In prosperitie.

1. The. 5. 19.

Lam. 3. 23.

In afflictions.

Two things re-  
quired about  
afflictions.

Lam. 1. 5.

2. Chr. 20. 3. 4.

Lam. 3. 27.

**A** they come, we shew our selues to be such indeede, and through the incouragement which we haue from him, we submit our selues (euen as our necke vnto the yoke) willingly to goe vnder them. Now though no wise man doubts, but that Gods meaning is that we should be patient and obedient in one as well as another, and one time as well as another; yet that it may plainly be seene, it is to be knowne, that both these are giuen vs in commandement euery day.

*Psal. 32. 6. 7.  
2. Sam. 15. 26.*

For first God hath taught vs in the fourth petition (*give vs this day our daily bread*) so to pray for all things needefull to this present life, as his most wise prouidence seeth meetest and best for vs; and therefore if he in wisdom doe see afflictions fit for vs, though we are not to pray for them, we offer our selues readie to receiue them, and take them as a part of our *daily bread*; or else we vnderstand not what God teacheth vs to pray for, nor what we offer to him in making that prayer. For we desire of God in it blessing fit for the time, wherein we are euery day: and therefore not onely in peace and prosperitie, the blessing of thanks, &c. but vnder affliction, patience, contentation, and such like graces, euen *the thing of the day in the day*, as *Agur* saith, that is, euery thing in his time, and as the time requireth. For in prosperitie, the time requireth one blessing; in affliction another: that so wee may hang on God euery moment.

*First that we  
prepare our  
selues for  
them, before  
they come.*

*Prou. 30. 8.*

**C** By this it may bee seene, that Christians ought euery day to prepare for troubles, and that is a speciall part of their dutie in the day. The other thing about afflictions is, that wee beare them willingly when they come euery day. And this is that which our Sauour Christ teacheth, when he saith, *that will come after me, must deny himselfe, and take up his crosse daily*: and this is an other part of our dutie in the day, so needfull to be looked vnto, as none more.

*Second, that we  
beare them  
rightly, when  
they come.*  
*Luk. 9. 23.*

So that God hath taught his, that whether their life be incombred with afflictions, or whether it be passed in the vse, commodities and benefits, they shall in both estates learne of him how to be directed daily. Yea and to shut vp this poynt, and make it more full: not onely euery day he hath directed vs how to liue in both estates, but euen through the day also, according to that which is written by *Moses* in Deuteronomie: *The beloved of the Lord shall dwell in safetie vnder his protection all the day long*. When Christ saith *watch and pray, lest ye fall into temptation*, what day, or part of the day, doth he warrant vs to be free from daunger, without these meanes; as experience also sheweth?

*Deut. 33. 12.  
Matth. 26. 41.*

By these things which I haue now spoken of, namely, daily to be giuen to euery good worke, and to looke to our selues, that both in prosperitie and aduersitie we be daily well ordered; we see that a Christian may be able to gouerne himselfe safely through the day, although hee had no further direction. But yet more particularly the word of God doth direct them how to passe the day in their calling, in company, alone by themselves, and consequently in all the actions of the day. Which because I haue appointed afterward to prooue it, and would auoyde tediousnes in not repeating it againe, I will deferre it, till I come to the more particular handling of the daily direction.

# 306 Of the third reason, there ought to be a daily direction, &c.

Helps to a godly life are to be used daily.

Prayer and praises.  
Psal. 55. 16. 17.  
& 119. 164.  
Prov. 6. 12.  
Watchfulness.  
Psal. 119. 97.  
Exhortation.  
Heb. 3. 13.

Reading.  
Ioh. 1. 8.

How farre we are tied to them daily.

Publike hearing.  
Pro. 8. 33.  
A.C. 2. 46.

But yet the meanes and helps, whereby a godly life is preserved daily, **F** as I promised before, and least I should not so particularly handle them in the direction following, I will in few words set downe: and shew, how God hath inioyned so many of them, as doe necessarilie helpe to the practise of godlines, daily to be vsed; and though not the same, yet one or other, as prayer, meditation, *exhorting one another*, praise and thanks, attending to the publike meanes of the word daily, as oft as we may inioy it. These meanes God doth not onclie inioyne daily to be vsed, but also in such wise, as he who weigheth how the commaunding of them daily to be vsed, goeth with the commaunding of the godlie life daily to be continued by the helpe of them, shall cleerlie see, that God meant not coldlie and ceremoniouslie **G** to haue them performed of vs; but that of them both, a true and holie seruing of him daily, should be framed: that so we might be one daie, as another, and not fickle and chaunging alwaies, as otherwise we must needes be.

For prayer and praises, in *Dauids* example *thrice in the day*, we are taught to offer them: besides occasions at other times of the daie, which a man that looketh well to his waies shal finde to be many. Watchfulness, which is a due considering of our waies, & a taking heede to them, is required to be through the daie, and all the daie long, not on some, more then other. Our *exhorting one another*, is commaunded to be daily, as we shall haue occasion, howsoeuer **H** the practise of it be straunge, and out of vse with many Christians, who yet are they which ought to vse it, if any bee; and this when wee haue opportunitie, is to be vsed to supplie the roome of other helps which cannot then be well inioyed. As for reading the booke of his law and speaking of the infinite wisdom of God reuealed in the same, howsoeuer that place of *Iosua* doth not so precisely and strictly tie them to euery daie, as other scriptures doe to prayer, thanksgiuing, &c. (because the daie may possible be passed in the seruice and worshipping of God aright without that, but not without these: and a good Christian may necessarilie be hindred from that, by other duties for a time more necessarie) yet who doubteth, that euen that was commaunded by the Lord to be visuall and oft, that is, so farre daily vsed, as **I** when more necessarie things in the way doe not occupie vs? The same I say of publike hearing the word of God, as may be gathered by that in the *Proverbs*, in these words: *Blessed is the man that watcheth daily at my gates, and giueth attendance at the postes of my doores*. And the like is the saying of *Saint Luke* of the godly who were in *Ierusalem*, *that they continued daily in the temple*, hearing the Apostles doctrine. I goe not about to tie any (as I said) to the vse of the same particulars euery daie, which cannot possible be vsed euery daie, but onely of those that may: and of the rest, but one or other, that we may be well able to answer for the Christian passing of euery daie. The summe therefore is this, that God hath commaunded, and in his word set downe so **K** many parts of a daily direction for a Christian, as by the which hee may be guided holily and safelie through euery daie: and therefore that one daie as well as another, is to be consecrated vnto God, and not left free to our selues, to passe it, as we thinke good, and as too many (in a very vnprofitable manner) doe, and yet such as profess the Gospell.

CHAP.



A

CHAP. 5.

Of the fourth reason.



Another reason for the perswading of vs to looke to the daily guiding of our selues in some certaine manner, is, for that hee, who will let loose his heart any day or time of the day to any intemperance, or vnlawfull libertie, doth fall into some of *Sathans snares*, and is caught with the *deceitfulnes of sinne* immediatly, some way or other, if he be not hardened also: yea though he be the best of many, hee shall finde to his cost how needfull the counsell of the Apostle is, *watch in all things*, and therefore at all times: so that there shal be no time wherein he may cast off feare of euill, that so he may be the man which is spoken of, *Blessed is he that feareth alwaies*. Yea he shall find that he is more weakened and indaungered by one daies negligence in little regarding his soule and his actions (whiles other things of lesse value are carefully looked to) then in an hundred, wherein his care and conscience were continued, besides that, he shall not easily recouer himselfe againe. For although *God keepe his children from many euils, while they desire it*:

*The danger that followes the neglecting of it.*

March. 16. 41.  
Heb. 3. 13.

2. Tim. 4. 5.

Prou. 28. 13.

Psal. 32. 6. 7.

Psal. 91. 11.

2. Sam. 7. 14.

2. Chron. 16. 9.

Prou. 10. 9.

Psal. 39. 31

Math. 13. 25.

Math. 12. 44.

Iudg. 16. 20.

Psal. 120. 5.

Psal. 123. 2.

Prou. 4. 23.

Prou. 23. 17.

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yet if they be secure, hee leaueth them to themselues, and doth punish their sinnes, as he doth other mens. And who would bee willing to haue his life filled with many feares, disquiets, reproches, and such other crossings, when he might be free and merrie? But besides, nothing is better prooued to vs then this, that *the enuious man watcheth all opportunities*, yea when men least suspect it, to *sow tares with the good seede*; to vnsettle them, to steale away their heart and loue from God, to giue it vnto creatures. And therefore much more, when we haue remitted our care, and left off our watch (whereby hee knoweth and seeth, that we are now *as an house swept and trimmed vp readie to receiue such a guest*) much more (I say) doth he then take his opportunitie to enter and keepe possession in vs more strongly, and so depriueth vs of our former liberties. And euen as *Sampson*, when his lockes were clipped off, was afraid and troubled at the voyce of his wife, saying: *The Philistims be vpon thee Sampson*; but yet *thought with himselfe, I will arise and escape their hands, as in times past*, but could not: so when the diuell hath secretly stolne our hearts from our true treasure, euen from attending vpon God, and hath fixed them vpon some other thing, as pleasure, profit, aduancement, or such like; wee thinking to doe as in times past, when we had our hearts at commandement, doe goe about it in vaine: For our strength which we had sometime, is gone, and we by seeking libertie amisse, and shaking off the Lords yoke, doe finde by experience the fruite of such follie, I may more fitly call it madnes. It is not therefore without cause, that wee are so earnestly warned by the holie Ghost, that *we keepe our hearts with all diligence*: And againe, *Let thy heart be in the feare of the Lord continually*; which a man would thinke should be vnderstood by vs of one day as well as another, that it be not neglected at any time. For although God *will direct and guide vs in the way* wherein he hath set vs, as I haue said, yet out of this way (if we will needes waxe wearie of it) we shall

308 *Of the 4. reason, there ought to be a daily direction, &c.*

finde nothing but awknes and crossing of vs, wandering and vncomfortablenes, because that in no such state hath God promised to gouerne vs. But *stirre up the gifts of God which are in thee*, and that powerfull grace, which thou hast receiued, daily pray to haue renued in thee, by such direction as may be giuen thee, and thou shalt finde thy selfe to bee set forward with such ease, as thou wilt beware that thou forgoe it not againe.

Moreouer, if any would shake off this doctrine, as sifting him more narrowly, then he can well like of: and therefore would for the seeking of more libertie to the flesh, cauilt at these Scriptures, as misalleaged, such an one must needes maintaine, that there is some time, and some daies, more libertie giuen to man, then at other times, and on other daies. But hee is driven from that hold by manifest Scripture, as hee is tied to a daily direction by the former. For to the stopping of such mouthes, is that written by the holy Ghost: *Take heede that there be not at any time, in any of you an chill heart, and so a departing thereby from the lining God*: If not at any time, then much lesse any day, wherein are many times, seeing it is manifest that there are many times, yea houres in the day, wherein the heart may start aside from God, that is, from doing his will: So that nothing shall be gained by resisting the truth, but it shall turne to the swifter damnation of them, which doe it. Men may say (I denie not) that it is hard to haue that rule ouer their hearts: but it will not serue them, to the reiecting of the truth (which God hath brought to light to them and made manifest to their consciences) but that they must for all that, grant, that it is a dutie to be yeelded vnto of them, and therefore to bee set vpon and gone about rather then resisted, assuring themselues, that an honest endeouour shall not be in vaine.

*Illustration of the former master by similitudes. The first.*

And if we see this in common reason, that a man which hath a long iourney to trauaile, as an hundred or two hundred miles, will not count this sufficient directiō, to go on Eastward or Westward, as his way shal lie, or by a generall rule only; but will take a particular note by what townes he must goe euery day, and how hee must passe from one to another: what marueile should it be, that they who are to trauaile this great and long voyage to the kingdome of heauen, yea and that through this large and wearisome wilderness of the world, doe not reckon their way generally by the yeere, but particularly by euery day, and through the day consider the diuers kindes of dutie, which they are to performe, as a part of the way by which they should goe, that at night they may reioyce, that they are so much neerer their iourneys end (and that in safetie and quiet) then they were in the morning at their setting forth, and haue not (with the greatest part) lost their labour, by going out of their way.

*Psal. 91. 12*

Euen as *Moses* teacheth vs, by his owne example in the Psalme, where hee saith: *Teach vs, O Lord, to number our daies* (that is, to consider the shortnes of our life by the daies of it) *that we may apply our hearts to wisdom*: that is, in those few daies thereof. And as the Steward of some Noble mans house doth not make a generall reckoning and account of much money laid out, but writeth the particulars, daily and hourly as he giueth out and receiue, that hee may not bee deceived: so and much more (as the Christian life is more precious then all earthly treasure) doth the wise man looke daily to his

*The second.*

A his waies, and through the day, that his account may the lesse trouble him at his lying downe, and consequently at the day of his death. Yea, and more then that, so will hee euen set downe many parts of his life in writing also, such as are principally to be kept in record (as Gods benefits, and his owne finnes) as he is able, and all to helpe him to be better directed in it.

To the same purpose of daily looking to our waies, our Christian life is compared to a course or race: that as they which runne keepe their bounds and course, and goe not aside out of the way: so should they who runne in the Christian race, looke before them, and see that they keepe in their way, and not runne on vncertainly, or wandring they know not where, whither, nor

B how, by peruertering their waies.

It is also compared to an high way, in the which if we guide and keep our beast, although it be laden, it commeth safely to the market with the cariage or burden: but if we suffer it to goe out of the plaine way into cartrakes, and to climbe vp to the browes and rough waies, it is cast and wearied: so if we keepe in the knowne and beaten way, we goe on our Christian course safely, although with some difficultie, and with many incombrances: but if wee peruert our way, and goe out of it, by and by we fall into daunger, we know not how great: as by wofull experience many fearing God haue found it with them, who then wished they had been circumspect, when it is too late.

C So it is compared to a rule, to guide vs: that as well in our talke with other, as alone by our selues, in our earthly busines, as our spirituall seruice of God: in our affaires abroad, as well as our dealings at home, and in one thing as well as another, we should haue certaine direction for euery part of it. And the very same thing did the faithfull seruant of God S. Paul teach Timothy, his beloued and naturall sonne in the faith, by his owne example when he said: Thou hast knowne my course, and manner of liuing, &c. as if hee should say, what hath been my daily carriage of my selfe (for else hee could not haue spoken so) and particularly, that it hath been beautified with faith, loue, patience in great afflictions and persecutions, with gentlenes to all, and long suffering, and bearing much at the hands of vnworthie persons: thou hast knowne also my minde and purpose, what I haue desired yet further.

The same is to be said of other faithfull seruants of God, as Enoch walked with God: Noah was a iust and vpright man, and walked with God: And Moses was faithfull in the house of God. Which speeches vttered of the holie people of God in those times, wherein things were set downe more darkly, what can they testifie of them lesse, then this which I say?

E So that it is manifest, both by the doctrine of the word of God, and also by the examples thereof, that not onely there ought to be a generall guiding of Gods people by the word, but also a particular trying of their waies thereby, and a framing of them thereto: and that this ought to be as a trade, to be followed in one point as in another, according to the knowledge of euerie one, and therefore to be made an ordinarie course of them euery day, to seeke to haue direction in all things.



## CHAP. 6.

## Of the fifth reason, sixe, seven, and eight.

The fifth, that  
daily directi-  
on is fittest to  
keepe vs well,  
while we be  
well: and to  
raise vs up be-  
ing fallen.



Furthermore, if a certaine direction daily to guide vs, doth best keep vs well, when we be well, and when we step aside or wander out of the way by any occasion, if this be fittest to bring vs easily to consideration of our selues, and hold vs from going further from God: if (I say) it be the best and fittest estate, thus to order well, and settle our liues, in comparison of any other; then who doubteth, but that it is chiefly to be laboured for, and looked after, and holden as most necessarie? But that it is so, who can denie? who will say, but that he which resolueth with himselfe euerie morning, to looke to his waies all the daie following, and to keepe a good conscience towards God and men, and for that purpose setteth himselfe to follow such speciall and particular rules, as by the which this may be best effected, shall in farre better sort performe this (bringing the daie to a good end) then they, who though they be in Christ also, yet are not so prepared and well furnished?

I meane such as haue onely a minde to doe well in generall, but doe not particularly set themselves to obserue their waies, but as it falleth out (which is the case of many) much lesse doe they one daie as well as another, keepe an even course: for they omitting their care any one daie, are the easilier brought to the like securitie many daies after. Which men, although I denie not; but in some of their actions, and at some time, doe honour God highly, and performe many duties well (and that is for the most part when they haue been quickned by the preaching of the word, or their owne meditation and prayer, or reading, &c.) yet they being vsually carried, by such libertie taking to themselves, farre out of the way, doe pull downe againe that, which they had builded, and cause their holy profession to be ill spoken of, and the former commendation of them to become ridiculous: and are themselves soone vnsetled by euery light occasion, dilled by worldlie dealings, vnquiet by prouocations, incensed to reuenge by iniuries, and much estranged from the life of godlines in many points; whereas some proportion and futable agreement should bee in the whole course of Christians. And yet thus it will be, as I haue said (which is bad enough, if it bee well weighed) with such Christians, as doe not learne how, and seeke with all diligence, to be able to preuent such daungers.

All good Chri-  
stians being  
alike subiect  
to sinne, must  
alike be fenced  
against it.

For they being subiect to the same infirmities, occasions of offending, and prouocations inward and outward, vnto the which the best armed people of God are; and yet not so afraide and suspitious of them, not daily making it the chiefest matter to walke well fenced against them (as the others doe) which without a dailie and continuall watch (as farre as frailtie will permit) cannot bee, they must needs finde much discontentment in their liues, and discomfort, as also far more loosenes and distemperature, then the other doe. Besides this, they not accustoming themselves to any certaine course

**A** course of walking with God, nor following any direction to order their waies, they doe bring this burthen vpon themselues, that when they are fallen, they lie long, and hardly rise vp againe, and make it also an harder matter for them to serue God (as they were wont to doe) vnlesse (which is worst of all) they make a light matter of sinne, and so returne too hastily for mercie to God, before they haue well weighed and considered their falles and offences: And by this, consider on the contrarie, what the safetie of the other is, who count Gods seruice perfitt freedome, and therefore will not be drawne from it at any time, or if they fall, yet lie not still, because they haue settled themselues to be well guided daily.

**B** Besides all that hath been said, this appeareth cleerely that God looketh for it, that Christians should euery daie be directed as well as some one daie, by the order that he hath set in the tenne commaundements. For where-as all dutie to bee performed of vs, is either to bee shewed towards God or men: he to teach vs in what sort and manner this is to bee done, hath thus set downe his will vnto vs, saying. Concerning my selfe, for the sixe daies throughout the weeke, yeare, your whole life, worship and serue me, both inwardlie and outwardlie, as in the three first commaundements I haue bound you; and on the seuenth daie, as the fourth commaundement inioyneth. And this is your direction in all dutie to me for euer. Concerning

*The sixt reason drawne from the ten commaundements, being perpetuall.*

*A commaundement, a perpetuall rule to worship God by, daily.*

**C** men; without any respect of any daie or particular time, frame your selues daily and alwaies, as the sixe last commaundements doe require. Who doth not see, that the Lord, setting downe his minde in the commaundements after this manner, hath of purpose set downe a perpetuall direction for his people throughout their pilgrimage?

*And to line with men daily.*

For though all see it not, neither consider it, what then? *Shall the will of God be of no effect*, because of the ignorance of men? but they who see the will and meaning of God aright in them, see no lesse the this, that I haue said. Neither let any object here, that there is no other direction giuen vs, then generally to follow the commandements for our guide, seeing euery commandement is

**D** to be vnderstood spirituallie: and therefore reacheth to all particulars of that kind, yea euen those which are inward. For he setteth downe more then that, namely, that both on the sixe daies and euerie of them, one euen course of worshipping and seruing him be vsed and aimed at in our particular actions; and on the seuenth daie, another perpetuallie to bee obserued on the sabbath for euer, diuers from the former. And because the duties that wee owe to men are in the sixe last commaundements indifferentlie, on all the seuen daies to be performed: therefore indifferentlie on the one, as well as on the other (and not at our pleasure when wee list, or as we thinke good) our care to practise and faithfullie endeouour after them, is to bee continued, and so the contrarie sinnes in like sort are to be renounced. Now in that many of Gods people see it not to be thus, nor make any such vse of it, it is by reason of their ignorance of Gods will in the commaundements, and vnwillingnes to take paine about the same, and vnacquaintance with a daily endeououring and setting themselues to the particular practising of dutie in euery commaundement, according to their knowledge, as euery one hath heard the same laid open vnto him.

But

The seventh  
reason, holines  
should be on all  
daies.

Gal. 4. 10.

Objection.

Answer.

Col. 2. 16.

The eighth  
reason, holines  
should be on all  
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Answer.

Col. 2. 16.

The eighth  
reason, holines  
should be on all  
daies.

Gal. 4. 10.

Objection.

Answer.

But further, that we should thus be fullie resolved every daie to liue religiouslie, and that in particular, and not serue God by the grosse; it is plainelie declared in the Epistle to the Galathians: namely, *that we should not esteeme one day above another*, neither attribute holines to one, more then to another, and so neglect one in regard of another. And although it may be said, that they in so putting difference in daies, did therein shew themselves superstitious; but we are not so to bee iudged of, though wee doe not as carefullie worship and obey God one daie as another: I answer, that both in that place and to the Colossians, he rebuking that sinne of putting difference in daies, doth condemne as well our securitie, who seeke not to glorifie God as sincerelie and holilie, on one daie as another; as their superstition who grosse thought one daie holier then another. And consequentlie, looke what certaine and cleare rules the Scripture giueth vs, for directing our liues one daie, the same must conscionable bee applied to euery daie. And in this respect the sabbath it selfe, though appointed by God to holie exercises more then other; yet is neither in it selfe holier then other; nor we to thinke, that we may be lesse holie on other daies, then on that: but so to looke to our hearts and our waies, that although euery daie cannot bee as the Sabbath, through want of the helps, which on that daie we may inioy, and by reason of many hinderances, which fall out on other daies rather then on it: yet wee should endeuour to walke in the sanctification of our hearts, and innocencie of life on the other daies, as well as on that. H

And to conclude, if our conuersation must be in heauen, euen whiles we liue here on earth: that is, if our whole practise and course, not some part of it, ought to bee squared out after the heauenly patterne of the word of God: then who seeth not, that we must be seled after some godly directiō one day as another, to glorifie God in our conuersation? Neither let any object, that because the severall actions of our life are many and infinit, therefore no certaine rules can bee propounded to bee followed of vs: for as many as they are, both throughout the daie, and the whole yeare, yea our life; yet may they all be brought vnder, and fitly referred to a few rules, which will shew when we be well gouerned, and when it is otherwise with vs. I

And if it were not thus, that we both may and ought to be daily guided by some certaine and good direction, and haue our hearts also readily disposed, ordinarilie and for the most part, throughout the daie, unto euery good worke: then in vaine should that be written, which being spoken of David must be practised of all the faithfull: *I beheld the Lord alwayes before me* (that is, I liued by faith) *that I might not be shaken*, A& 2. 25. Or if we will say, we neede not that constant heede taking, it must needes follow, that our hearts would be ranging out so many waies amisse, that we should be driuen to exceeding toyle to bring them backe againe: and yet should not alwaies obtaine it neither, though wee laboured for it earnestly. And so we should make a deadlie and endles toyle of godlines, and yet be farre from the power of it, and fall so oft and so dangerously, that it would breede fore discouragement from seeking to rise vp, and recouer our selues againe; much lesse should we perswade other by our example to feare God: and we must of necessitie leaue vndone many duties which ought to be done, and so breede miserable K



- A** miserable distractions, so that *the life of God in vs* should weakly and litle be discerned. Lo, such effects would follow this looseness and libertie-taking, when according to that *which we know of God, we should not honour him as God.* Rom. 1. 21. As I am my selfe priue to it, that it is the case of many weake brethren, who yet (it is to be hoped) feare God: and yet for that they will oft take libertie which God alloweth them not, (*stolne waters being sweete to them*) they purchase for an inch of vaine pleasure, an elle of sorrow, and when they would after come backe againe to an holy course, either they dare not, or know not how to do it, or be ashamed: as the idle scholar is to goe to his booke againe, when (through his negligence) his fellowes are got before him. And
- B** by this which hath bene said, it may easily appeare, that the Lord doth require in his word, that such as beleue vnto saluation, shall renew their care to glorifie him in their Christian conuersation, and therefore every day to be constant therein, and set themselues earnestly thereto: and if they fall by infirmitie, not to lye still, but speedily recouer. He will also haue them to know that it is a fore blemish in them, to be loose and vnstable in a godly life, sometime hauing their hearts in awe, and sometime not, and so their tongues and liues after the same manner: which seruice God abhorreth. And therefore *Note.* we may be sure, that much more the disordered life of many professors, and ciuill persons whose irreligious liues are couered with some outward exercises of religion, are nothing lesse then pleasing to God, but vtterly abominable. Now seeing all duties cannot be practised every day, and yet every day must be passed holily: we must of necessitie see how to be guided daily; so that neither we neglect those which must be done daily, nor our consciences be not troubled for omitting those, which we are by no necessarie bond of Gods word tyed to performe, Act. 23. 1. And of the reasons why the beleuer should be directed every day to liue godly, which are the summe of the first part of this treatise, thus much.

**D**

CHAP. 8.

Of the description of the daily direction.

**E**



Having now prooued, that the word of God setteth *The second part of this fourth treatise.* out vnto vs direction for our liues every day: it followeth to shew, what this directio is. And although it may in some sort be gathered by that which hath bene spoken alreadie, yet to the end we may more clearely see the will of God, and our duties for the more easie guiding of vs through every part of our life, I will further lay foorth and describe the same. Yet let none think, that I meane to set downe to the particularly what actions they shall doe every day; for they are for the most part variable, & innumerable (on the sixe daies especially) & therefore impossible to be inioyned, but only such as bind the conscience every day, & cannot without sin be omitted: & yet such, as are neither too many to be learned to

## Of the description of the daily direction.

A description  
of this daily  
direction.

the troubling of the memorie; nor so few, but that they yeeld great furtherance to the true Christian for the well passing of the day. This daily direction then of a Christian, is a gathering together of certaine rules out of Gods word, by which we may be enabled every day to liue according to the will of God, with sound peace: and therefore the following of such direction is a faithfull and constant indeuour to please God in all things every day, as long as we liue here to the peace of our conscience, and to the glorifying of him. Let this description be opened more plainly, and then I will set downe the parts thereof. And before I go further, I thinke meete to giue the Reader to vnderstand, that I set not downe this, as prescribing any other direction, then Gods word hath taught: but whereas through common ignorance and negligence in obseruing that which God hath taught, the most do faile, this may be an helpe to bring them to see the light, after which they ought to walke. It is first called an indeuour to please God, to teach vs, that neither full perfection is required by God, nor to be looked for in the best Christians, nor to be thought that it is intended of me to feare any weake conscience with it, or thrust it vpon him; but onely to shew, that the will and desire of the heart, and the indeuour of the life in the beleuer, is accepted of him through Christ, and as well pleasing to him, as our actions themselues should be, when they cannot be performed. 2. Cor. 8. 12.

And if it were not so, what comfort could we haue, who see daily, that we are holden backe from many duties, which yet because we know we desire with all our hearts, and strue to performe them, we haue peace to Godward: And thus are the places to be vnderstood, which make mentiō of keeping the commaundements, that they are blessed which keepe them, as Psal. 119. 2. and 8. Luc. 11. 28. Blessed are they which heare the word of God and keepe the same: as is to be seene by conference of other places, as 1. Chron. 28. 7. If Salomon thy sonne shall indeuour to keepe my commandements, I will establish his kingdome for euer: And in Hosea, 6. 3. then shall we indeuour our selues to know the Lord. In which places, the keeping of Gods commaundements is interpreted by the holy Ghost in the Scriptures, to be an indeuouring to know and keepe them. And this indeuor is euery day necessarily to be found in vs to please God, euen as euer we did any day, neither can it be neglected of vs at any time but God is offended.

For it is a neare companion to the feare of God, euen a fruite of it, which must be in our hearts continually. Which is to be marked the rather, for that we see how commonly it is neglected many dayes of Christians, and how they thinke it meete bondage to be tyed to this care of looking to their waies, without which yet, they lye open to all the craft and malice of the diuel, being taken of him at his will. And therefore it is, that when the Apostle hath charged the Ephesians to take vnto themselues the whole armor of God, he addeth, that they must stand fast in it, and giue no place to the diuell. So that as we must not be preassed with practise of that which is out of our power, but rest with peace in this, that we indeuour and go about it: neither can there be lesse offered to God of vs then this, but we shall be iustly charged to be secure and carelesse. And this meant the holy Apostle, when he said: I indoeuor alwayes to haue a good conscience both before God and men.

But

**A** But we must remember, that this indeuour must be heartie and constant: *The third thing in this description is, that our indeuour be heartie and constant.* heartie; & not constrained or hollowe, that our beginning may be good as well as our proceeding; and constant, that we faint not, but hold out therein. For many make faire shewes, but they are not sound and true from the heart, and therefore soone vanish: other meane well in practising that which they haue bene taught, but seeing they do not strongly renew their covenant from day to day, and that with as good courage and desire as they beganne first, and nourish and preserue integritie, they therefore breake off and waxe faint and wearie, before they haue brought their worke to an end, that is, before death. Whereas we should know, that forasmuch as the diuels attempts will euer be great, with new deuises and by new occasions in euery part of our life, to breake off our care: (and yet we can neuer grow cold in it, but it shall be to our cost, seeing whensoever it shall be so, it will be our great sin) therefore we should go as chearefully about it, as at the first we began it, (I meane, to continue our care) that so we may proue our selues to be constant, and not charged (as they in the Psalme 78. 34.) *to be unfaithfull in our covenant.*

**B** The third thing in this description is, whereto our indeuour shall tend: *The third part of the description.* euen to this, that we may please God in all things; for God will not admit anie into his seruice to do it by halfes: neither can we serue two contrarie maisters. *Luk. 16. 13.* **C** This is Saint Pauls prayer for the Colossians: *That they might walke worthe the Lord, euen that they might please him in all things,* and in the Epistle to the Hebrewes: *Pray for vs: for we trust, that we haue a good conscience, desiring to liue honestly in all things.* *Col. 3. 10.* Now, who doth not see, that this is a worke of great weight, and requireth the taking vp our hearts wholly from other hinderances, that we may attend to this? And therefore this much condemneth the backwardnesse and rebelliousnesse of such, as looke not after this dutie: especially we may say so, if we adde the other two points in this description mentioned: as, that this must be daily, and continue to our end.

**D** Both which points are included by the Apostle in this one word (*alwaies*) *The last point.* when he saith. *Act. 24. 16. Herein I do exercise myselfe, that I may haue a good conscience both before God and man alwaies:* that is, both through all the dayes of my life, and to the end. And hereto agreeth that of Salomon, *Prou. 4. 26. Ponder the path of thy feete, and let all thy waies be ordered aright.* If all our waies must be ordered aright, then no day can be excepted, but euery daies actions and waies must be ordered aright. So Paule *Act. 26. 7.* when he would note the constant and continuall course of the fathers in a godly life, saith thus: *The eunue Tribes instantly serued God day and night.* And this daily walking with God, is the life which honoureth God. *1. Cor. 10. 31.* and that only which worketh our ioy and peace, *2. Cor. 1. 12.* as the last part of the description of the daily direction declareth.

**E** By this which hath bene said though it may in some sort be gathered, and that of the most of Gods children, how the day ought to be passed of them; yet for the simpler sort, who I do chiefly respect and regard through this my whole labour, for their sakes I say, I will adde vnto this direction somewhat more particularly a briefe summe of such rules, as of necessitie must guide vs, and which do bind the conscience to a daily practise of them, which I may



# 316 *Of the necessarie parts of the daily direction, &c.*

call the necessarie parts of it, and they (among others) are these: A

**CHAP. 8.** *Of the necessarie parts of the daily direction, being the second branch of the second part of this Treatise.*

**I**rst, that every day we shold be humbled for our sins, as through due examination of our liues by the lawe of God we shall see them. B

2 Every day we be raised vp in assured hope of the forgiveness of them by the promises of God in Christ.

3 Every day we prepare our hearts to *seek the Lord* still, and keepe them fit and willing thereto.

4 Every day we strongly, and resolutely arme our selues against all euill and sinne, fearing most of all to offend God.

5 Every day wee nourish our feare and loue of him, and ioy in him more then in any thing, and endeouour to please him in all duties as occasion shall be offered, *looking for his comming.* 2. Thef. 3. 5.

6 Every day our thanks be continued for benefites received, and still certainly hoped for. C

7 Every day we *wash and pray* for stedfastnesse and constancie in all these.

8 Every day we hold and keepe our peace with God, and so lye downe with it.

And this is the direction which every Christian must practise every day in his life, and these are the necessarie parts of it, which may not be omitted any day at all without sinne: nor carelessly and wittingly without great sinne.

*Obiect.* To the which, if it shold be said, that they are *darke and hard to be vnderstood*, much more to be put in practise; yea and although they could, yet do they not sufficiently nor thoroughly guide a Christian: I answer, he that vnderstandeth so much in the Scriptures, as that he knoweth thereby himselfe reconciled to God, and so haue sure hope to be saued, and to be one of them, whom God hath chosen out of the world from the rest which shall perish; he can easily vnderstand the meaning of this direction, and the points and parts thereof, and is fit to be directed by it, (as for any other, it is but to accuse and convict him of infinit iniquities in his life, and of guiltinesse of eternall damnation thereby) although through the *law of his members, which rebell against the law of his mind*, and through ignorance, and the malice and subtiltie of the diuell, he be much distracted on the other side, and hindered from that which he seeth he ought to do, vntill experience haue made him better acquainted with it. D

*Answer.* But this is the battell, which he must feele and haue with his lusts, and which euery true beleuer must be exercised with daily: and yet this resistance and rebellion against Gods grace, which he feelet by this corruption and sinne daily, is a most fit whetstone to sharpen him the more to embrace and follow these rules in this direction set downe, because he shall see, that by them

*Rom. 7.* *How the beleuer should be enabled to keep the rules of direction.*

**A** them he is made strong against these his rebellions daily by litle and litle, whereas without some such direction, he could in no wise be able to resist.

Now whereas it is objected, that although it should be practised, yet it is *Objection.* not a sufficient directing of him, for, and throughout the day; seeing euery rule and point hath not his certaine time set downe, in which it should serue, and in the which it should be required: to this I say, that we must not imagine, that there is any such direction, as though thereby we might keepe from sinne any houre of the day: but this direction teacheth, how by the wisdom of Gods spirit according to the measure of our knowledge, we may be led through euery part of the day in peace and safety, and do all

**B** the outward actions of the day, as by occasion we shall be called thereto, more purely, and dutifully, and with more ease and chearfulnesse, then otherwise might be looked for; especially after we haue by longer experience bene exercised therein: for God doth teach his children wisdom: when, and how to vse thanks, and when to make requests, what sinne to oppose themselves against, as their weakenesse shall require, what duties to follow, how to watch over their heart, and life, and by all, to find and obtaine rest to their soules.

And although through infirmitie, which is in the best, they shall neuer fully reape the fruite, which the rules do leade vnto, for they faile through *Although through infirmitie we come short, yet much ease shall we find in seruing God, by following direct.* ouer-sight, rashnesse, and by other naturall corruption are much feeble, and therefore must needs come short in performing duty, as they ought: yet through the grace that God giueth his, they find and still may obtaine by the helpe hereof, such ease in the seruing of God through the day, as they thought before impossible, and neuer looked to inioy, that they may truly say, notwithstanding the sinne that cleaueth to them, that they haue oft most sweete communion with God, and hold their sinne in great subiection to their admiration, which was wont full sore to imbondage them. Neither shall this seeme strange or doubtfull which I say, if it be well considered.

For hath not the Lord promised to make his children partakers of the diuine nature, euen the grace of his holy spirit, whereby they shall slue the corruption that is in the world through lust? hath he not sayd, that if they watch and pray, they shall not fall into temptation? but be deliuered from euill? and that if they resist the diuell, he shall slue from them? and by the armour of a Christian they shall stand fast against all infernall subtilty? And hath he not sayd, that the weapons of our warfare are mighty, casting downe strong holds, which seemed impossible to be cast downe? hath he not taught vs that he is greater which is in vs, then he that is in the world? hath he not promised them his spirit the comforter, which the world cannot haue, that they might not be here as Orphanes and desolate? and that he will lay no more vpon his, then he will make them able to beare?

**E** And what should I say more: hath he not giuen them singular prerogatiues, that they being vpholden by them, may passe by the deceiueable baits of the world, that they may not poyson them? And by this litle which I say, of a great deale which might be sayd out of the Scriptures to the like purpose, doth not God harden and encourage his to trust in him for that strength and grace which shall be sufficient for them? & hath he not taught them

*The prerogatiues of a Christian.*

*2. Cor. 12.9.*

daily to thinke much of these things: Now then, when his poore seruants come to know his mind, and will in them, and how he is affected to them: yea which is more, when they shall be further instructed, that his will is, that they should daily occupie their minds in thinking of these and such like things, is it any great maruell if they grow more heauenly minded, and be more constantly settled in an holy course: and so become acquainted with the practise of duty more vsually and continually then they were wont, when either they know not that any such thing was required of them daily, or how to bring their hearts daily to like of it?

And when they shall be well and thoroughly perswaded (whatsoever the wandering and inconstant course of the most be) that God requireth of them, G that euery day they shall warily shunne euill, waite to honor him in the proper duties and seruice, which they owe to him, & count it their chiefe worke to do so daily: to pray oft, and to speake to him in thanksgiuing, daily renew their faith, and hope of saluation, and other temporall fauours of his, when, I say, they shall see that God commeth thus neare to them, whiles they are absent from him here on earth, and offereth them this familiaritie *as his friends*, and not vsing them *as seruants*, is it to be maruelled at, that they accept of it daily: and when they haue tasted once, that this may be their vsuall and ordinarie diet (this sweete communion with God, I meane, which was wont to be but their feasting now and then) is it to be thought strange, that they should reach out their hand to this their welfare?

No, no: if God once perswade his, that they may walke in his fauour euerie day, and with more acceptation and better welcome, then when they could haue but a small glimpse of it, once in a weeke, moneth or quarter, they will not starue when they may banquet, they will not eate achornes with swine when they may be fed with *Angels foode*, they will not ioy in the company of wicked men, when they may haue communion with the God of glory, and with his deare seruants departed out of this life by the good memoriall which they haue left behind them: and with those which remaine here still; being such, as in *whom* the Prophet had *all his delights*. Neither will they want or any day forgo the liberties of the children of God, namely *confidence, peace, and ioy in the holy Ghost*, to solace themselves in earthly things (which bring great bondage) with the sonnes of men.

Indeed I deny not, but whiles Gods people are tied short of the cleare knowing their liberties, and are holden in blindness and ignorance of these things, as many are, but that they are also kept in vnbeleefe, not being perswaded, that God affoordeth such liberties to them: and then moreouer, the penury of good examples to go before them herein, do much hinder and hold them backe from inioying their part in them. But who doubts if they knew these things, & were perswaded of them, but that they wold be as ioyfull to heare of this heauenly and happie newes, as they were to haue the tidings of saluation at their first calling, as being now better able to discern the beauty of heauenly things then when they first beleued?

These and such like, which God doth admit his deare children vnto, should be taught them oft, and plainly, and wisely, and fitly applied to them.

1. Tim. 4. 16. Ministers should dwell in them: and know by themselves, who haue in a long time

Note.

Ioh. 14. 23.  
Reu. 3. 20.

Psal. 16 3.



**A** time growne but in small inward acquaintance with them, that the people do not in two or three teachings of them, no nor so many yeares teaching, reach to the cleare vnderstanding, much lesse the vse and fruite of them : not onely because they require practise, but daily and continuall practise : and that of them, they were wont to haue their hearts and their heads taken vp and possessed of worldly cares, and worldly lusts, which with no small, but much labour and loue of the Minister in teaching, as well as the peoples liking, reuerence and diligence in hearing and praying, must be beate out againe.

And yet (which is most pitifull to thinke) through this, that few are by diligent and sincere preaching brought to Christ at all by true conuersion, it cometh to passe, that there are very few, for the most part, in one congregation who are fit to heare or be taught this doctrine. And those that are, do seldom meete with it : and therefore they seeing how hard it is to get necessarie helps for this life, and that care to be in greatest request among men in the world, euen they also grow sicke of the same disease, and while the chiefe thought is how to liue, and their helpe small to liue daily to God, they haue leane soules, and now and then, onely are in a well ordered course, and that with much ado, so farre is it off, that they haue any daily tast of heauen in this life. Note.

**C** Which, how common soeuer it be to be found almost in euery place where God hath any Church, yet we must not thinke, that it can be no otherwise : as though common Christians were not able to reach and attaine to any daily seruing of God ioyfully, if diligence were vsed in beating things into them oft : (for both we may find here and there some few, who do happily inioy that care and liberty daily : and also many more and long for it at first, when they haue but a dim sight & small tast of it) but they are not trained to it, nor furthered in it, to whom otherwise it should be most welcome. And though men thinke that Christians haue other things to looke after, then the worshipping and seruing of God : yet I say, in good aduisednesse, Note:  
**D** that if they could obtaine this, to giue God his due daily with all good conscience, euen this were the nearest way for them, to come by all things which they haue need of in this world, as our Sauour saith: *First seeke the kingdome of God and his righteousness.* Math. 6.33. And therefore I haue written this treatise particularly of the daily directing of the people of God, who haue already consecrated and giuen ouer themselues vnto his seruice, that it may put them in mind, that this their couenant with God is to be renewed daily, and their best care to please him, that euer they had, euen their first loue, to be still continued, and that they must daily *abide in his loue.* Ioh. 15.10. And in a word, the rules which I haue before set downe for the keeping of the heart in good  
**E** plight and order, one day as well as another, and so consequently the life, must from day to day be about all other things looked to and regarded : whereas otherwise there are things innumerable, as traines and snares layd by the diuell, to deceiue, distract, and vnsettle them, and so they shall find it a hard and wearisome worke to returne againe. And if any see ought in this which I say, fit to benefite him, let him be carefull to helpe on others.

But I will returne to that from which by occasion I digressed: that is to say, that we should inure and acquaint our selues with these rules which are before set downe for the well seasoning and ordering of our hearts, that thereby we may be fit to gouerne our liues every day, and that by the helpe of them both, we may be fenced from great dangers, and walke with God all the dayes of the life of our pilgrimage: and this is that liuing by faith, which the Scripture maketh mention of, when it saith: *The iust shall liue by his faith.* And which is sayd to haue bene the life of our fathers (who yet were much more darkly led and guided then we) as is to be seene in the Epistle to the Hebrewes, where it is sayd of *Abell, Noe, Abraham,* and many other: *All these died in faith, in the which they had liued and continued vnto their end.* And *Paule* spake it of himselfe, who was an example to all Gods people: *I liue no longer, but Christ in me, and the life that I leade is by faith in the Sonne of God.* This forme of direction, that we ought to be guided by euery day, or any other agreeable to the Scriptures, is both by good reason, and the testimony thereof proued vnto vs to be that which we must follow, that so we may liue by faith (as I haue sayd.) For (to say a litle for the instruction of the simple) seeing euery day is one part of our whole life, wherein we are by great likelihood in danger to offend and prouoke God, yea euen then when we haue the fewest stops in our way to hinder vs, and most helpes to further vs, it standeth with most sound reason according to the word of God, that we be fenced & prepared to passe one day as well as another, if we make account well to passe and go through our whole course. And therefore to see how this forme of daily direction, is drawne out of the word of God, let euery part of the whole proue, and testifie vnto vs.

## CHAP. 9.

## Of the illustration or more full declaration of the former part of the direction.

The first point  
of the daily  
direction.

Humiliation  
for sinne.



OR the first point, that we must be displeased with our selues, and humbled for our sinnes euery day, as ignorance, deadnesse of heart, rashnesse, vncharitablenesse and wrath, or any other, that shall giue vs occasion: yea, euen the body of sin it selfe, that verse of the Psal. 51. 3. doth proue: where *Dauid* seeking pardon of his sinne, acknowledged it to God, saying: *I know mine iniquity, & my sinne is euer before me;* the no day to be forgotten. So the Apostle saith, *the sinne must not go downe vpon our wrath,* meaning thereby, that we must soone forget and forgiue, and compound our controuersies, and breake off our strife; and not lie therein till the euening: therefore daily confesse, and be humbled for the, which cannot be done (we know) to the pleasing of God, except our harts be broken with relenting and melting for them. And if *the sinne may not go downe vpon our wrath,* neither (by the like reason) any other

**F** the sinne may be suffered to lurke or abide any such time in vs, who doth not see, that it should be a good part of our care throughout the day, both to cast out such draffe, (as we haue drunke in) by lamenting our estate, euen as it ought to be another part of it, to hold and keepe it out? And if *Iob* when his sonnes and daughters did feast together for the preserving of Iob. 1. 5. loue every day in their course; if he (I say) did command them to sanctifie and cleanse themselves every day, and did in like manner, offer burnt offerings for them himselfe every morning, because he thought they had some way displeased God, would he (thinke we) on other dayes, when they were like more to of-

**G** fend, count it a needlesse matter for himselfe or them to do the like? which clearly teacheth vs, that we should purge and cleanse our hearts from all such sin, as might infect them, euen every day: we should do this (I say) as well as vpon any one, seeing there is cause and need every day, and when we go through the day in the best maner that it may be passed, new guilt by sin ariseth against vs: that if *Dauid* for his great & grieuous sins, did every day wash his bed, & water his couch with teares, for a space (as he testifieth:) can we thinke but that he kept some proportion on the other daies (although he had not euen the same particular cause) in lamenting, bewailing, and acknowledging his sinne: especially seeing we reade of him, that *three times in a day* his vsuall man-

**H** ner & custome was to praise and pray vnto God. And if the wicked are said not to be vp and readie any day, as the Prophet speaketh, *untill they haue wrought some mischiefe*, (so naturall and ordinarie a matter it is with them:) should a- ny doubt, but that we should hold it for one peece of our chiefe worke, daily to cast downe our selues before the Lord, and to humble our selues, in the heartie confessing of our sinnes. And it was one of the principall things that God meant to teach vs; by the morning and euening sacrifice, & prayer dai- ly in the lawe of ceremonies. But I would all good Christians did as duly and conscionably perfourme this dutie to God every day, and bind themselves resolutely thereto, as the word of God doth clearly proue that they ought

**I** to do so: as for them who may please themselves in outward humbling of the bodie, and confession of the mouth; in a word, they must know, that the chiefe glorie of it is inward.

The second point followeth, namely, that every day we ought to be raised vnto a cheareful and liuely beleeuing, that our sinnes thus bewailed, con- fessed and repented of, are forgiven, and freely remitted vnto vs, for and through the onely and sufficient satisfaction of Iesus Christ. And for the prooofe of this, it is sufficient, that these two are neuer parted, but go together; as *Peter* saith: *Repent, and ye shall receiue the forgiveness of your sinnes*: and in *Hosea* the people were thus taught to seeke and come by it: *Returne vnto the*

**K** *Lord from your iniquities, and then say to the Lord, Take away all our iniquitie, and receiue vs graciously: and he will beare your rebellion, and loue you freely, for his anger is turned away from you.* And our Sauour commanded his Apostles to abide in his loue, euen as they had tasted how sweet it was: Now then, if e- uery day we ought to rime from our sinnes, we ought also every day to em- brace the promise of mercie. Besides, in that the Church of God is taught this for an article of her faith, to beleue her sinnes to be forgiven, and the ar- ticles are firmly and constantly to be holden and beleued, and all vnbeleue

The second  
point.  
Forgiuenesse  
of sinne.

Act. 2. 38.

Hos. 14. 2. 3.

Ioh. 15. 9.

is



is sinne at any time: therefore as we are to be raised vp by faith in Christs merites, that our sins are pardoned now, euen so we are at other times, and one day as well as another to be so vpholden.

Pet. 4. Againe, as in our common prayer which is called the Lords, which serueth for euer to square our prayers by, and therefore for every day, the word (*this day*) is expressed, seruing for every day of our life, that wee may know, that there is no day of our life, wherein this prayer in effect is not to be made, no day wherein we pray not for our *daily bread*, euen all necessities for this present life: so is there no day in which we aske not, and so in which we ought not to enioy it by faith, I meane, the forgiveness of our finnes. G  
Lamen. 3. 23. And if euery morning Gods mercies be renewed, of which this is chiefe, then we also must in the same manner imbrace them by faith as our owne, and so partake them. So that this bindeth the conscience also as the former, that euery day the true Christian must be perswaded of the pardon of his finnes, and that no day he should loose his part in so great a treasure, though it is to be feared, that many good Christians enioy it not. Neither indeed can this second rule be faithfully obserued and kept, but it will cause all the other to be well looked too and regarded. Bring we therefore our hearts daily to count it our treasure, that so they may delight in it: (*for where our treasure is, there will they be also*) and then we haue well and wisely provided for our selues in that day, and our greatest toyle is ouer (as they say) for the whole day following. And this will be done, if, as it is the greatest of all other: so we resolve, that none is greater with vs. To speake more largely of these pointes here, is not my purpose, for that they haue bene handled before in the first and third treatise: onely thus much, to referre this beleeuing of pardon to euery day. And this is here to be looked for of the reader, that euery one of the points and partes of this daily direction (the which I haue taught in other parts of this booke, how they should be attained and come by) must be kept of a Christian euery day.

The third point is, that when we shall be strongly haled after sinne, (for I  
The third point  
Preparation  
and warning of  
our hearts  
against sinne,  
and ready to good.  
Heb. 3. 12.  
Deut. 5. 29.  
K  
we must know that euery day giues occasion thereof) that we so account of the libertie of our hearts and minds, to keepe them well disposed and armed against all sinne, and most of all, our speciall infirmities, that we let them not loose at any time in the day, to be *hardened with the deceitfulness of any sinne*, but *kept with all diligence possible*, from the loue and liking thereof, that so our outward actions may be well ordered. Therefore is that charge giuen in the Epistle to the Hebrewes, *that our hearts be not made waighty, and rebellious at any time*, and therefore by consequent on any day, whiles we suffer them to be *hardened with the deceitfulness of sinne*. And agreeable to this, the Lord in Deuteronomie, answering Moses (when he brought him word, that the people would willingly be ruled by him, although before they refused so to be) said: *This people hath said well all that they haue said: but oh that there were an heart in them, that they would feare me, and keepe all my commandments alwaies; then it should go well with them.*

So that we must see such necessity of holding maisterie ouer our hearts, and keeping them in feare of offending, that we may make a daily practise of it, and so keepe them for continuance: neither can we otherwise shew our selues

*Of the illustration or more full declaration, &c.*

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- A** felues to regard that waighie charge of the Lord giuen vnto vs: *Thou shalt worship the Lord with all thy heart and soule.* For they who are euery while off and on, vnsettled in their haire, can neuer be long well ordered in their liues: therefore the Lord requireth his constancie, that we must euery while be looking to them, euery alwaies, that so we may be out of daunger. Behold how needfull a thing this is, to keepe and hold this maisterie ouer our hearts daily: when nothing goeth well forward, where they with the affections of them be not well ruled. But this shall be shewed in the next section following. Neither let men object their necessarie businesse (though they will not please for carnall libertie, they say) and multitudes thereof, which will distract their hearts. I answer, of multiplicitie of earthly dealings, which will hinder holy peace, let wise Christians beware: and so doing, if (as faire as they are able) they set themselves to haue care of all parts of Christian obedience, their hearts shall in good manner provide thereby, for the well ordering of their earthly businesse also, which is one part of it, and none of the meanest.

Mat. 22. 37.

Prou. 4. 18.

- Now from this heart well governed, the next two points (as two armes of a tree, from the bodie or stocke) do issue and come: The first, that we should euer keepe from euill: which shall not be hard, if alwaies and euery day we be held in feare of offending, as we are directed before. The second, that we alwaies indeuour to please God, and therefore in all things, and as was said in Deuteronomie, to keepe all his commandments: which all may see, cannot be if we haue not our hearts so prepared to seeke the Lord, that we may be ready in one dutie as well as in another, to shew our selues obedient. All which three, namely, 1. to haue a heart to feare God, 2. to fle euill, 3. and please him in all things, in that one Scripture before mentioned are required daily to be found in vs: so there is no man but may easily see reason, why it should be thus: first, seeing the one cannot be without the other: secondly, the keeping of such agreablenesse betwixt our hearts and liues is our beautie and honour. And on the contrarie, it is most harsh and offenseuie, when they which beare a faire shew, and are content sometimes to be gouerned, shal yet at other times be nothing so.

The 4.

Flee euill,

5. Follow good.

Deut. 5. 1. 9.

- D** I will say somewhat the more of these two, seeing it is one of the chiefest causes, why I entred into this present treatise, as may appeare by that which I haue already said: namely, that the Christian should be euery day free from all reprochfull euill: in so much as if by any occasion he be turned out of the way, yet he should speedily returne, and also that he should be daily given vnto euery good worke, watching his oportunitie thereto, that so he may haue a good conscience in all things, and may bring forth much fruite, that God may be glorified. Yet I meane not that he should spend the whole day in reading, prayer, hearing of Sermons, or other religious exercises (excepting the Sabbath) but in one lawfull thing or other about his calling, or any other in stead thereof, which may be as well defended, and as pleasing to God as the duties of his calling.

A godly life daily consisteth not onely in the exercises of religion.

- E** More particularly to appoint or prescribe is hard, and this is plaine enough for euery true beleeuer to vnderstand, and apply vnto himselfe: for I exclude not the commonest and meanest seruices and workes, so as they be such as

We may serue God in our ordinarie and meanest workes.

God

The man in  
his.

God alloweth, and without vitious affections gone about of him: as in the man, plough and cart, sowing and reaping, and all worke thereto belonging, if he be called thereto; or other worke in the man of occupation, as he hath bene trained vp and fured for: as also all prouision of things necessarie to the maintenance of his familie by lawfull skill and honest meanes, and paying, and receiuing of that which is due.

The woman  
in hers.

Prou 31.

In the woman, to haue care, that all be frugally and thrifely done within the house and without, which is vnder her hand; that she be diligent to see her children christianly brought vp according to their age, her household to haue all that is meete in due season: and more particularly among the rest, spinning, sowing, knitting, being done as to the Lord, and being those works which he appointeth them, and such like, are commendable, that they may be neither idle nor vnprofitable. And these I name in some particular manner, lest any should thinke, that I go about any new-found out holinesse to tye Christians vnto, as some will be ready inough to imagine and thinke, when they shall see and vnderstand that they must euery day be well occupied, (which few will be tied to) and doing of one good duty or other.

They must be  
done by faith.

Not for car-  
nall respects.

Committing  
the successe  
to God.

And yet this I adde, that as these and such like must be done, and in one or other of them the fixe dayes must be bestowed, yet (I say) this must be added, that all these lawfull workes must be done of them in faith, that is, they must know that God commandeth such workes to be done of them, and therefore they do them readily and willingly, not for necessity onely, or for feare of punishment, or shame of the world, or because they would be rich: all which are carnall, sensuall and diuelliish respects, as I sayd before in forbidding all vitious affections in mens lawfull actions; neither do they please God which thus go to worke. And further they must do these lawfull workes in perswasion and confidence that God will blesse them therein, and giue them good successe, and take that for their daily bread and blessing, which God in their thus-going to worke, doth bestow vpon them.

Avoiding the  
common finnes  
that prophane  
men commit  
with them.

Men disgrace  
and marre  
their lawfull  
callings, by  
their finnes.

And lastly, they must do these without adding the common finnes, which wicked persons do vse at their worke, as swearing, lying, negligence, idleneffe, falshood and deceiuing, cursing, quarrelling, impatience, and contention. These and such other of their owne deuising the wicked do bring in, among the lawfull workes which God commaundeth them to do, and mixeth such euils with the doing of the workes, which of themselves are good, that they vtterly marre, and deface them thereby, deprive themselves of Gods blessing, and it causeth their callings and trades to be meanely accounted of, and in discredit with such as are not able to iudge, as though none could vse them better: whereas others as poore as they, and as much put to their shifts, yet taking better direction, and depending on God, and carefully abstaining from such finnes, as are wont in the most to accompany their lawfull workes and dealings, do liue in them contentedly, praccably, and holily, and do in that manner put honor and beauty vpon their callings, and testifie that God hath to singular ends and purposes appointed and giuen them vnto vs.

And thus would God haue Christians go to their worke, and do all their lawfull



- A** lawfull businesse, not as hirelings, onely in regard of their bellies. And this were a goodly and most beautifull sight to behold in all sorts, maisters, seruants, buyers, sellers, and euen in the poore labourers; yea, *cutters of wood, and drawers of water*: and they that are of meanest place in families may liue godly in them while religion rules their actions, and while they desire to do them as they are taught in the word of God. And they who go to worke after this maner, may be merry at their worke, and merry at their meate: and yet I meane not as the prophane and earth-wormes, who sometime are merry when they haue more cause to be heavy, seeing neither they nor their worke.
- B** worke are pleasing to him; but the other may reioyce and be glad by Gods allowing, yea commanding it them, where he saith: *Reioyce thou and thine, before the Lord thy God, in all that thou puttest thine hand vnto.* And againe: *Serue the Lord thy God* (that is, in that thou art appointed by him to do) *in ioyfulness and with a good heart for the aboundance of all things.* And this is the mirth and ioy of heart, which the Apostle willeth vs to take our part in, saying: *Speake to your selues in Psalmes, and Himnes, and spirituall songs, singing, & making melodie to the Lord in your hearts, with thanks for all things through Iesu Christ.* In this sort hath God allowed his seruants, who haue learned and are resolu'd to obey him in all things, to reioyce, and go about their worldly affaires; and in like maner, doth he allow them to vse all their lawfull liberties in this life: all which, he knoweth they haue need of, to allay the tartnesse, and assuage the painfulnesse and griefe which through their afflictions are infinite wayes ready in all places to meete with them. And not to do lawfull businesse and workes thus, and with the three former rules set downe, but as the vniuersally and disordered people of the world do them; is to make the lawfulest and excellentest callings base and meane, and to the persons themselues most hurtfull while they stand forth against them as accusations, for that they haue vsed them vnlawfully, which in themselues are very honest and lawfull: which I say, that I may answer the brutish and irreligious sort, who say they know no difference betwixt those who are counted godly, and themselues, seeing they are faine (say they) to worke for their liuing, as well as we; their godlinesse will not feede them. The difference let them learne from that which I haue sayd.
- I haue also spoken this by occasion, for the satisfying of the simple-hearted, that they may not thinke that (in requiring that we should liue euery day in a godly maner) I do vrge any to leaue off, and lay aside their callings and businesse: and yet this I shew to be required by the Lord; how, and in what maner those lawfull workes ought to be done of them, that he therein may be pleased. And so I conclude, that the beleeuers ought euery day to arme and frame himselfe to a godly life, and to cast off all that fauoreth not thereof (as in some which are most visuall actions I haue shewed) seeing his whole conuersation must become the Gospel; remembring what the wise man saith: *All that thine hand shall find to do, do it with all thy power, for there is no worke in the grave whither thou goest.*

Which if it were perswaded throughly to men, that it ought to be so, and that it is as necessarily to be looked after, as their maintenance, health, yea, or their life it selfe (which none well aduised wil deny:) then should there not

be this posting it off from one to another, which now there is: nor this refusing to be subiect to God in this maine and great commaundement of *doing all to his glorie*, which they that refuse, do refuse godlinesse it selfe: And there should not be this parting of stakes betwixt God and our selues, that sometime we will be forward, and sometime backward, in some things obedient, but in others denying our obedience, which causeth such patching and peccing of duties, as is farre from holinesse, without which yet, we shall neuer see the Lords face; whereas yet by constancy in duty, and keeping of a daily course, therein much dulnesse, deadnesse, barrennesse, slouth, idlenesse, and the fruits thereof, lewd lusts, and many such dangerous etuils should be auoided, with which euen many good Christians (to their great heart-sinart afterwards) are annoyed, because they know not how to do better.

The sixt point: The sixt point of our daily direction in thankfulness: I meane, a renewing of this duty to the Lord euery day, that so we may still see and acknowledge our selues indebted vnto him, and be the fitter to go vnder any of his fatherly chastisements, which he shall lay vpon vs, which without it, will presse vs downe, and raise bitternesse in our hearts: and also that by it, we may the ofter call to mind Gods many kindneses, to cheare our harts, which are too soone forgotten of vs. The Prophet *Jeremie* forceth this daily duty to

be continued of vs, when he saith, *that the mercies of God are renewed vpon vs daily*: and what followeth vpon that, but this, that our hearts should conceiue, and our mouthes should set forth and declare his praise accordingly: For if we be commaunded as the Psalmist teacheth, to continue this duty long after his benefits be receiued (as he saith, *Let Israel now say, that the Lord is gracious*, after his bountifullnesse had bene declared vnto them) how much more ought we to praise the Lord daily for his mercies renewed vpon vs.

Therefore, did *Dauid* the faithfull seruant of God force himselfe to performe this duty as too slouthful in his owne iudgement, though we reade of none more continually occupied in it, Psalme 103. 3. saying: *Praise thou the Lord, o my soule, and all that is within thee, praise his holy name*: and further he saith, *that he will be euer setting forth his goodnesse, and praise his name alwayes*.

And yet that none may hinder this duty in vs by saying, we are not botind to follow, no not good examples in all things; let vs well weigh the commaundement of God by the Apostle, saying: *In all things be thankfull*: as if he should say, that our whole life ought to be a thankgiuing; and therefore it is no life, when we cannot be thankfull. And what the thankfulness is which should daily be in vs, looke in the former treatise.

The next duty to be daily performed of vs, is watchfulness and prayer: of which two, as the first ought to be continuall, euen to ouer-see our whole worke in and through the day, and to looke before vs that all may be done to the glory of God (for as the eye-lids preserue the tender eyes from annoyance, so doth this our life from offence, and our feete from falling); so this latter, namely prayer, is to be as an helpe and hand-maid vnto that.

And although I prescribe no certaine rule, nor set houre to the solemne performing of this duty, because we are taught to pray alwayes, at any time as we shall haue fit oportunitie, yet ought our hearts to be lifted vp to God often, hauing euer occasion: and sometime solemnely, and by set prayer powring

**A** powring out our complaints, and making our requests vnto him: Both of them are so farre to be in vse with vs, as we are desirous to retaine sound peace and quiet minds toward God, and to be free from, or at least, not to be ouercome of temptations: which seeing we are subiect vnto euery day, it cannot be doubted of, but as the one should not cease, I meane watchfulness, but be working in vs continually, and keepe vs waking out of spirituall slumber throughout the day; so the other which is prayer, should quicken and sharpen it, and both of them strengthen vs, being oft and vsuall with vs, against all occasions, which might else ouer-match vs.

**B** And can any be ignorant, when our Satiour taught vs to pray euery day for *our daily bread*, but that we should pray euery day for grace to be guided aright and comforted, there being as great need of it, and more, then of the other? The same thing he meant, when he vttered a parable to them to this end, *that they ought to pray alwayes, and not to waxe faint*: but euer willing, though not euer able. So that the life of a Christian is no day well passed, when prayer (as it hath bin before described) is not one member & part of it.

The last point of our direction is, that we by meanes of all these; as our *faith*, and feare of displeasing God, &c. may keepe and hold fast our holy and most sweete peace with God, *and our reioycing*, which is the fruite of this *Christian walking*, and an vnseparable companion vnto the same. I haue

**C** taught this in generall before: onely now I shew, that it is daily to be kept and maintained of vs, in such wise, that as we regard our bodily maintenance while we liue here, so should we provide that this our *peace*, which *passeth understanding*, be not broken off betwixt God and vs. If it be asked how this shall be; the Apostle saith, *If we be iustified by faith in our Lord Iesus Christ*, we haue *and do inioy it*. And we haue heard, that the Lord hath both giuen liberty, yea and commandement to his children, that they should daily belecue and *lay hold on eternall life*, and rest themselves in the assurance of his loue: and how can this exclude that peace which we speake of?

**D** Nay, our reioycing in the Lord, which is rather a degree beyond this peace, we are commanded to entertaine and retaine *alwayes*, that is, at all times, that none may imagine that I meane, we should onely some one time in the day or other possesse and inioy it. Neither indeed is any part of our life any day pleasant vnto vs without it. Therefore the Apostle doth very fitly meet with an obiection of ours in the forenamed Scripture, thus: that if any of vs dare not presume so farre as to take our part in continual reioycing in the Lord, or if we should thinke, that the Apostle was not well aduised in offering so great libertie vnto vs, he repeateth his words thus (*again, I say, reioyce*:) as if he should say, you who are carefull ouer your selues, and ouer others, (for to such he speaketh) *be ye merry and ioyfull in the Lord* from time to time, *yea and so as no worldly sorrowes do breake it off*.

**E** Now I haue shewed what are the necessary graces which should accompany the life of the beleeuer daily, I wish him to view the all at one sight together; to see if he may well be without any of them: as without certainty of the forgiveness of his sinnes, without feare of offending God, a thankful heart, and chearfull watching and praying against euill, &c. And he cannot walke void of any of them, so yet: he must not thinke but that there are



*Adverti-  
ment to the  
Reader about  
the direction.*

other particular actions beside these, but they be all to be well ordered and governed by these. And now somewhat I will set downe about them, not vnprofitable and needlesse. I haue briefly proued, that some certaine manner of directing a Christian daily, is required in the word of God, and that it is no fancie of mans braine, thus nearly and narrowly to looke to himselfe: and haue set downe a draught thereof out of the Scripture, and therefore men must know, that it is their sinne, when they are not guided by these rules in the daily course of their liuing: I say, when these accompany them not, whatsoeuer their calling is, or the actions which they are occupied about, it is their sinne, whether it be of ignorance, that they know them not (which is the lesse, if they be willing to learne:) or carelesnesse, or wilfulnesse, that they do not, or will not, regard them; and being sinne, it is to be resisted, seeing no sinne is to be borne withall, or rested in.

*What the be-  
leeuer is to un-  
derstand by the  
direction.*

*Note.*

*Heb. 10. 25.  
Flowers for a  
Christian to  
smell on.*

And that it may be thought more necessary to be daily guided in this manner, we must know, that these graces which I haue spoken of, are not at some one time or other of the day to be thought or spoken of (thinke not this to be my meaning, in saying we must haue them euery day) for so, we might possibly be litle the better for them (as if once in a day a man should pray, giue thanks, looke to his waies, to his peace, &c.) a man might do all these & the like, and yet not of necessitie well guided for all that, through the day: but this I meane, that this holy furniture should cloath and beautifie our soules throughout the day, and haue their settled abode in vs; and not ebbe and flow as the tide doth, nor go and come as passengers that tary not, but home-dwellers: as for example, that our peace should not be broken off by any occasion, our watching should not cease, we should keepe our selues from euill the whole day, and so likewise be ready to one duty or other, and we should cherish our weake faith from time to time, and cast not away our confidence, retaining minds thankfull, and walking in the strength of our prayers, though we be not euer vttering and expressing in words either prayers or thanks.

*The vnruly  
heart, the chief-  
est trouble that  
a man hath.*

*Some fruit  
of it.*

So that our hearts may be well seasoned with these, as the chiefe things, which we should regard and looke after, and yet neglecting no needefull worke that must be done, but doing it much the better by meanes of these, and so the froth of our owne braines, as endlesse and needlesse wandrings, vaine cogitations, and foolish and noisome desires, shall be much restrained and allayed in vs. This is it (all wise men do know) that most troubleth vs, and of the which, we be euery day in greatest daunger; I meane, the loosenes and disorderednesse of our hearts: for they, as they be neuer vnoccupied, but prone to euill a thousand waies, so if they be not bridled, holden vnder, and suppressed, they are so soone fixed vpon some object that cometh in the way, that they carie vs headlong after it, we being then impotent for the time and vnable to resist, when we haue let them loose, and giuen them scope.

And from thence arise (I speake of the better sort of vs) great heauinesse and vnquietnesse, to see such chaunges wrought in vs: and this is the best that cometh thereof, vntill we recover our selues againe, if a worse thing follow not, that we fall not into some further vnstednesse and distemperature, which will cause no small annoyance. Now what is a like remedie against

A against this, and all other baits of this deceitfull world, which the diuell layeth in our way, as to haue our hearts daily fenced thus with watch and ward against them, as I haue said, to hold such sinne execrable alwaies, to keepe in loue with pietie and goodnesse, to retaine hope and confidence that God will make vs strong against them, to liue in his fauour still that we may want nothing that is good, and to enioy most sweet and sound peace to comfort vs so to our liking, that we may not neede to haue greatly or gape after such allurements, which are no better then deadly poyson? What (I say) is like this precious remedie, to keepe vs in safetie euery day? Which God hath therefore giuen vs, that we may be preferued from infinite fearefull dangers, which are in this world, and that we may also liue with much comfort; yea, he that *giueth his heart to the Lord*, that it may be taught all these rules of the daily directing of a Christian, can tell how true this is, and what reward is found and enioyed daily of such as take delight in them.

*Daily directiō,  
the chiefe re-  
medie against  
it.*

But many Christians, who beare a good affection to the Gospell, and generally meane well, yet will not particularly trouble themselues (as they count it) to be brought in their whole course within a narrower compasse, and to a more neare acquaintance with the Lord, yea when they heare that it is to become by, but would faine beare themselves in hand, that they are well inough, when yet they are oft constrained to feare, yea and to feele the contrarie: for what do they find but much wearinesse and griefe, checks and accusatiōs, yea and are sometime also noted of others, to be but cold and barraine professors, when they haue followed so much and so farre the deuises and desires of their owne hearts? And besides this, how much detract they from the beautie and excellencie of the godly life, and what iniurie offer they vnto it, when they are able no further to commend it then as they find, (for as they find, so they will speake of it) whereas it cannot sufficiently be esteemed and accounted of: neither can the seruants of God, who haue experience of the benefite of it, satisfie themselves in setting out the excellencie thereof.

*Some Christi-  
ans (say what  
may be said)  
will go no fur-  
ther in practis-  
ing of religion, then  
they be already*

D I deny not, but there are many, who for want of knowledge, do not see that which sundrie others of their brethren do, and yet are faithfull in that which they know: but they rest not satisfied with their present estate, but long much to see the will of God more clearly, and desire feruently to attaine to greater measure of grace. And to all such I know, how welcome it will be to haue more cleare direction, then as yet they haue found: and such I would haue know, that for their causes I was perswaded to ytter that, which God hath reuealed to me so farre as concerneth them. But as for such as like so of their present estate, that they haue not to be acquainted with any better, (seeing there is euer in Gods children a desire to grow, and a longing to be better) whatsoeuer they thinke of it, and how highly soeuer they account of themselves in it, they shall go forward euery one his way; till they be as blind as the moule, *as deafe as the adder, as dumbe as he that openeth not his mouth,* and as vnprofitable as the salt that hath lost the sauour, and is good for nothing but to be troden vnder foote, and cast vpon the dung hill.

*Reu. 3. 17.  
The wicked  
shall waxe  
woofe.*

Neither let the people of God count this any burthen to be thus directed: but it is their flesh and corrupt wisedome which burdeneth them, whereto

*Incouragemēt  
to the least habile*

*A bewailing of  
them who rise  
in their state,  
not seeking to  
be bettered.*

they are not debtors. And what do I perswade vnto, but the vse of, and continuance in that holy condition, which euery true beleeuers hath tasted of, and had his part in, but that many such through ignorance and vnacquaintance with it, haue not attained vnto stedfast continuance in it? But to returne a litle to the other: o people to be lamented and euery pitied, that they being borne to great honour euen here in this life, should forgo it so contentedly, and suffer others to enioy it: whom I require to heare me, saying vnto them, that if they were wise and well aduised, though they might liue as their heart desireth here, and should neuer be called to their account for the same, yet they would flie from a licentious life, being but a sweet poison, and would chuse to spend one day godly, (euen for the fruite and pleasantnesse of it) rather then a thousand dayes otherwise: which many heathens in their kind, and according to the light and knowledge they had, as *Cato*, *Scipio*, and others did, that is, in morall vertue and honestie, to the perpetuall shame and iust reproch of many which go for Christians.

And this is that which I go about, that in this shifting and godlesse world, some who are very willing already to be guided well, but are vnable to direct themselves, may haue some helpe by this which I haue written: who if they should be hindred thus, namely, that they thinke, for all that can be said, yet there will be wandrings out of the way, earthlinesse of mind, frowardnesse, and much rebellion, and therefore to small purpose it might seeme to be, to take great paines for little profite: I say (by the grace of God) their profite shall be great, and their paines small, for the benefite which they shall reape by it, yea in time it will become pleasure to them, after they shall accustome themselves daily to seeke the Lord in such manner, as I haue here taught, and as his word prescribeth, and they shall see their strongest rebellions much weakened, and euill desires much abated and asswaged in them, and they themselves prepared and made fit by this well seasonning of their hearts to make the actions of their liues correspondent.

And to yphold our selues in holinesse thus as it is required of vs, no lesse helpe is needfull, then the daily keeping of our hearts in this estate, which I haue set downe. For although while the heart is thus looked vnto, (as it would be of vs, if we counted it the necessariest worke that we haue to do throughout the day) while the heart (I say) is thus looked vnto, euery thing doth well follow our hands, and much good is done in our liues: so yet, except we make great prouision, that this worke may be daily and constant, we cannot chuse, no not the best of vs, but we shall commit many things in our liues vnbecoming our profession; and finally to our owne comfort. And howsoeuer the rebellious world cannot away with it, yet (as I said before) all the godly, if they knew it, and so farre as they do know it, do aime at it, & would thinke themselves happie, if they could be partakers of this libertie: I meane, when they can and do aduisedly, and with good consideration keep stedfast daily in this holy and sweet course, and are not perverted and turned out of it, as sometime they haue bene.

I confesse, all are not in a like measure enlarged, either by knowledge to see the excellencie of it, (as I haue said) or in heart to desire it, seeing they are not acquainted with it: but yet when they do see, how God of his abundant kindnesse,



- A** kindnesse, hath shewed them a way to make their liues more pleasant, and his seruice more easie, then they haue thought or could find; they will wish a part in this wisdom, thus to guide themselves, before all other pleasures, though the flesh should neuer so much rebell against it. And it must be granted, that the heart will strue sore against the continuance in this course, and rebell and be discontented with this, that all vnlawfull libertie should euer be denied vnto it. But as they shall see more clearly into this blessed estate, and haue daily more experience, both that God doth giue them power to mortifie and ouercome themselves, and make this holy course sweet vnto them, *The flesh will spurne against daily direction.*
- B** the more their harts shall be set vpon it, to desire and long after it, and to haue it in an high account, which is the greatest matter, and the hardest peece of worke to be obtained, especially with continuance and stedfastnesse therein. For if it were mens pleasure and delight throughout the day to be well occupied one way or other, and in all that they should go about, to haue their hearts readie to guide them aright therein, all other gaine-saying desires of the flesh should soone be withstood and resisted, and the occasions, by which they were wont most of all to be hindered and withdrawne, should be shunned and auoyded. And this may much set them forward in this course, that if they seeke to retaine constantly any one of these eight rules, *Follow one of these rules thoroughly, and all the other will be familiar.*
- C** which are set downe to guide them daily, they may know, that it will be no hard matter to enioy all the rest with it, seeing they hang together as linckes of a golden chaine. For they cannot arme themselves with a mind free from the loue of sinne present, but they must be repentant for their sinne past, and embrace forgiuenesse by faith, and *find rest to their soules*, and filled with thanks: and so I say of the rest, if they know this point of Gods will, that he requireth it, that one of them should daily go with the other, as indeed the one cannot be without the other.

- And if any say, belike I go about to make men perfecter and holier: then the Lord euer did, and to perswade, that they may serue God without strife and battell with their owne lustes and the diuell: I aske them againe, if this *Objection.*
- D** course of daily keeping our hearts in frame, and spirituall gouernement can be without most diligent obseruing of our wayes, and strong setting of our selues against all aduersary power: And further, I answer, that I go about *Answer.* no other thing then this, that Gods seruants may be best fenced against the common corruptions which are in the world through lust, and may honour God in the best maner, and themselves liue with the most comfort, and that they may know and be perswaded, that he of his mercy hath prouided this sweete path-way to heauen, for his poore seruants, who are despised in the world. And they who haue not as yet experience of this seasoning of their hearts with grace daily, I wish them to desire it aboue all other things, and in no wise to hold themselves contented without it, if they desire to do well and to see good dayes. And let me obtaine this at the hands of all well meaning Christians, that they beleue it.

But now I hauing spoken of the foundation, that should be layd in the heart of all Gods people, vpon which the building of a godly life euery day is to be set, and without the which (indeuored after of euery one) it can in no wise stand, and that is, an heart indued with the seuerall gifts of the spirit,

and

Objection.

which I haue set downe; I haue thought it very meete and necessarie to adde **F**  
 one thing to this which I haue said: and it is that, which the diligent reader  
 will require and looke for, especially if he be not well experienced in the pra-  
 ctise of christianitie. And this it is; why men are not directed how to leade  
 their liues daily, and to gouerne their tongues, as well as to rule and beautifie  
 their hearts, and why they haue not direction how to do all their outward  
 actions daily: (for of these, they say, no rule hath bene set down in this whole  
 treatise) but onely of the well ordering of the heart; whereas that toucheth  
 but some part of mens duties in the sight of God: but all other things are left  
 (as it seemeth) to our owne discretion, which are to be done in the eyes of **G**  
 men.

Answer.  
Pro. 4.23.

No rule is now  
 can be giuen,  
 what outward  
 workes are to  
 be done daily,  
 seeing they are  
 variable and  
 infinite.

To the which I answer, that the heart of true Christians being kept thus  
 purged from euill, and seasoned graciously, (as we haue heard) *good life and*  
*behaviour will come from thence*, as *Salomon* saith: and according to the diuers  
 occasions, which shall fall out to euery one daily, his knowledge shall and  
 will guide him either in his calling, or in the supply of it, by other necessarie  
 duties: but more particularly, they must not looke that there can be any cer-  
 taine direction giuen of the outward parts of our liues, which of them shold  
 be done euery day: because the actions of our liues are variable: for the most  
 part and innumerable, as all do know, and therefore cannot all be done vpon **H**  
 any one day: and men are constrained by sundrie occasions to do some du-  
 ties one day, & some on another: and oft it falleth out, that such as they must  
 of necessitie do on some one day, or else they shall sinne; (as following their  
 callings painefully and diligently) they cannot do on some other, but they  
 shall sinne; as to visite their parents on their death bed, or make peace betwixt  
 men, when it is required at their hands.

But further, and to the more full satisfying of such as would desire it, this  
 I say; that although there can be no certaine and perpetuall rules giuen more  
 particularly, which are as necessarie one day as any; (except we would lay  
 burthens on Gods people which he him selfe hath not done) and those con-  
 cerne the heart inwardly, not the outward conuersation: yet there are cer-  
 taine duties of the life perfourmed in the sight of men more commonly and  
 vsually, then some other; and they are such as do concerne all true people of **I**  
 God, and for the most part, fall out euery day at least one or other of them,  
 if not al. These therefore which shall be of so great vse among Gods seruants,  
 I thinke not amisse to set downe, and so to satisfie their demand so farre as  
 Gods word giueth leaue: not of necessitie to tye any to the practising of them  
 euery day, (which I would haue well to be marked) but as euery one seeth  
 that he is bound: yet some one or other of them must be done euery day, as  
 we shall see afterwards. And for the other which do not bind the conscience **K**  
 euery day, (which I do set downe now immediatly following) and yet are  
 profitable, and helpfull to liue well and happily: let a Christian vse them, and  
 so many, and as oft as he may, and as he hath occasion offered him, and as he  
 gaineth thereby in godlinesse, and winneth peace to his heart, and knoweth  
 not how to do better, seeing it is an hard thing for the most Christians to see  
 particularly, how to passe the day in the particular parts of it from one houre  
 to another, (especially when they must intermit the workes of their calling)  
 but

A but it shall be in an idle & very vnprofitable maner, without some such helpe and furtherance. A brieft summe therefore of these I will set downe, with some short explication, and vtter my mind more fully of them afterwards. And they are neuer done aright nor in their kind, except they proceed from the heart well ordered, as I haue said before. And they are in number nine: the first whereof is this:

CHAP. 10.

*Of outward duties of life, most commonly to be done daily, but not of necessitie.*

B



HE first, that we awake with God:

*The first outward dutie. To awake with God. The same more fully.*

That is to say, that as soone as we haue broken off our sleepe euery morning, we bend and resolute with our selues to giue vnto the Lord the first frutes of the day: and that either directly, by thanksgiuing, confession of our sinnes, and request making for our selues and Gods people, we lift vp our hearts to God in a brieft manner: or indirectly, that is, though we tye not our selues to this manner and forme, yet that we make it our first worke after our awaking, to common with, and looke vp to God, drawing our hearts to the loue of and reioycing in him; that he being first in account with vs, may be also throughout the day chiefe with vs, and present to guide, blesse and comfort vs: and that we do this, till in a more solemne maner we set our selues apart from other things to prayer.

The second, that we prouide (if it may be) solemnely and vpon our knees, to make profession of our repentance by confession of our sinnes, requests made to God, with thanksgiuing, *taking to vs words, as Hosea speaketh, that is, with our mouths vttering them, preparing our selues by meditation hereunto.*

*The second outward dutie. Morning prayer. Ho. 14. 2.*

D

That is, before we enter into the affaires and dealings in the world, (if it be possible) we make this our first worke of the day: and in our confession, let our speciall sinnes be mentioned, by which we haue most displeased God: in our thanks, let some particular fauours of God be remembred: in our requests, let vs craue pardon of our sinnes with faith to obtaine it, and all other necessities; & namely, that we may well go through the day, and haue Gods blessing in all that we shall set our hand vnto in the day. To proceed the better in all these, let vs meditate either on some of Gods mercies, or our owne sinnes, or on some other things profitable; that by meditation and prayer before we enter into our affaires, we may be the better prepared to passe the whole day after in much better sort, then otherwise we might be like to do.

*The same more fully. Ho. 14. 4. Psal. 111. 6. 116. 1.*

E

That (if it shall then be most expedient) we with our minds still kept well ordered, betake our selues to our calling and vocation.

*The third: Our calling.*

That is, that we willingly and diligently set our selues to performe dutie in that worke or seruice, for the which we are fitted, *and to the which we are called: and therein abide as we are able, except any waightier matter drawe vs from it: assuring our selues, that we please God, no lesse therein, then in obeying*

*The same.*



obeying his other commaundements. And that we be therefore chearefull therein, (it being the businesse that God hath set vs about) and confident, that we shall find good successe, seeing we haue a promise of blessing from him; and so doing, that we take heede, that we mind not our profite in such wise, that we coole any grace thereby, or quench holy affections in vs; but that we be fit to go from it to such other duties, as shall be meete, that so we may do our earthly businesse with heauenly minds, which is an high point of godlinesse, and make them and holy exercises, helps one to the other.

*The fourth:  
The right vse  
of companie.  
The same.*

That in all companies we behaue our selues, as we are taught of God, and as it becommeth vs: especially so, as we leaue no ill fauour behind vs.

That is, seeing some part of the day is vsually bestowed in companie: therefore in what cōpanie soeuer we shall be, either of our owne familie, or strangers, superiours or inferiours, and how oft soeuer, that we haue speciall regard to be harmelesse, and free from giuing any ill example, carefully marking and shunning the occasions thereof, and prouocations thereto. And that we be readie by all opportunities, to take any good that we may, either by example or communication from others: or do good our selues by offering both. And that in any of our dealings with men, about or in the things of this life, we neither hurt or do wrong to any, but rather suffer it, knowing how we are giuen to loue our selues, and in matters of profit especially, with the neglect of others: which among Christians is a fore blemish.

*The fifth:  
Solitarinesse.  
The same.*

That we do not ill spend the time in our solitarines, or when we be alone.

I meane, that at such times, as wherein we shall be free from companie, we haue the like care of our hearts and behauiour being alone, that we were taught to haue of them both, and of our time in companie. For example: that in our behauiour we attempt or go about no euill, as stealing, whoring, or committing any vnlawfull thing, &c. and concerning our hearts, that we suffer them not to wander after needlesse and vaine things, but hold them within this compasse, that either our thoughts be of those things which are lawfull, as the well ordering of our busines, and yet that also with moderatiō: or of things holy and spirituall, as the glorie of the life to come, Gods loue to vs, and care ouer vs in this world, and such like; considering and remembering, *that we must redeeme the time* to the best vses we can, and in conscience most approue of; or if our thoughts be at any time of things euill, that it be onely to bring vs into further hatred and detestation of them, and not to ingender and raise vp a liking thereof in our hearts, which Sathan euer intendeth, though we had no such meaning, nay rather purposed against it, when we first entred into thought of them.

*The sixth:  
Prosperitie.*

That we vse our prosperitie and all the lawfull liberties of this life, soberly, and so as we seeke to be the better by them.

*The same.*

Forasmuch as our merciful father bestoweth vpon vs many great blessings euen here *where we be strangers*, both in token that he can afford vs them; and to shew, *that pietie and the feare of God are not without reward, no not in this life.* 1. Tim. 4. 8. Therefore it behooueth vs to be circumspect and warie, that we swell not, neither be insolent, because of our prospering, neither idle and loose in our liues, and so abuse the same to carnall libertie: but to be more rich and fruitfull in all good duties both to God and men; because we know,

*that*

**A** *that he which hath received much, of him shall much be required, Amos 3.2.* *And that herein is our heavenly father glorified, that we bring forth much fruite, John 15.9.* And so we haue the right vse of Gods benefits, which is a greater treasure then the benefits themselves, 1. Kings, 3. as we may see by the fearefull ends of such, as had many great blessings; but regarded not how to vse them \*.

*Amos 3.2.*

*John 15.9.*

*1. King. 3.*

*\* Psal. 37. 36.*

*Luk. 11. 18. 10*

That we be ready to receiue our afflictions meekly and patiently, and so be found indeed where we are tried with them, *that our patient minds may be knowne to all.* *The seventh: Afflictions.*

**B** Our liues are subiect to many calamities, and every day to sundry: yet, *doth not the Lord chastise vs, for that he taketh any pleasure in our sufferings, but of very loue sendeth them for our benefit,* namely, to weane vs from the excessive loue of the world, and to purge out our drosse thereby; *that we might not perish with the world; but haue prooffe of our faith and patience:* which causeth the greatest ioy of all other. Therefore we must not fret and be impatient in them, but confesse, that they are necessary and meete, as oft as God sendeth them; and therefore waite to see a good end of them; that so we may haue experience of great good by them, which may make vs hope for the like after, and that without fainting.

*The same.*

*Lam. 3. 33.*

*1. Cor. 11. 31.*

*Lam. 1. 1.*

*1. Pet. 1. 6.*

*Rom. 5. 5.*

**C** That we constantly keepe and vse the exercise of prayer and thanksgiuing in our families, and such other helps to maintaine the knowledge and true worship of God, and of true happinesse amongst vs.

*The eighth: Family exercises.*

For seeing we are forgetfull of our duties, and easily drawne away by the world; we haue need to haue daily and oft access to God, and our seruants especially, who haue little other priuate helpe. These exercises of Religion are, prayer; reading, chatechising and conference, with singing of Psalmes, &c. and that these or such of them as are common to the whole family, be vsed at the most conuenient times when the family may come together: and that we indeuor to do the same together twise in the day at least, prouiding to performe the duty of it with chearfulness and reuerence; knowing that we haue therein communion with our God, and most sweet refreshing of our soules thereby: alwayes remembring, that this shall not be so aukely gone about, nor so hard as many find it, if other duties before mentioned, be carefully looked to.

*The same.*

**D** That before we lye downe at night, we looke backe to the workes of the day, how we haue passed it, that where we haue had blessings, we may be thankfull, and proceede in the like course after: where we haue faulted and failed, we may reconcile our selues to God, and so lye downe in peace.

*The ninth:*

*A viewing*

*of the day at*

*our lying*

*downe.*

**E** For seeing we haue some speciall infirmities to make mention of, and some particular benefits to giue thanks for, and to powre out our complaints in speciall maner, it is meete (as we shall be able) that we should thus view, and go through the seuerall acts of our life in the day, calling them to remembrance as we can: that where we shall see that we haue receiued helpe and strength to liue well, and to keepe peace with God by the rules and duties prescribed, otherwise then we were wont before we did so particularly obserue our wayes, we may with praise to God, reioyce and take comfort in our

*The same.*

Heb. 11. 3.

our gaine, and more constantly hold out in the same course; and where we haue failed, we may be willing to see and acknowledge our faults, laying hold of pardon, and looke better to our selues after: and so making agreement with the Lord, as being reconciled to him, and leauing no accusations nor checks to our consciences, we may lye downe in peace, and fall asleepe in that state (euen as we awoke with it in the morning) ready to make our bed our graue, and so *shew our selues to be pilgrims and strangers as our fathers were.*

Against the  
daily direction  
is described.

And these are the duties of our liues, falling out ordinarily, and most commonly to be done euery day, at least some of them, and none more vsually then these, which I haue added: that thus, while these are well looked to, the daily direction, which doth (as we heard before) concerne the heart, may not want matter to occupy and set on worke the life, so as it may neither be idle nor vnprofitable: and also to the end that euery Christian may learne and see more clearly, what maner of thing a godly life is: for many are ignorant of it, and many who gladly would, for want of cleare vnderstanding of Gods will herein, cannot tell how to go about it. Numbers thinke it to be a doing of some one or few duties, whatsoever the course of their liues be besides: neither yet to be tied euery day vnto that. Some thinke it is but to go to Church on the Sabaoth: and one thinketh one thing, and another another. To whom and to all other I say, that it is no lesse then a daily, and careful looking to our hearts and liues, as I haue set downe, (though it tye no man vpon necessitie to any certaine outward worke or duty daily, as I haue sayd) and a returning againe to this holy course, if by any occasion we haue departed from it, yea though it haue bene but for a short season.

Note.

And because we are not, neither can be, alwayes settled to abide at home in our owne houses, where it were easier to keepe some euen and equall course in our liues, as we are directed by Gods word, yea and sometime we be forced to be taken vp both in the trauell of the mind and body, more specially about some weighty matters, in which case we shal be ready much more easily to forget our selues, and so become vnsettled; therefore let this watchword be remembred and regarded: that if any such thing fall out, as by hasty and long iourneys, attendance vpon suites or great persons, change of dwelling place, or change of our estate from singleness to marriage, from pouerty to wealth, or the contrary (as vnusuall matters do more easily vnsettle) that in these, I say, and such like, when any shall fall out, we be more carefull at such times to be sensed against all such occasions, then when we be voide of them: and that we do this, as we loue our peace and communion with God.

CHAP.



A

CHAP. II.

Of the benefite and commendation of the  
Direction.

B



Ow I will proceed to the third point, namely, of the necessity, profit and comfort of the daily direction: and then more largely speake of these nine duties, seeing a Christian shall find so great vse of them, that he may be in some sort helped thereby daily. Of this third part I shall not neede to say much, if that be well marked and considered, which I haue set downe of the two former. For if it be graunted, that God directeth vs dai-

*The third part  
of this fourth  
transiſe.*

ly how to go through the whole course of our liues, and that he teacheth vs what manner of guiding vs this daily direction is (both which haue bene

*Note.*

proued vnto vs: ) who can doubt, but that it must needs be a thing of great account and reckoning, and of singular vse, and gainefull: especially to all such as being of an vpriight heart, are yet not so exercised in the Scriptures, nor so experienced ( by meanes of the darknesse and blindnesse that yet is in

*The daily di-  
recting of our  
selues, a great  
gaine to vs.*

C

them, and of sundry other lets and discouragements ) that they are able by their owne priuate helpe to draw out of all their readings, hearings and knowledge which they haue gotten, any indifferent forme or direction to gouerne themselves.

Besides, many such inioy not the ministry of the Gospell ordinarily, but as they get it by their painefull travell abroad; and many ( the more is the pity ) do not tye themselves conscionably to preach the most necessary doctrine to their people, yea ( I may say with griefe ) are altogether vnfit to do it: and the diligentest Preachers and best able ( for the most part ) tarie not long to season the hearers throughly with such matter; but by death, or other occasions, are quickly remoued, or so mightily discouraged by their people and the diuerſe kinds of crabbed, teachy, scornefull, hollow, proud, prophane, and the like ill qualities of them, or some other wayes, that rarely it may be found, ( what an admirable and lamentable thing do I vtter in this golden time of 44. yeares peace, scarcely to be hoped for halfe so long againe! ) yea rarely ( I say ) it may be found, that in all this time there are growne many able to guide themselves with sweete peace, through their troublesome liues. And we who know, that men without direction by Gods word, wander and walke in vncomfortable darknesse, what can we better do for the easing and helping of them to their hearts desire, and satisfying of their necessities, then

*Many things  
to hinder from  
daily direction.*

E

shew them the easiest and plainest way to escape and come out of it, as God hath shewed vs:

*1. Cor. 11. 17.*

And therefore for mine owne part, I haue endeouored in this worke to do the same: and although neither fully nor perfectly to set downe in a litle roome that will of God which is disperſed throughout the canonically Scriptures; yet, so farre as God hath revealed vnto me, that, which I count the best treasure and commodity, that God hath bestowed vpon me in this transitory

H h

life;

life; and that which how small soeuer it may seeme in the eyes of any, yet of whomsoeuer it be imbraced and esteemed, shall be no lesse then I haue sayd, that is, necessarie, gainefull and comfortable.

*What benefite  
it bringeth.*

The reason is great: for that, whiles we walked before without some certaine direction, we were neuer long settled, especially with religious minds, how to bestow the day nor the parts of it, in the actions of our liues, neither how to begin, nor how to end it, and therefore were much wearied and distracted with forgetfulnesse and rashnesse (I speake of good people) vnsettled oft, and yet knew not how, neither how to returne againe. But since we haue bene guided more clearly and particularly, we haue seene much better how one thing commeth to be done after another, and one duty not neglected for another, and so haue bene deliuered from much toile and tediousnesse: by it we learne how to rise out of fals, and to keepe well whiles we are well. It is profitable for all sorts, in what lawfull trade of life soeuer they liue, hauing already begun to change their liues, and thereby being fit and meete to practise it. And such are all that by faith in the Sonne of God are set free from their sinne, and assured of his fauour.

*Who are fit  
to vse it.*

No other can well set themselves about it, but shake it off, as they do all other good things: which I thought meete to put the reader in mind of, that although he shall not see this doctrine commonly practised in the world, yet he may not thinke it for all that; any nouelty which Gods word doth not warrant, or therefore needlesse for himselfe to go about. For some (no doubt) will be ready to count it ouer-strict and more then needeth, to be tied to any such thing, and to perswade themselves, that they may with some few duties doing, please God as well as they, who spend their whole life in searching out infinite points of Gods will to practise the same: and they count that an easie way to heauen in comparison of the other, which they thinke long and tedious.

But let such vnderstand that they are not fit to make their vse of it. They must be other maner of persons whom I speake to, or go about to perswade: for they who will weigh things aduisedly, shall consent (I doubt not) to that which I say; and shall see further the daunger of these men, who content themselves to stand at a stay, rather then to be led still forward in a fruitfull and holy course: and so being much idle and vnprofitable, imagine and conclude by and by, that it can be no otherwise with men, whiles *they here on earth be absent from God*; and so likewise that the christian life is not such, or so pleasant as the Scripture euery where affirmeth it to be; which is nothing else then to charge it with falshood and lies: but many of Gods deare seruants do know it, and find by experience, that this Christian life hath no match, abounding in delights, yea, and those most sound, permanent and vnspokeable.

*Particular vse  
and benefite  
of it.*

To returne therefore to them whom God in mercy hath called to assurance of their saluation, for they by such direction as I speake of, shall see the Christian life more easie by many degrees, then euer they found it whiles they walked after no certaine direction before: such (I say) both poore and rich, Minister and people, one and another, may learne, and that euery day through their life, how to keepe company, how to be solitarie, how to be occupied

- A** cupied in their labours, how to cease from them, how to rise and how to lye downe, and how to bestow the other times of the day; not discouraged at night though they did not all duties, (which in one day cannot be) but quiet and chearfull, seeing they did those which by good direction they saw most necessary. For they shall be taught by it to keepe a certaine proportion and agreement in their actions, that as one fauoreth of Religion, and a godly mind, so may the other also: and as they speake and heare the word well, so they may haue their thoughts good also, & their harts purged from whence both these do come: and as in their prayers to be holily affected, so in their husbandry, houswifery, feasting, iourneying, buying, eating and other dealing: that so euery part of the day in the diuerse actions of it, may haue the proper due thereof, which if it may be obtained, is no meanly to be accounted of, if we consider how many thousands, neuer tast of this dainty through the ycare (which we may inioy euery day:) yea, and for the want of it, haue a wofull and a deceiueable passing of the time, and for the most part wearisome and tedious.

Besides, we may by the benefit of it so be occupied in our earthly and common businesse, as from the same we may come readily and willingly to heauenly exercises (whereas the most come vntowardly:) and also in the same businesse we may haue our minds heauenly, and therefore our actions

*Other benefit of it.*

- C** which are done thereby to be there after.

And whereas many euen of good hope are wont to complaine and say, that longer then they be in praying, reading or such like exercises, they cannot keepe in any well ordered course, any long time in the day together, but are distracted like others of the world which vse neither reading, nor prayer: yet we by the helpe which God giueth vs hereby, when we necessarily intermit them, and cease from them for a time (being occupied in our calling or other profitable duties) we (I say) may hold a good and well ordered course in our other actions and businesse in and through the day notwithstanding. And more then this, when we can bring our hearts to looke carefully to this

*A third particular vantage and benefit of it.*

- D** as to our haruest, we shall get such a distast in euill, in respect of that which we had sometime, that we shall haue great liberty to forsake and contemne it.

And here for the better incouragement of the reader to looke more carefully into this matter, and not to be dismayed by the strangenesse and vnaccustomednesse of the thing to the which I perswade, I will faithfully report vnto him the speech of sundry Christians, long taught, and of the best sort of such as had profited by the preaching of the Gospell (as farre as I could iudge) in those parts. When they first heard of any forme of daily directing them, whereby men are taught to be euery day kept in the same holy com-

*An example of some who embraced this doctrine, how they profited by it.*

- E** passe, that they should be any day: some conceiued it not at the first hearing, seeing they had not bene acquainted with it: secondly, some smiled at it, as thinking it impossible to be brought into practise: thirdly, some confessed that their hearts did rise against it, as perceiuing, that it was a certaine rebuking in great part of their former liues, which was a thing vnto welcome to flesh.

But it appeared to be a fault in all three sorts, by this that they did after-



ward correct themselves. For when they saw further into it, and weighed the benefit of it more deeply, they were of another iudgement, and sayd as a fourth sort did say when it came first to their hands; that they did highly approue of it, and that it ought to be so, and that for want of such helpe and direction, they had bene much confounded and troubled in their course, and that they would haue thought themselves happy if they could possibly haue attained to the practise of it; wishing that they had bene acquainted with it long before. For they saw in perusing the parts of this daily direction, which I haue here set downe, that their hearts and liues should be freed from many incumberances hereby, wherewith they were before annoyed: and that they should serue God and liue with men, much more chearfully then they did before. And this is the summe of their first speech, which diuerse honest and well disposed Christians vsed: which I report for the further encouraging and perswading of the Reader to a more free and willing receiuing of this course, which I offer and set before him.

*How to deale  
about the di-  
rection to  
make it pro-  
fitable.*

After this, they were aduised, and exhorted to go about the practising of it according to the seuerall points thereof, after the right and cleare vnderstanding and due considering of it; and to shew faithfully, how they felt it to helpe them forward in well passing the day, more then when they walked without it in the world: and which points of it, they found hard to be obserued: and how they were letted, or what liberty they found more by it, in the gouerning of their liues, then when they looked not after it. Thus they were counselled to make triall of it by the moneth, and so by the quarter of the yeare, and to signifie, whether any such daily course might possibly be fastened vpon Christians, and with fruit, which (doubtlesse) few are acquainted with. And after triall made priuatly by themselves, they inioying also the publike Ministry to the further inlightning of them about the same, they confessed freely, to the praise of God, that they found and obtained more vse of their knowledge, more constancy in their course, and sweete delight in seruing of God then they euer looked for, or once could haue asked of God, before they did in such particular maner looke to their waies, though they had set their hearts to seeke the Lord some while before. For they sayd, when they did consider, that God ought as well one day haue his due at our hands as another (which they had not thought vpon so thoroughly; but now by the helpe of this, they began to see more clearly: and that it was nothing be- seeming the greatnesse and goodnesse of God, that he should be serued by fits, and vncertainly; some day a litle, some day nothing at all) they confessed, that they framed their minds of conscience, to looke to their wayes more constantly and carefully, and that in one part of the day as another: and more especially, that they did vsually consider of, and call to mind Gods loue and kindnesse in his many mercies much more often, then in times past when they thought of them but seldome. And hereby, they saw such blessing of God vpon their labours and indeuors, that they were able with chearfulness and without tediousnesse to passe the day in their calling, and in the performance of other necessarie duties either at home or abroad as occasion was offered, which they could neuer do before, for any long time together: they were not vsicted by matters about family, nor so easily and readily passing their

*What fruits  
these men re-  
aped by the helpe  
of direction.*

- A** their bounds, and ouer-shooting themselves, in dealing about their worldly affaires: they were not so soone prouoked to vnquietnesse by losses or other of Gods chastisements; nor to breake out into heart-burning, fretting and vncharitablenesse against such as offered them hard measure in speech or otherwise: they did now more narrowly view their desires & affections, which way they caried them, and what deceitfulnesse was in them; which yet for many of them, they had not before suspected, or at least, little laboured against them: and how oft they had smarted by them, when they had not this regard daily. They saw they could willingly do one good thing or other in the day, for the most part, or at least keepe themselves from euill, and were not **B** mastered of idlenesse, or busying themselves needlessly, in other mens matters: they were not vsually so vntoward when they went to prayer, nor walked in many of their actions so loosely, as they well remembered they had done before: they now could find matter to ioy in, and make their songs of, (euen the many kindnesses of God, which haue no end) whereas their ioy was wont to be in thinking of that which they had, or desiring that which was other mens, or dreaming of long life, &c.

- And about the rest, this did exceedingly comfort them, that whereas they had oft times before that, bene much shaken with feare, that they should not with any peace perseuer to the end: now their experience in subduing their **C** vnruely affections, and setting themselves to frame their liues to Gods will as they were able, and that for some continuance one day as another, did giue them strong hope, that they should much more easily do the same hereafter: yea and were perswaded, that if the Lord should exercise them with harder afflictions, then they had as yet sustained, that he would also vphold them euen therein; and that *as they should increase, so should their comfort increase*, where- 1. Cor. 1. 12. by they should be made able to beare them. So that this daily tying of themselves to record and thinke vpon Gods kindnesses towards them, in that he had made them happie, both here, had giuen them sure hope of happinesse for hereafter, and the submitting themselves to be guided daily, did greatly **D** amend them (as we see by their owne confession) in their whole course. And what maruell though it was thus with them? For is there not (thinke we) a *Great difference betwixt a daily, and a seldome or vncertaine view of our estate: betwixt a particular obseruing our waies, and a generall course in Christianitie?* For although men may haue without such like helpe and direction, oftentimes their hearts well affected, yet will it be nothing like with the, as when they do with a resolute and constant purpose about all other things looke to this one, and not to be remoued from it, seeing it is the best of all, daily and through the day *to hold fast the profession of their hope with ioy*, and to be careful to please God in one thing as in an other. For then doth Christs 1. Cor. 10. 3. **E** commendation of *Marie* reach also to them, that they count *one thing needfull; and they haue chosen the good part, and it shall not be taken from them*; when they can testifie to their owne consciences, that in their weightie busineses and dealings, and in their matters of pleasure and profite, they be thus indifferently caried about them; that this one thing is still counted needfull, that is, by faith to rest in God, and still to be ruled by his word.

But to end my report of these Christians, for prooffe of that which they

say of the benefite of the daily direction faithfully obserued: they allcadge F  
 that it was not wont to be thus with them, no not since they had embraced  
 the Gospell, had hope of saluation thereby; nay, and that they were wont, as  
 soone as they had bene out of their beds, by and by to haue their hearts ser-  
 upon some light and foolish matter, or to haue falne into iarres and brawles, or  
 to be caried into the world, and so earnestly set vpon the same one way or o-  
 ther, as that all goodnesse was forgotten: yea, and this also euen since they  
 had receiued some care to please God, and that prayer a spirituall dutie of all  
 other most vsually intended to be frequented of them, yet by the least occasi-  
 on was put by and omitted. And when the morning (which being the first G  
 part of the day, should be consecrated to the seruice of God, if in any conue-  
 nience it may be) hath bene thus prophanely spent and taken vp, the whole  
 day after (we may be sure) hath bene futable for the most part and answera-  
 ble. So that they haue not felt that sweetnesse in their liues, which by teach-  
 ing they had heard to be graunted of God to his people to enioy: but con-  
 trarily, they felt much wearisome passing of the day, and clogging of their  
 hearts with their corruptions; which since they tooke this order, hath bene  
 farre otherwise with them, yea euen in the new entrance into it (which we  
 all know to be then weakest) much trifling out the time in companie by tal-  
 king needlessly of other me, or of their dealings, was wont to be comon with  
 them; and in solitarinesse a spending of their thoughts and desires after the H  
 like manner vainely, vntill they were able more wisely to discern how to  
 giue euery dutie in the day his time, and how to occupie both the one and  
 the other throughout the day. But they haue with heartie thanks to God  
 protested, that after they had attained to this, they saw farre more clearly in-  
 to the practise of Christianitie, then euer before they did, and found the  
 Lords yoke farre more easie to them, and themselues settled with more found  
 peace in the leading of their liues. This report of some Christians, whom I  
 know well, I haue set downe (where by this little, the rest may be coniectu-  
 red) for the better encouraging of the reader to be acquainted with a daily di-  
 rection for the course of his life, and that he should not rest in a generall and I  
 vncertaine obedience to God. And let nothing that I haue said of them, be  
 thought needlesse or vnmeet for vs, as long as we can see good reason for  
 this which they did.

But know wee, that this kind of seruing God, both may bee, and  
 is, and hath bene (God be thanked) vsed of many of Gods seruants, though  
 I will not say in a like maner, and ought to be of the rest, as euery one shall  
 be able to see into it. And therefore I purpose to thrust no fancie nor conceit  
 vpon any, but that which all well aduised persons must iustifie, to be the com-  
 maundement of God: and which bewrayeth too plainly, that many pro-  
 fessors of the Gospell haue not so much sought for the sound practise of a K  
 godly life, by reading the stories of holy men in the word of God, as to re-  
 port generally that they haue bene holy; neither haue reaped that benefit by  
 the Scripture, in enioying a sweet life aboue other men, as the Lord in much  
 mercie hath afforded them.

For though the sect of the Family of loue, the Church of *Rome*, and sundrie  
 other lying spirits do fancie a course which the Scripture knoweth not,  
 and



**A** and some of them also fantastically haue for euery day in the weeke, deuised an order to be followed, as the reading of certaine tasks, nothing lesse then proper to direct their liues: yet in this, which I here propound, namely, that we should be daily directed in our whole course, I haue followed no fancie and dreame of man; but haue in all good conscience spoken from God, and drawne it from the Scripture both for the learned and simple, high and low, one and other, and is neuer in vaine to the right vser of it: although I deny not, but that a skilfuller handler of it, might haue set it downe farre more exquisitely.

But from whence is the difficultie that it is no more in practise, being a **B** treasure of so infinite value, and that so many pray, and some of them often, to leade a godly life; yet when and where they should not, there they fauour themselves, and say, they are weake and vnable? From whence I say is this, *What is a speciall hindrance from v- sing daily di- rection.* but from hence, that they will put no diligence thereunto, to obserue their waies in which they prosper, and contrariwise: also there is no aunswerable trauell, nor labour for skill and experience in this Christian course, to that which is in all other; but euery litle is tedious to them and wearisome. They are seuen yeares at other trades to learne them, though they be apt to them, and forward in them, before they are thought fit to occupie by themselves.

But yet without seuen yeares or seuen moneths diligent exercising of the **C** rules of christian life, (for before they be conuerted to the obedience of God, what reckoning is to be made of their professing?) they will be thought fit to do as the best in this trade of christian liuing, although it be cleane against their nature. Nay I say more, he is a rare man, who can be perswaded to be *Not.* guided by religion and the rules thereof, but seuen weekes constantly, I may truly say seuen dayes: for if he who would but so long giue ouer himselfe to liue by faith, and walke with God, he would neuer seeke to be loosened, and set at libertie againe to his old life, but would renounce it vterly, so great should his aduantage be in this course and trade.

And as I know, that this is the maine and greatest cause, why so fewe are **D** lights and examples to others, so when people are taught the truth clearly concerning this matter, (for I am sure that it is neglected of many through ignorance) let them either resolute to be gouerned through the day, and from day to day, or let them looke to find small reioicing in the christian life with much vncomfortableness, which otherwise need not to be. And therefore in the feare of God, let men thinke and iudge of themselves as Gods word teacheth them: yea, let them professe as they be, or let them looke to find as they be, and not as they professe. But as the most do handle the matter, they *Not.* shall find it harder to practise a christian life after seuen yeares twise told, then the hardest trade after halfe seuen. And as it is with many of them who ne-

**E** uer learned their occupation well, that they are neuer skilfull in it, nor thrive by it as others do: so one especiall cause why many neuer practise godlinesse to the welfare of their soules, neither prosper nor be well liking therein, is: because they neuer soundly learned how to liue godly for continuance, and constantly one day as an other; but peeced and patched vp the same with *Not.* here a good deede, and there another, and in being sometime deuout and zealous, the most of their actions being vtregarded: and of many of them it

may truly be said, *the power of godlinesse* was neuer throughly rooted and settled in their hearts. F

These rules and the like for the daily directing of a Christian, are to be well conceiued and approued in our conscience to be such as are very fit and profitable to guide vs, (the which, whosoeuer hath the spirit of God, doth or may discern) because they are according to the word of God, and practise of his children, and so he yeeldeth to them: and of every such they are duely and daily to be regarded, so farre as God giueth him to conceiue of, and see into them: this indeuouring to practise them will bring a man increase daily of sound libertie and freedome from bondage to his boisterous passions and unruly life, and recompence an hundred fold in sweet peace all his losse in earthly and vaine delights, which he was wont to make the flower of his garland. G

*An exhortation  
to vse it, and  
against the making  
of it common.*

And seeing they will worke vpon the simplest whose heart is vpnight, and which the Lord hath opened to conceiue them, therefore when thou seest that thou art such a one, and that thou hast felt them, (these rules of direction I meane) to perswade and draw thee on to follow them, forgo not this libertie, neither fall from this holy beginning, neither quench thou this flame of grace: but cherish it in thee daily, and trust not the fleshly wisdom of thine heart, (whereby thou mightest be discouraged) seeing thou hast often proued and found it deceitfull: but inquire into it still every day, lest some poison should lurke secretly in any corner of it, to waite thee a mischief, and to giue oportunitie to thine enemy to make thy hurt yet greater, and therefore cast it vp as vomite: and if, after thou hast had some good vse of this or such like direction, thou shalt feele it to waxe common, and vsauourie to thee, (vnlesse thou art sure, that thou chaungest for the better) take courage vnto thy selfe, and cast out that dinell *by fasting and prayer*. Prouide that thou mayest continue it, and happie shalt thou be both here and hereafter: and if thou thinke this be lide that I say, tell me how thou shalt speede better any other way. H

Thinke not vpon the many yeares in the which thou art to continue it, to discourage thy selfe thereby, as though thou tookest in hand a thing vnpossible, or toilesome, for the beginning is the hardest: and as young children are to be led here a stepp and there another, till they can go alone, so go thou about it first by weekes, and so by moneths, till thou hast gotten experience for a whole yeare or more: after which time, thy difficultie will be well ouer, and thou shalt find it a more *casie yoke and light burden* to thee by many degrees, then thou wert wont. And while I exhort thee to the diligent regarding of this daily direction, I do not call thee either from seeking knowledge, or from the practising of any necessarie dutie which might be required at thy hand: but I encourage thee to both, as that thou shouldest so store and stuffe thy selfe by all meanes as thou canst, that out of this store and treasure thou maist fetch matter daily to furnish thy life withall, and be made *fit vnto every good worke* in the day. K

This is such a guide as is able to carrie thee safely, as I haue said: howbeit, if it shall please God to bring to light a plainer and sounder, be readie to embrace it; but rest thankfull to God in the meane season for the helpe thou maist

**A** maist haue by this. But for my weake brethrens sake, whom (while I goe about to helpe and set forward,) I would be loath to hinder and discourage, this I thinke good to adde: that they who cannot yet apprehend the whole, neither see it possible to be guided by euery of these rules which I haue set downe, let them be readie to do better then they haue done, as they shall be taught; let them be willing to adde somewhat to their hearing, reading, and prayers both in time to do them oft, and in seruencie, to quicken them to indeuour more carefully to practise that which they shall be able. I know all cannot be partakers of the same measure of grace, and yet one and the same direction is fit for the strong, and the weake, and he is in good way, who is

**B** willing to be directed: onely, this is the caueat which I giue to my brethren: *Note.*

Let not that be despised in a scornfull manner, which men well vnderstand not; nor vpon stomacke refused or misliked, which they sufficiently weigh not, and all because it cutteth off many parts of bad behauiour, which they cannot readily cast off, & depriueth of vaine liberties, which they were wont to vse when they knew no better. He that frameth himself faithfully to be led by any one of the fore-mentioned rules constantly, will desire and shall obtaine a part in the rest as I haue said: although there be not present strength to accomplish that which he desireth, seeing faith in him is weake, whereby he should come by and attaine it. And to such I speak, not doubting to assure

**C** euen them, that God will giue them a blessed fruite of this trauell, how farre soeuer they feele themselves off from possibilitie of taking good by the same.

And as I desire to helpe these, so I would be glad to satisfie others, as much as I can, though they be as yet further off from eternall life then they. And therefore if any such shall demaund (when they haue seene and considered *Objection.* these rules for their daily direction:) What shall men do through the day besides the looking to their waies and hearts, as is before set downe: for nothing (they will perhaps alleadge) hath bene said of the sundrie actions and the particular kinds of the dealings of men, which go through their hands in the day, which are things indifferent, and may either be done, or left vndone: &

**D** it would be looked for (say they) that in a direction for the day it should be prescribed, how euery thing, yea the doubtfullest actions should be done, and somewhat said thereof, that men may see what to go forward with, and what to lay aside.

To such as would aske this question, not much differing from another *Answer.* before propounded, I aunswer: that none may imagine, that I go about any such thing as to prescribe what particular actions, companies, or dealings euery Christian should vse and be conuersant in euery day, (that were no lesse absurd then vnpossible to dreame of) or of things indifferent, which of them he should do, and which are to be vndone: but this I say, whatsoeuer behauior,

**E** actions, words or companie will not stand throughout the day with these, (I meane with the rule of Christianitie in the Epistle to *Titus*, 2. 11. namely, *to live soberly, righteously, and godly*) let them auoide them: and whatsoeuer going about them, or manner of doing them, will not suffer them *to deny ungodlinesse and worldly lusts* of all sorts through the day, let it be farre off from them; as in their talke, iesting, scoffing, quarrelling, idle words, and all other vbridlednesse of the tongue. In their behauiour, lightnesse, loosenes, fawciness,

*Ti. 2. 11.*



## Of the declaration of the first dutie, &amp;c.

nessē, sowerneesse, loftinesse, stubbornnesse, and all vnrighteousnesse; let the be straungers vnto them; and whatsoeuer else is of ill report, let them haue nothing to do with it any day.

Which, they who are carefull to liue vnder an ordinarie ministerie, shall in time more particularly be acquainted with: *so shall they find most sweet and sound peace to their soule*, and haue their life multiplyed with true comfort. And if they thinke this hard, as though they should sustaine some great losse hereby, what do they loose but that which they are well ridde of, (although no other gaine were to be gotten hereby) euen that which only troubled the, namely, *the lust of the heart, the lust of the eye, and the pride of life*. All which fight against their soule, and after their fill in them, will bring them to destruction. And this for the satisfying of all reasonable persons, who yet through ignorance may thinke it much to be tyed to any rules, whereby their liues should be guided daily.

1. Ioh. 2. 16.

1. Pet. 2. 11.

## CHAP. 12.

## Of the declaration of the first dutie of awaking with God.

The fourth part  
of this treatise.



We should ac-  
custome our  
selues to good  
thoughts at our  
awaking with  
God.

Three good  
fruites of holy  
awaking with  
God.

AND of the first three parts of this treatise, thus much. Now for the better vnderstanding of the nine last mentioned duties, and more cleare insight into them, (especially for the helpe of them, which cannot so easily gather so large a matter out of so few wordes) I will more fully open euery branch thereof one after another. And whereas I teach Christians in this place first, when they awake to be with God, and to accustome their thoughts to be holy, I meane indeed so much: that so soone as they awake, they should be taken vp about heavenly things, (*for where their treasure is, there should also their hearts be*) as to thinke of Gods kindnesse and loue towards them, and that they abide still in his fauour, as at any time before: the remembrance whereof at our first breaking off our sleepe, what can be like sweet and comfortable? euen as a prisoner condemned but to temporall death, doth on the contrarie, at his awaking out of sleepe, fall into most dreadfull thoughts and feare. They are also to thinke how they haue bene refreshed by their rest, and kept from the manifold dangers of the night, &c. by the which many haue miscaried. And all these and such like meditations should salute them, when they first awake; to this end, to reuiue that soundnesse of heart, wherwith they lay downe the night before (if they lay downe as became them:) and also that no roote of bitternesse breake out of them to staine their actions at their first entring into the day: which were very like to be, if it should not be prevented, and held out by some such gracious thoughts. Also by this meanes, they prouide well for the better keeping their liues in frame all the day after: without the which regard had, in purpose to performe it as soone and as well as they can, they are so ready to range and go astray one way or other, that although they did lye downe the night before in peace, and with quiet and meeke hearts; yet, the diuell (as we know it well) watching his oportunitie, they may easily be vnstedd,

A vnfed; and so, runne into sundrie euils, which cannot be auoided.

All which being considered, who doth not see, how great a meane this kind of awaking with God is, and how worthily it may be reckoned for one of our duties, to indeuour to take vp some time thus when sleepe departeth? Neither let any object, that this is more then poore Christians can attaine to (for all such would faine attaine to that grace, if they were taught how, and directed) the Lord hauing framed and fitted them for it, euen by this, that he hath made them Christians; and therewithall hath giuen them hearts, which are willing thereunto: but yet euery man in his measure, and as he hath receiued of God, *which giueth to no man nigardly*, who seeketh heartily. And

B if this satisfie not some, who desire to begin the day aright after their first perfit shaking off of sleepe and awaking: let such for their better direction, breake their minds to those who through longer experience are better exercised in the wayes of the Lord then themselves.

Onely this caueat and watch-word I giue, that if through barrenesse in good things thou art not able to set thine heart a worke (when sleepe is gone from thee) to fasten vpon somewhat that is profitable to thy soule, or to thy companion, if thou hast any with thee: arise, if it be conuenient: if not, and that thou feelest thy heart to be caried vnto prophanenesse, or to cause thy mouth to sinne any way, checke thy selfe, rebuke thine heart, and so take oc-

C cation, euen by thy cuill, to do good: And remember him, who at his first awakings in the morning, did thus giue vnto the Lord the first fruits of the day, as I haue taught thee to do; as in the Psalme, where he saith: *O Lord, thou wilt heare my voyce early in the morning. Early in the morning will I direct my words vnto thee and will looke vp: and in the Prouerbes, Wisdom shall commune with thee when thou wakest, and guide thee when thou walkest.* Psal. 5.3.4. & 119.147. Prou. 6.22.

The words of the Psalme, although they be not to be vnderstood only of the time of our first awaking, yet they include that time, as well as any other in the day: but that place of Salomon doth plainly shew, that it ought to be as vsuall and ordinary, to set our hearts on worke about some holy and heavenly things when we first awake, as it should be, to looke to be guided by Gods word all the day through. And there is no doubt, but if this Scripture and such like were beleueed, and well weighed, directly tending to this end, to teach Christians to take vp their hearts in holy cogitations and heavenly desires, before the diuell hath poysoned them, and euilly employed them: and further, if they would be willing to see this first letting loose their hearts to sundry sinnes (as iesting, vaine laughter, light and loose talke, iarring, contention, depth of worldlinesse, and such like) to be one chiefe cause of an vnprofitable, yea an offensiue life in the day afterwards; it should be farre better with them then it is.

E I meane, if they would thus do, they should find much more ease in seruing of God, and fruite therein, and comfort thereby, both in the morning and all the day after: whereas I see with mine eyes, & heare it with mine eares, that many passe the day very vnbecoming Christians, who haue long sought the Lord (though only in a generall manner indeed:) and others see, that it is not with them so well as both it might and they themselves know it should be: who do perhaps some one time in the day now and then go to prayer, but

but otherwise they haue litle regard of many their actions: & yet their prayers which they make, are not, for the most part, powred out to God, till their heads and harts both are so filled and fraught with the world and other matters, that they haue made themselves in a maner ynfit to pray.

And as for such as say, they haue other matters to thinke on as soone as they be awake, and they cannot bestow their time after that manner, it may please them to know, that as for the time (if their heart were ready and did know how to do this duty) it might very sufficiently and well-nigh be performed in so much time (for a need) as the Lords prayer distinctly vttered might be sayd ouer in. For in such a space might a Christian lift vp his heart to God, and salute him with an holy remembring of his fatherly kindnesse, and namely, for present preseruacion in soule and body, and confirme himselfe in his former sound-hartednesse: which, if he did no more, were a true and right awaking with God, and the onely right way to thinke of other things as they ought.

Therefore with thine heart thus seasoned (if it may be) addresse thy selfe to be ready to any duties which thou hast to do, and be strongly perswaded and confident, that God, who loueth thee so dearly (as in thy prayer thou beleueedst, and in thy thanksgiuing thou didst acknowledge) that he (I say) will be with thee, to guard thee from all aduersary power of Sathan and his instruments, which might rise vp against thee, and by the comfort of his holy spirit keepe thee from euill: for he which hath all power in his hand *looketh* H

*Ioh. 14. 16.* *downe from heauen, and beholdeth all the earth, to shew himselfe strong with them,*

*1. Chro. 16. 9.* *which are of an vpright heart towards him: and therefore be encouraged thereby, with confidence to set vpon any duty, and to withstand any euill.*

And further, remember that thou art armed by God with all furniture meet for the seruant of God, with faith to beleuee all Gods promises, with hope to be kept from fainting, with righteousness to performe all duty, with sincerity to do it with a single heart, with knowledge of the word of God to direct thee aright, and with *the preparation of the Gospell of peace to be shod against troubles and dangers in thy voyage to Gods kingdome*. Remember all these, and that thou hast not the right vse of these, except thou beest sealed against the discouragements, which might stand vp in thy way. And therefore be chearfull and of good courage, although there are many things which may, one time or other, put thee to trouble; and many occasions of vnquietnesse and vnsetlednesse may arise, which also would otherwise vn-doubtedly foreshake thee. Thus before thou goest about any thing, it is requisite for thee to renew thy faith, that thou mayest rest freshly on God for his protection throughout the day, and waite to see it so, and obserue that thou mayst be guided by him, and make thy heart mery in him: considering, that he is more to thee then all the world beside. And this for the declaration, and further laying open of this first duty, as with any conuenience it may be done, to teach vs, how to awake with God. K



A

CHAP. 13.

Of the declaration of the second duty, of beginning the day with prayer.

B



Now when thy heart shall after thy first shaking off thy sleepe be lifted vp to thy God, set thy selfe to the next part of thy duty; prayer, confession of sins Dan 6.10. and thanksgiuing in solemne maner vpon thy knees; casting off and renouncing such foolish and fruitlesse thoughts and fantasies as were wont and still may hold thee from this duty: and set vpon it,

as soone as thou canst conueniently, yea, if it may so <sup>if it may be,</sup> be, let it be the first worke that thou shalt take in <sup>begin the day</sup> hand in the morning season (except in time of sicknesse, when thou keepest <sup>with solemne</sup> thy bed, and then ioine it with the former rule, and make of both one: and pray shortly when paine giueth thee no further libertie, but yet feruently and more often.) But if it cannot be thy first worke, yet let not thy deferring of it be a breaking it off, if thou mayst performe it: neither let a light occasion cause thee to deferre it; for such shall neuer be wanting, especially thine owne vnwillingnes, or slouth: but when for some especiall and weightie cause thou

C

doest deferre it, returne (if it may be) after thy necessarie businesse ended to the performing of it, & therewith, renew thy couenant of amendment of life.

And to expresse my meaning about this more plainly, remember and acknowledge the kindnesse of thy God in benefits daily and houely receiued both to soule and bodie: and sometime particularly, that so thou mayst be more nearly knit vnto him, and delight in him. For daily and oft thankfulnessse to God is of great force to subdue thee vnto God, and to maintaine a thankfull heart in thee all the day following.

*And herein  
thanked.*

D

And let another part of this morning worship of God adioyned to this, be an hearty recording and viewing of thy sinnes, a bewailing and confessing of them to God, and accusing of thy selfe, with an especiall remorse for those which haue most troubled thee, and be humbled vnder the burthen of them: that so thou mayest see thy selfe a wretched person, and infinitely indebted to God, and so withhold thy heart from insolencie and securitie, and be broken-hearted, that thou mayst the better abide so after. And with both these send vp loud cries vnto the Lord, through Iesus Christ, confidently looking for pardon of them, that thus thou mayst find the death of Christ daily fresh, sweete and fauorie to thee, which the most do make too common and vnfauorie.

*And an examining  
and confessing  
of sinnes.*

*And request.*

E

And pray also in faith for grace and power to mortifie thy sinne, and to direct thy wayes, and for all earthly blessings; and by thine owne necessities be moued with compassion towards thy brethren, euen the whole company of the militant Church, who haue the like need of Gods blessing as thou hast; and (withall) that *those which are yet without, and strangers from the common-wealth of Israel,* may be brought home: that thus thou mayst both testifie thy loue to them, and daily remember and consider, how thy selfe and all other do depend vpon him for whatsoeuer is good and necessarie.

*Col. 1.3.*

*Of the declaration of the second dutie, &c.*

*Also meditation.*

And to helpe forward this dutie the better, some meditation or musing vpon such things as may assuage the bitternesse and corruption of the heart, and season it with grace, were a thing most requisite, as euerie one may be brought to it. As for example: sometime, of our mortalitie; of the vncertaintie and slipperie estate of all things vnder the Sunne; of the change of persons, times, estates; of the glorie of the kingdome of heauen: sometime of our saluation, to make it more sure; of the duties we are to do in the day, and how we may keepe our selues from the defilements and finnes, which we are in danger to fall into; of the occasions by which we are most like to be led to euill; and of the helpes and meanes, with the sundrie priuiledges of a Christian; which we haue to withdraw vs from the same; and sometime of any particular branch of any of these, and the corruptions of the heart, and of the Christian armour: of some of these or of the like matters, let meditation be raised before prayer be entred into, if it may be.

*\* In Treatise 3. at the end of Chap. 6. Of meditation.*

And because meditation is much out of vse euen among Christians, and therefore it will be found the harder matter to go about and take it in hand; I haue therefore set downe\* some meditations of all sorts, both briefly and in larger manner to helpe those, which without helpe cannot draw matter from their owne experience to meditate vpon, as I haue before set downe a short Treatise about the same; tharthrough the helpe of both, they may want nothing about this dutie and Christian exercise; H so that their hearts be framed and fitted thereto: This part of Gods worship, namely prayer, confession of sinne, thanksgiuing and meditation, being conscionably and carefully vsed and gone about before thou entrest into thine affaires and dealings in the world, thou shalt, in no meane sort, be prepared and enabled to passe the day in thy seuerall duties doing as thou art directed. All which may be well discharged and performed (after they be once well vnderstood how they should be practised) in one quarter of an hower, and lesse if need be.

*The gaine of this is great.*

*No common thing to vse prayer aright.*

And by this thou mayst see, what this part of the dutie tendeth to, and what it requireth of thee, and how thou shouldest performe it. And as for I them, which thinke that the doing of this ordinarilie, is more then is needfull, of whom euerie litle dutie done to God, more then they haue already or do vsually performe, is thought too much; let them know that the gaine is verie great. And as concerning them, which make a light matter of it, saying: that they are not now to begin this exercise in the morning, but do and haue continued it, and yet they see no such fruit to come of it: To such I answer, that I feare that to vse it as I haue set it downe, is not so common in practise, as diuerse do take it to be: or else they should not say, that litle profit cometh by it. For all such objections are vndoubtedly farre from the right vse of it; and one of these wayes they swarue from it: that either they come not vnto it K with an humble and well ordered heart, or they know not how to be occupied in it; or else some speciall sinne is in the way to cause that it cannot ascend vp to God. The least of these faults may easily hinder the profit and darken the beautie of it.

I doubt nothing, but that at sometime diuerse Christians in an holy and right manner do discharge it: but senerently and confidently to do it, laying all

- A** all other things aside which hinder it, that I dare not affirme of many: which causeth the benefit of it, the lesse to appeare to them. Which kind of men, if they cannot constantly tye themselves to it with delight, when yet they may very well, they should shame and put themselves to rebuke, for omitting it through slouth and vnwillingnesse; if by no other reason, yet by the praise of some of the deuouter sort in popery: who although they serue God superstitiously, yet they obserue their houres appointed to them after their blind maner (hauing only a confused and decciueable hope to be heard; I speake of the best of them) to the shame of such as who knowing better how to worship God aright, thinke it too much to tie themselves to any thing more then they vse to do: and that is, when they thinke good, or be driuen to it in sickness, feare, &c. or in any other maner, (many times) that is, without the right and true properties of it: and then sometime I graunt, and that in the morning (perhaps) they betake themselves to it.

- But howsoeuer it be with such: the holy Ghost hath greatly helped the frailtie of Christians hereby, who are by naturall corruption (cleauing fast to them) prouoked in the morning as soone as they are vp, to be raunging abroad in the world, and according to their delights, dealings and occasions to be caried after them, either in vanitie of mind, and lightnesse; or in vnquietnesse, contention, quarrelling and worldlinesse, *minding little* for the most part *but things earthly*: and entring after this manner into the day, do for the most part go further fro God all the day after. For this cause the holy Ghost hath taught them, that they should preuent these daily inconueniences, by taking vp their minds and hearts to farre better vses: that is to say, that after their awaking with God, they should (if it may be) repaire to God more solemnely, which is done by meditation of Gods power, mercie, &c. by thankfulness for benefits receiued and promised, by freeing themselves from guiltinesse of Gods wrath, by confessing their sinnes, and praying for the benefit of forgiveness, and for grace in the day against the euils thereof, and for good gouernement throughout the same; that they being well seasoned thus in the morning, they may retaine the fauour, and hold the strength of such a gracious beginning (as I haue sayd) all the day after.

- And (to speake more plainly) that they being thus well fenced with this spirituall reuiuing of their minds, and hartening of themselves against all assaults, before they enter into the field with their enemy, they may be well armed against the batterie of temptations and prouocations, which will vn-doubtedly meete with them: and so keepe their liues from the force of them, and from hurt by them in farre better maner, then such can do, who being naked and destitute of this furniture, do lie open vnto them, whatsoeuer conceipt they haue of their owne wisdom and strength.

- E** And this which I haue sayd being well considered, I do not see what exception can be brought against this part of dutie, vnlesse anie will further cawell about the time, which I said need not be much, after we haue well learned how to bestow the same. To the which I tye no man, hauing shewed what time the performance of such a dutie doth require: and otherwise, I leaue it to all to consider, whether their willingnesse, sufficiencie in gifts, and their leisure will yeeld more time, or not so much; so as there be a faith-



*Of the declaration of the second dutie, &c.*

full discharge of the dutie, in such sort as they may rest therein with peace, and may feele themselves more fit to walke warily, and strengthened against the dangers which fall out in the daie: which they in no wise should doubt of, if they do it sincerely. And now I haue said of this second dutie what I haue thought conuenient to him which desireth to vse it to his profit, teaching him that is ignorant, how to practise it, and exhorting him that (through necessitie of importunate businesse at some time) is constrained to omit it in the first beginning of the day, that yet afterwards he watch his best leisure and oportunitie to performe it: and last of all, answered objections, as I haue seene it expedient.

This onely remaineth to be added: that we must consider, that these duties (which here I set downe to be as oft performed as they may; and of which this is one) do serue to keepe & settle vs in the practise of the daily direction before mentioned. Whosoever therefore desire to reape the fruit hereof by that which I haue set down, knowing how to vse it, but yet being often necessarily hindered; let them performe it when and as oft as they can: but they which are free from such businesse, ought fully to resolute and determine with themselves, daily to performe it if they be able; and not slouthfully, nor for the fauouring of the flesh to neglect it, as oft as they feele themselves vnwilling to vse it: for then small fruit is to be hoped for, as I haue sayd before. Neither indeed, can any such omitting of it be any way excused, seeing we ought not at any time to be vnwilling to such duties, (if it were alwayes expedient to be with the Lord in this manner) vnlesse we could proue to our consciences, that we are taken vp in things more necessarie. Neither can this desire be quenched in vs (which the spirit of God hath kindled) but by our owne fault, whiles we haue through lightnesse, rashnesse, or in seeking some other vnlawfull libertie, expelled and banished the same from vs.

But for as much as all other duties go well forward, whiles the heart is kept in loue and liking with these holy exercises, and not otherwise (for pray well, and liue well, and contrarily:) therefore this grace and heavenly affection cannot, neither may well be wanting in the seruants of God. Inasmuch that they which are not necessarily letted (as, by pouertie, or otherwise, as want of leisure) are not to make this to stand in stead of their familie-exercise in the morning (as being loath to bestow more time in such holy communion with God, then they must needs:) but rather they must begin the day with this after they are risen, and afterward with their household as the oportunitie shall permit; I meane, as it will best stand with euery ones businesse in the familie. And especially preachers and students, and those which do inioy many & great means, and who are not holden downe with pouerty, and such multitudes of outward calamities and hinderances, and whose discouragements be but small in respect of other mens; such (I say) should not offer to God so nigardly sacrifices, as they who can do no otherwise: but as they haue receiued more, many wayes then their brethren, so they should render more then they, both in this and other duties: for otherwise, who should be examples and patternes to the weaker sort, if such should not? and yet that I may discourage none, he that shall offer but *his mite* (with the poore widow) willingly, hauing no more, hath done as much as any other who ha-

uing

A uing greater gifts haue made longer prayers. Now if after the declaration of this dutie in this maner, ought remaine doubtfull: let them seeke resolution at their faithfull teachers hands, that so they may more freely and with more profite continue it.

CHAP. 14.

Of the declaration of the third dutie, about our callings.

**B** **T**H E third dutie concerneth our callings and particular trades, the which we may be fit and readie to enter vpon, when our minds be thus well prepared, as in the two former duties hath bene declared. Know we therefore that with this well ordered heart we are to take the same in hand, euery one as he is to be employed, throughout the day so long as is expedient, that we may safely and comfortably bring it to an end. About the which argument my purpose is not to write a treatise of all matters appertaining hereto, but so farre to speake of it, as I may shew that which I intended, namely this: seeing it is a great part of our life, to doe the  
**C** workes of our callings, and a chiefe part of a godly life to do them aright, therefore to direct a Christian how to please God in the same; contrarie to the opinion of many, (and those not of the worst) who imagine (but most vniustly) that their calling is such a let to them from the practise of religion, that thereby (though they had no other) they are hindred from seruing God aright. But they shall better be answered hereafter.

First therefore I will proue, that all Christians must liue in some lawfull vocation.

Three points handled in this chapter.

Secondly, that they must with practise of other godly duties, faithfully and diligently walke in the same.

**D** Thirdly, (which will follow vpon the two former) that they who do so, which the children of God only can do, may highly please God therein, and find great helpe and furtherance thereby to passe the other parts of the day well and christianly.

And for the first of these three, it is cleare by the words of the Lord himselfe (*In the sweate of thy face thou shalt eate thy bread:*) that all men are bound to trauell and labour (though not with the hands) in some painefull estate of life, wherein they may serue God, and if need be, they may *provide for themselves and theirs*. At least wise, they may be good members in the Church and Commonwealth, as is meete for them to be, not idle and vnprofitable.

The first point: All must liue in some lawfull calling. Gen. 3. 19. Ephel. 4. 28.

**E** Vnto the which rule the highest magistrates do submit themselves, being appointed of God to their places, that the people *may liue a quiet and peaceable life in all godlinesse and honestie*: and therefore very vnmeete it were, that any inferiour to them, should raunge and liue without compasse in the world *inordinately*, as though they were exempt from the Lords gouernment. But I, as I haue set my selfe to do throughout this booke, will deale onely with those who hauing submitted themselves vnto the will of God in other things, are

therefore readie to heare his voice in this.

*The danger of  
not liuing so.*

All such must know and religiously perswade themselves, if through ignorance and long custome therein they should think otherwise, that they must of conscience betake themselves to such an estate of life, lest otherwise liuing without a calling, as rogues, theeuers, coufiners, comon gamesters, parasites, &

other disguised persons, they should loath labour, liue vpon others, & waxe idle; and so runne either into heresie, sects, curious questions, and fond opinions, or else into loose behauiour, and wicked companie: and then finding no sauour in their religion, should fall away from the truth, and grow senselesse, *and frozen in their dregges and filthinesse*. As, not onely we may reade in the Scriptures, that some haue done, which also were members of the

*All should abhorre the liuing  
without a calling.*

Church: but haue seene many carrying good shew of zeale, and hauing many good parts in them, whereof some became prophane and vaine in their liues: others held straunge opinions, and separated themselves from the Church of God, amongst whome they had liued familiarly before; neither were they to be blamed by men with any reprochfull crime, which might be like to bring them thereunto, saue onely this, that they exercised no calling, *but went about from place to place*, and setled themselves in none, neither could

be perswaded by the dearest of their friends so to do. But although a man could assure himselfe, that he should neuer fall to such a depth of sinne, through the neglect of a vocation and following of a lawfull trade of life (as there seldome cometh any better fruite therof:) yet, what man wold but so much as liue vnprofitably (if he may be well employed) when God hath made him for a farre more excellent end: and bring discredite and ill report, and that iustly, vpon himselfe, hauing bene had in good account before of his godly neighbours and brethren, or liue inordinately, and so voide of comfort, and that for neglecting the ordinance of God?

*The 2. point:  
Men must labour diligently  
therein.*

But to say no more of this first point: the next and the highest degree hereunto, that may be, is, that many walke loosely and carelessly in their calling, and are slouthfull and negligent in the performance of the duties thereof (whereas they should faithfully and diligently be taken vp in their honest and lawful vocation:) which comming either of the ignorance of their duty, or of a mind too much giuen to seeke carnall libertie, or of both; cannot be without daungerous discommodities. For what should the multitude of

*Men ought to be diligent therein, seeing they haue sixe dayes thereto in the weeke, and but one Sabbath.*

1. Cor. 7. 20.

Christians do through the whole yeare, if they should not every one walke and be daily occupied in some certaine estate, some at home, some abroad, and therein haue triall of their faith, patience, and obedience: not that they might thereby waxe worldly minded and the further from God, but get encouragement to serue him better as shall be said afterwards. For God in appointing but one Sabbath of all the seuen dayes, hath sufficiently declared, that they cannot attend onely to spirituall actions, as prayer, meditation, reading, and such like: and therefore hath for the most part of the weeke appointed them to shew forth their knowledge and religious keeping of a good conscience, in being occupied about things of this life in their honest calling, wherein they may haue worke enough to be employed and taken vp. Of the which matter as the Scripture speaketh many things to great purpose, so the Apostle chargeth every man to abide in that same vocation, wherein he was called



- A** led: and commandeth them in the name of our Lord Iesue, to withdraw themselves from every brother that walketh without labouring, that so he might be ashamed. And that one place of Salomon is worthy our consideration, to the perswading of vs to faithfulness and diligence in our calling, and to loath slouth and idleness, where he saith: *The sluggard lusteth, but his soule hath nothing: but the soule of the diligent shall haue plentie.* And againe: *The riches of vanitie shall diminish: but he that gathereth them with the hand, that is, with his owne labour, shall increase them.* And againe: *The slouthfull man will not plough because of winter, therefore he shall beg in sommer but haue nothing: yet a woman that hath a diligent hand, buildeth and upholdeth her house:* with many other such like. In which he doth not onely shew what commoditie a mans labour and diligence in his calling bringeth, and contrariwise: but especially commendeth painefulnesse and trauell, how good, and befeeming Christians they be. He alloweth not (we see) slouth, idleness, and ouer-reaching heads, in the seruants of God; but sheweth, that it agreeth well with the best of them to be diligent and well occupied: and that it is not too base and vnbebecoming the honour of their profession, to labour and take paines, which the diuell too readily perswadeth many: yea, and therefore he saith in another place, (seeing a meane and poore estate might be thought reprochfull) that *better is a little, euen a dish of Greene hearbes with peace and lone, then a stalled oxe with an vnquiet conscience and strife.* It is the more lamentable to see how numbers degenerate in this point to their owne great hurt, and drawing others after them. Some not so well aduised and stayed as were meete for them, are euer meddling in other mens matters, and leauing off their owne calling spend much time in prying and searching into other mens liuing, titles of their lands and leases: and busying themselves needlessly, yea and oft times to the great hurt, offence and iust complaint of them, with whom they liue and seeke to haue to do. Others, as *busie-bodies*, and as though religion consisted therein, do as it were make a trade of obseruing other mens faults, neglecting too much their owne: and sow dissention, and set debate betwixt neighbours, and with their euill tongues, bite and reproch such as are better then themselves. Others trifle out their precious time in seeking of acquaintance, not such whereby they may take good or do good, but spend it in play, ieastring and merry-making amisse and prophanely, &c. Others occupie themselves in dealings and merchandize, not appertaining vnto them, but farre aboute their abilitie, yea, and skill also many times, occupying their trades with other mens goods, and whiles they keepe within no bounds, by ayming at great matters without any warrant, do gaine lesse then nothing for their labour, and disable themselves to their owne calling: besides this, that their vnwise dealings that way, and departing from that businesse, which they were more fit for, and appointed vnto, doth iniurie, yea, and vndo others oft times as well as spoile themselves, till they come to this: *that they cannot digge, and to begge they are ashamed.* There are many other waies beside these, drawing men from their callings, which seeme pleasant, but the issue thereof proueth farre otherwise: whereby many and those also of good hope, haue giuen themselves to seeke their libertie, and to be vnburthened from their callings, wherein whiles they remained they thought themselves to be in a kind of prison; and therefore

till foolish experience had taught them how they had bene deceiued, could F  
in no wise be perswaded to serue God in them, as had bene most meete for  
them to haue done. These men and such like, of which sort there are many  
in the world, might haue kept both peace to their consciences, and good re-  
port, and bene freed from many euils, if they would haue hearkened to the  
a. Theſ. 3. 10. voyce of God, which saith: *He that laboureth not, let him not eat.* And again:  
*that man is borne to labour, as the bird to flying.* But they depart from the ordi-  
nance of God, and shew that (howsoever they professe themselues to be re-  
ligious) they fell to these indirect courses from diligence in their callings for  
want of religion, which onely doth rightly direct men how to follow them,  
as it doth to order all other things aright. But it may well be a dutie of some G  
account commaunded of God, to make conscience of diligence in our parti-  
cular callings, it is so few mens cases to performe it.

But whiles I commend faithfulness in mens calling, and find fault with  
negligence therein, I attribute no godlinesse to the very act of labouring; nei-  
ther defend, that they are good Christians all, who are diligent workemen,  
and painefull labourers in any calling; magistracie, ministerie, or any other.  
I haue said otherwise to them which marke well my words: onely this I say,  
that to a faithfull Christian who reformeth and studieth daily more and  
more to amend his life, diligence in his outward calling is no small helpe to  
liue well and godly, and to keepe him from many euils: but otherwise, if there H  
be not good gouernment ouer the heart and life daily, he may find sorrow  
and miserie enough, seeing he will not take his direction from God.

The third point: But the right following of our calling (to enter into the third branch) is  
that our wal- in such manner and sort to vse and walke in it, that it may be no let nor hinde-  
ring in our rance to vs from exercises of religion, and growing in grace thereby: for  
calling dili- no such labour doth God approoue of. But contrariwise, we must so play the  
gently, please good husbands, that we become not worldlings, and such as find more  
God. sweetnesse and pleasure in our earthly dealings and the coming in of our  
profites, then in our heavenly trafficke through the practise of Christianitie:  
we must so follow our owne businesse, and shunne meddling in other mens I  
matters vnnecessarily, that we be not shut vp in our owne, without regard of  
our brethren, or care for their matters (when cause shal require:) for that were  
great vnkindnesse and want of charitie towards them, ioyned with too much  
selfe loue toward our selues. To be short, we must so vse the world, as though  
we vsed it not: not lifting vp our hearts when we prosper, nor casting them  
downe with deadly sorrow, when we sustaine losses and discomforts;  
but so carie our selues throughout, that we may be patternes and examples to  
other of right vsing the world: for so hath the Lord appointed men to liue  
in, and vse their vocations.

We must so  
vse earthly deal-  
ings, that we  
neglect not spi-  
rituall duties.  
1. Cor. 10. 34.

And this kind of walking in them, is highly pleasing and acceptable to him. K  
For they who thus set vpon common actions and worldly businesse are not  
caried after their owne earthly minds, as men of the world; but set the Lord  
before them, and looke what he will haue done: they bridle their desires,  
which would else carie them after them. So *Moses* was faithfull in all Gods  
house: and *Iesus* in his place: and *Iob* who had much to do in matters of pro-  
fite and commoditie, yet was a rare patterne to all men of vsing the world a-  
right;

- A** right; euen earthly things with an heavenly mind: that they may haue the more to accuse them, and that iustly, who will not in farre meaner affaires take him for their example. This regard must be had of all Christians, and of all sorts both of rich and poore, one and another, in their earthly dealings, (though it be a lesson most hardly learned) that whiles we auoide slouth and idlenesse on the one side, yet walking in our callings we be not worldly minded on the other side: that it may come to passe, that our calling being one part of Christian obedience and dutie to God, may not onely for the time while we are occupied in it, witnesse well to vs, that we please him; but also make vs more fit to other christian duties after: and that we seeing this maner
- B** of passing our time to be enioyned of God, (who hath promised blessing thereto, and seeth what is good for euery one) and considering duly with our selues the infinite fruite that commeth thereof, we may more willingly, and of conscience betake our selues thereunto: that so we may find in this faithfull walking in our calling, a peaceable course of liuing here, which may bring happines with it in the end.

The necessitie and benefite of this in a Christian, few do sufficiently know or consider. For all are naturally giuen to seeke libertie amisse, and stolne waters (as it is in the Prouerbe) are sweet: and many who zealously professe a godly life, not painefully following some lawfull calling, doe by wofull practise proue this to be true; and so shall find much sorrow in their dayes, which others shall be free from.

- Now to the end we may thus chearefully go about them, as knowing that God alloweth such workes of ours, and so thereby be disposed more readily to other parts of dutie, (which we see to be no common thing in the world) first this must be considered: that it is the Lord that setteth vs in our callings, and hath promised to be with vs, and to giue vs good successe in them, and to helpe vs beare all tediousnesse therein; and further, that he hath willed vs to do all such duties for his sake, in such manner as if we did them vnto him, and from him to looke for a reward. Now what true Christian is
- D** there, who, if he beleue this, is not encouraged to do his businesse readily and willingly: who would not be glad to do any thing which might please God: and whose heart should not be ioyfull to go about the Lords worke, whereby tediousnesse, vnquietnesse and manifold vnsetlings are remoued: And so should we not grow out of frame, but haue our minds readily prepared to other duties. And most sure it is, that mens callings and labours are so burthensome vnto them, euen for this cause, that they do not thinke thus of them. Neither are such chearefull at their worke, but onely for the gaine, that moueth the, or for that they must needs: & being so vnwillingly & corruptly occupied in them, neither are they fit for any good thing or dutie after. The
- E** Minister who is consecrated by the Lord euen to diuine studies and passings of his time, and hath it enioyned him for his calling that he attend daily to reading priuately, and to doctrine and exhortation publikely; how hardly obtaineth he it of himselfe (as heavenly and sweet a calling as it is) to abide and hold out therein: yea and how few do it, (I speake euen of such as haue receiued good gifts of God, not of the worse sorts onely,) but trifle out their precious time as other do: As though it were litle to be regarded which is

written:

Pro. 9. 17.

Ios. 1. 8.

By what means  
our callings  
may further vs  
in godlinesse.  
Colos. 3. 24.

The Minister  
hardly delighteth  
in reading  
as heauenly a  
calling as he  
is in.



*There are many  
encourage-  
ments, to fol-  
low our cal-  
lings diligent-  
ly.  
The first.*

written: He that winneth soules is wise: and they that haue instructed others; shall shine as the starres. *Dan. 12. 3.* And therefore of others whose calling is not to be occupied through the day in that heauenly maner, how were it to be looked for, if they should not of conscience tye themselves thereto, and walke chearefully and faithfully therein: But when men shall know, and may be bold to remember and consider, that they are appointed by God to bestow the most part of the time in their callings, (though they be not merely spirituall actions) to the end that they may with better appetite returne to exercises of religion againe after, and that they haue a promise of blessing therein: with what peace may they be occupied in them, and overcome that tediousnesse and wearisomenesse, which would otherwise cleave vnto them? Thus I could wish, that Christian men tooke their callings to be in such sort enioyned them of God, that they neither durst neglect them, nor yet find them burdensome and wearisome to them: but that they could wisely see, how, when, and why to intermit them, that is to say, for necessarie and profitable causes and considerations; as, for the ministerie of the word, the visiting of friends, moderate, lawfull and necessarie refreshings of themselves: and in good sort to returne to them againe more fitly. Furthermore, we shall not be vnsettled by the workes of our callings, nor wearisomely cast them off, when we shall be able to see, that we haue practise of most duties in Christianitie therein, as diligence, obedience, faith, patience, truth, &c. and thereby learne experience, that God who hath giuen vs wisdome, chearefulnesse, patience, and the rest heretofore, to beare the burthen of them contentedly and willingly, when in the prayer of faith we asked it of him, will doe the like for vs, and minister the same grace to vs, for the time to come.

*The third.*

Thirdly, we shall not be hindered from dutie by our labours, but furthered thereby in the waies of godlinesse; when we consider that the Lord hath made them the chiefe meanes of our maintenance, assuring vs, that we shall be fed: that so we may put away distrust, and depend vpon God ioyfully, and not be driuen to depend vpon vnconscionable men for necessaries.

*The fourth.*

Lastly, Gods people, by a faithfull and diligent walking in their calling, haue prooffe how God keepeth them in the way to eternall life, and in the way of peace, and freeth them from many dangers and sinnes (which fret as a canker:) for whiles they be diligent in their callings, they commit themselves and the course of their dealings to God; who hath promised to keepe them in all their wayes; and therefore to free them from the euils which meete with others, and so to hold them on in their way. Their good success they ascribe to God; therefore it is a double comfort to them: their crosses which arise, they know are sent vpon them by his prouidence for their good; therefore though they be bitter to the flesh, yet they (who are well aduised vnder them) resolue, that they are necessarie for them. And the hardest which can befall them, while they offer themselves to be guided by God therein, is euer to be borne and gone vnder, rather then the ordinarie euents, which follow the idle and ill husbands, as we call them. And a man would thinke, that it were an estate to be wished and chosen to liue in (if it be well considered what plagues meete with the rangers and disordered persons, who are not subiect to God) to be in account and fauour with God, as  
godly

**A** godly Christians walking in their calling religiously, are; seeing it is sayd of them, Deut. 28. *Blessed are they in the field, and in the house, their stocke and store, &c.* Now I haue sayd that which I purposed of this point, for the directing of them who stand in need of this instruction, how to vse their callings aright: a litle I will adde; to answer such doubts as may arise in some minds, from that which hath bene spoken.

And first it may be demanded, whether gentlemen, and other who are blessed with abundance of things necessarie for this present life, shall be bound to some certaine calling, wherein they should serue God by their traueuell therein, benefit others thereby, and keepe themselves from the dangers.

**B** before mentioned accompanying those who liue without a calling. Or whether it be nor their calling, to liue as gentlemen vse to do: in riding and going vp and downe, to spend their liues in pastimes, pleasure, and doing what they list. I answer, as in all the rest, I speake to such as are willing to be reformed: and to such I say, If they be called to beare any office, let them attend vpon it, and seeke to be fit for it, and worthily discharge it: and therefore let such be acquainted with the lawes of the Realme, as well as with the lawes of God; and be counsellors and helpers to their neighbours about them: that they may be beloued of them, when they shall see, that with christian conuersation they shall inioy other parts of good neighbourhood by them also.

**C** And let them labour to see their families well gouerned, and be carefull (as Christians may with good consciences) to vphold their outward estate, and to continue it to their posteritie. And such as beare no office, let them (being exempted from the labour about the executing of it, which is inioyned to the others) be occupied as they.

And seeing they are to serue their Prince and countrey with body and goods, aduice and counsell, both in peace and warre; they ought by all meanes to studie how to prepare themselves to turne the many houres and dayes, which the most of that estate spend in games and pastimes, to other more profitable and necessarie vses. Let them also be the first who shall prouide and take order for the maintenance of the poore, to see good order in their towne, helpe to beate downe sinne, and punish euill doers, and set at one such as are at variance, and haue their hand reached out oftner and more liberally then all shall behold, and yet for example sake, go before others in doing good according to their abilitie, not refusing to exhort and stirre vp, as occasion shall be offered, to loue and to good things\*. These, one or other of them, are the workes of their calling: wherein they shall be lights to other, render a good fruite of their wealth to God, and cause many to blesse God for their loue and labour. And what can they lesse do then this, if they do but consider, that of them most shall be required who haue receiued most\*. *Heb. 10. 24.*

**E** And for the better and more happie effecting of that which I haue sayd, let them labour by all meanes to prouide, that good teaching may be inioyed and well vsed while they may, and put in practise that which is in the Prouerbe, 23. 23. *Buy wisdom whatsoeuer it cost: but sell it not whatsoeuer yet may haue for it.* And if they be wise, let them inioy the more libertie in the reading daily of the Scriptures and other good bookes: which is, with other such like exercises of studie, the chiefest and principallest commoditie, which

which they reape by their riches: I speake wisdom to them, which are found hearted to receiue it. But if they thinke, that God hath made their portion greater then other mens to the end they may runne the further out of order, and that they may spend their pretious time idly, vainly, and at their pleasure, without rendring account thereof, I am sure they prouide worst for themselves, and shall wish they had bene poore men, who would haue made no such questions about the bestowing of their time, but would willingly in that meane estate haue serued God without reasoning. As for their lawfull and honest recreations which are onely in good sort and maner to be vsed, as I shall say in the next Chapter, they not making the same an occupation, nor themselves slaues to ther lusts and pleasures, this which I say, withholdeth them not from the right vse thereof. But of this inough: seeing my purpose is not to make treatises of euery matter I touch.

*The second  
obiection.*

*Answer.*

*The poore who  
cannot follow  
a calling, must  
be relieved.*

*By the wise  
care of the di-  
stributers or  
ouer-seers.*

*Deut. 15. 11.  
And by other  
who haue  
more then  
needfull.  
Iam. 2. 13.*

I will proceed to another obiection: The poore Christians would (they say) take pains willingly in their callings, but can by no means maintaine their charge: what therefore shall they do? To whom, as I can say no lesse, but that they must not for all this, cast away their confidence, but beleue that God hath many wayes to deliuer and prouide for his, and that it hath not bene lightly seene that God hath bene wanting to his, no not in their outward need; and therefore though their triall should be vnto death, yet to trust by lawfull meanes to find helpe: so I must further say to others, who (neglecting their duty) do suffer them to want & might relieue them, that God will iustly bring it against them, & lay it to their charge: such (I meane) as both by that good & christian law of this land (worthy with al care & conscience euer to be executed) are made ouer-seers of the poore, & such also as hauing superfluity, & much more then necessarie food & apparell, yet are not rich in good workes, neither do good to the poore, which are amongst them for that purpose. Iudgement shall be to such without mercy, because they shew mercie: who if they be liuing members of Christs body, which is the Church, must pity the bowels, and glad the hearts of their poore brethren. But rare are they, who do any more this way then they needs must, though mens left hand should not know what their right hand doth: but they strue and fall out one with another, euen for that they are inioyned by authoritie to giue that lide which they do. And for the poore themselves, as they may make their mone to such as are fittest and readiest to relieue them: so they must beare their burden the more easily, because they haue hope in Christ, and are by him exalted higher then most of their betters (I speake of the godly:) considering that all Gods seruants haue their seuerall crosses, to make them meete for the Lord.

*Ier. 5. 4.*

*Persuasion to  
the poore to  
contentment.*

*\*Psal. 33. 19.*

I am sory to speake it, but it is too true, that of such as need the helpe of others to the maintaining of them, there are too few who haue eares to heare that which I haue to say to them from the Lord, Ierem. 5. 4. For they are foolish, as the Prophet saith: and know not the wayes of the Lord, nor the iudgements of their God. But for the few that do feare God, I say: let them so go to their worke, as I haue taught al true christians to do, that is, that they make it not an vncomfortable toile, but waite for the promise, that they shall be fed: and stay vp themselves by the examples of the poore widow, and the



**A** the word that saith: *Man liueth not by bread only*: and againe, *The Lyons shall be hunger-bitten, but they that feare him shall not want*: and againe, *The Lord hath many wayes to deliuer his*: and know they thereby, that sooner shall the stones be turned into loaves of bread, then they shall be forgotten, and starue for hunger; or else, he will prouide better for them.

But to leaue this, I may not omit one other obiection, which is much amongst men: that whereas I haue taught, that if a man be neuer so good a labourer, and diligent husband, and so walke painefully in his calling, yet none of all this commendeth him to God, if he be not religious also; men reply and say, that such of all other are most negligent in their businesse; as ser-

**B** uants by name, who (they say) when their minds should be vpon their worke, are found oftentimes at their booke and at prayer; other of them sitting idly, and litle regarding their maisters aduantage: whereas they who occupie not themselves about religion, but are held in by feare, or drawne on by hope of reward, are for their maisters profit, and go to their worke lustily. Whereupon some haue gone so far, that they haue vsually vttered this speech: that whē soeuer they make choice of seruants, they will neuer chuse any which are religious. Which latter speech (I answer) if it were not added, the former part might more charitably be interpreted.

For it is not to be denied, but that as in other states, so there are many hypocrites among seruants, who make profession of religion, as *Gebazai* and many did whom we reade of: against whom I denounce by the word of the Lord, that they shall beare the punishment of their iniquitie: But to grow to this absurditie from thence, that all religious seruants are such, and that they would not chuse such to be seruants to them; the least sinne that it can be made, is: that it is a rash and a camall speech, and so much the more faultie, by how much he that vttereth it, goeth for the better Protestant. For such declare that so their businesse be done, they can beare any rudenesse, brutishnesse and disorder in their seruants, and so the dishonoring of God thereby: for all such behauiour must be looked for, more or lesse, in such as are not religious. But commonly such maisters are iustly met with by the seruants, whom they so preferre before those which are religious.

Againe, whereas they in that speech condemne all which professe, it is well knowne, that there are manie seruants who in their particular calling, in that they are seruants; as well as in their generall, that they are Christians, do glorifie God highly, and shine as lights in their places to the shame of their accusers. And yet such maisters might iudge of their seruants religious and christian practise by their owne, that all dutie is not by and by to be looked for at their hands, which haue some loue and liking of the Gospell. Are they themselves so vnblameable in their whole course, that others may not see as great wants and faults in them, as they see in seruants? It is to be feared, that such (who will so speake as I haue shewed) do not giue them alwayes the best example: but if they do; let them catechise them also, beside the publicke teaching which they inioy, who being already willing to liue christi- anly, yet if they be not diligently and louingly taught, cannot so soone be brought to any great perfection. And this being done let them proue, whether religious or prophane, be the best seruants.

Lastly, of mens vocation this I adde: that I haue not so viced the necessitie **F**  
 of laboring in it, but that if some through extreame pouerty & want of stocke  
 be inforced to giue ouer occupying, as haauing no other remedie (through the  
 hardnesse of their harts, who will forgo nothing to the reliefe & setting vp of  
 such & the multitude of other poore folke) if it be thus (I say) that they haue  
 no other remedie, nor be able to labour in any lawfull calling, they may with  
 the peace of their conscience receiue almes & please God therein, keepe their  
 confidence in him, and grow forward in the further knowledge & practise of  
 their dutie, as other Christians do (though this which I say, ought to be no  
 shelter for the slouthful and idle.) Which thinke if many were perswaded of (as  
 it is pity that any should doubt of) they should beare their poore estate more **G**  
 indifferently, and the shame that many haue of it, more cōtentedly then now  
 they do. For that is now their calling to trust in God, and to hope for that re-  
 liefe, which shall be sufficient for them, as they did before their decay.

*Note.*

Furthermore, neither would I haue any to thinke, that this which hath bin  
 spoken, doth simply denie a christian man libertie to alter and change his cal-  
 ling: which although it ought not hastily nor lightly be done (seeing it is very  
 probable, that a man may be best able to deale in that, wherein he hath bene  
 trained vp and experienced) yet vpon necessitie and the decay of his for-  
 mer trade\*, and vpon other sufficient and waightie considerations (of **H**  
 which sort there may fall out many) he may inioy libertie so to do: which to  
 set downe in this place, were too farre a departing from the point in hand.

\* Luke 16. 3.

And thus much be sayd of this matter concerning mens outward vocatiō:  
 whereby among other things this may be scene, that although the most do  
 complaine that they are much hindred from a fruitfull walking with God, by  
 their earthly callings, yet that is their error, or some way their great sinne: for a  
 man fearing God may preserue faith and godlinesse by a warie & Christian  
 walking in them, & practise many christian duties in the same, as patience, &  
 trust in God, &c. and consequently may please him therein to the great con-  
 tentment of his owne hart. And therefore, if any man find his calling to be a let  
 vnto him from seruing God religiously, and well spending of the day, let him **I**  
 know, that the hinderance of him fro this is in himself: euen some vntoward-  
 nesse, intemperancie, and rebellion of his hart, either because he knoweth not  
 how to vse his calling aright, or else, because he hath giuen himselfe too much  
 liberty to depart fro folowing that which he knoweth. But otherwise, if he in-  
 deuor to incourage himself by the afore mentioned perswasions, to vse it aright,  
 he shal see euery day more clearly much cause to praise God for the prooffe of  
 his loue to him and blessing so many wayes therein (so farre off shall it be  
 from being an encombrance vnto him, as most complaine that they find it:)  
 yea, I dare be bold to assure him, and that by the Lords owne testimonie,  
 (for to him that hath, shall be giuen, and he shall haue abundance) that he **K**  
 shall find by a conscionable discharging of dutie in it, much libertie and holy  
 boldnesse with God. So that, this third rule of a religious walking in our cal-  
 ling, reaching to so great a part of our life, though it may sometime be omit-  
 ted, is (we see) much to be regarded; and other duties of equall necessitie,  
 when that must wholly or in part be intermitted, must be performed. But  
 this is to be vnderstood according to the helps and incouragements, that  
 euery

\* Luke 8. 18.

- A** euery man hath one more then another, thereafter he must be more fruitfull: that none may be discouraged on the one side, whē he cannot do as he wold; or made slouthfull and negligent (when he might do much more) on the other. Thereafter (I say) ought euerie man both in his particular vocation, and in all other points of Christianitie, bring forth more fruite: as, the Minister in respect of his calling, which is to be occupied in reading and teaching of other; and whose labour is a meane to helpe him forward in a godly life, because it is an acquainting of him with the Scriptures and the mind of God so properly, as cannot be sayd of other mens labours: the minister (I say) in such respects, oweth more dutie to God (which he may also be able to performe) then the priuate man. So the wealthy man, in that he needeth not be carefull or pensiue about necessaries, (but it is his great sinne if he be) hath more liberty to remember God, and to set vpon duty with chearfulnesse, more then the poore; who is through meere necessitie constrained to his great griefe, to cut off many times of reading, conference, and of publike hearing (which for the most part, the other need nor:) though he be not thereby discharged from feare to offend God, &c.
- And whereas men alleadge, that the rich is letted by reason of his wealth, and therefore cannot so easily apply himselfe to walke in a sound course: not what he doth, but what he ought and may do, is to be considered. For as he
- C** shall shew himselfe vnthankfull to God in grosse manner, who shall thus go about to make Gods blessings, stumbling blockes and hinderances from hartie loue and obedience to him, and from libertie in his seruice more then others can haue: so he shall neuer do it but to his great cost. In like maner they, which dwell among many good neighbours, who are as watchmen to them, and haue an ordinarie teaching ministerie that can build them vp, are to shew themselves more rich and plentifull both in the exercises of religion, and in the particular duties which belong to Christians, then they can do, which want either the most, or all of the meanes which others enioy.
- And according to this equitie, the auncient Christian, who through long
- D** experience is better acquainted with the louing kindnesse of the Lord, ought in better sort discharge himselfe of the fore-mentioned and other duties, then he who is a nouice, and a young souldier in this spirituall warfare. Therefore Saint *Iohn* writing to the elder Christians to put them in mind, vrgeth them by the same reason, saying: I write vnto you fathers, because ye haue knowne him which is from the beginning. As if he should say: Ye haue experience, that it is no labor lost to serue him: but ye hauing had acquaintance with the godly life, and the blessed fruite of it from your youth, ye are able vpon so good and long triall, both to proceed constantly your selues in your course, and also to hearten on the yonger.
- E** And the same I say of all others, whose part hath bene greater in peace, health, freedome from diseases, in holy fellowship (especially of mariage) or in whatsoeuer other blessings of God: they (I say) who haue inioyed more blessings of God then other of their good brethren, ought by good right to go farre before them as shining lights, both in variety of duties, and in more gracious performance of the same; and sooner returne when they perceiue themselves to haue wandred, and more firmly to settle themselves to hold

*The minister  
hath more  
meanes to fur-  
ther him by  
his calling,  
then a priuate  
man.*

*So the weal-  
thy, rather then  
the poore.*

*1. Iohn. 1. 14.*

*Note.*



Mat. 25. 13.

out in their good course. And therefore it behooueth them to gaine all occasions, which others neglect, to the redeeming of the time from idlenesse; wandring dreames of earthly happinesse, and needlesse and filthie speech; and such other like: also to pray oftner, then at set and appointed times: to sturme vp their faith in the manifold and rich promises of God, taking comfort thereby visually: and while they may and while God giueth them oportunitie, to refresh and do good to many by compassion; lone, counsell, reliefe; and with all these to keepe a proportion in their particular vocation, so as they may haue it an helpe, and not a let to them: that so the Lord may say to them, Well good and faithfull seruants, because ye haue bene faithfull, &c. enter into your Maisters loy.

## CHAP. 15.

Of the declaration of the fourth rule or dutie,  
directing vs in company.

Now followeth an other dutie for the guiding of vs in companie: that is to say, when by any occasion we be in place with others, that with the same well ordered harts; with the which we haue bene taught to discharge other duties in the day, we carie our selues in companie: because it is a part of our life in the passing of the day, very diuerse and distinct from that wherein we are solitarie and deale with our selues. And although a man may be both in his calling and in companie at once; yet, as I haue shewed how euery one ought to be conuerfant in his calling, without respect had of companie: so now I shew particularly, how companie should be vsed without respect of mens callings. Now as the companies be of many sorts with which we are occasioned to be occupied, and the matters infinite which fall out to be debated of in the same; so can there not therefore any certaine and particular rules be giuen to direct our selues in them: but yet some generall obseruations may helpe vs much; the rather, seeing they to whome I direct my speech and who may take profite by this, haue attained to the heartie desire of keeping a good conscience alreadie, and haue (for a great part of them) some measure of sound knowledge of the will of God, which will greatly further them in the same.

Company meet  
in diuerse res-  
pects:

Especially two.

And because all companies among men are not for and concerning trafficke in earthly dealings, and matters about this present life, as bargainings and covenants: but some are among neighbours and friends, partly for the increasing of loue, and partly to make merrie; and othersome by other occasions, and some by accident without any purpose thereof before: in all which kinds, we often take much hurt, and be in farre worse case by them for want of good direction and heed-taking, then we were before we entred into the: First therefore I will speake of those companies, wherein we haue more libertie to benefite our selues one by another to God-ward, as hauing no weightie dealings to hinder vs: and then of the other which belong to the affaires and

**A** and dealings about this present life, how to use them.

In both which generally, this is a generall rule to be observed in all companies: That we feare daunger, and be harmelesse in them and without offence, leauing no ill fauour by example behind vs: but more particularly, the marke which we are to ayme at in all our familiar companies is this, That wee should not rush vnaduisedly into them as most men do, but determine before to do good in them to others as we be able, and to helpe them forward vnto eternall life by all good oportunities we can; or purpose to take good of others, as occasion shall be offered.

*A generall rule in both.*

*Note. More particularly in some.*

**B** This rule (to make no doubt of the former, *Mat. 18.7.8.*) is according to the Scripture; that as we should draw vnderstanding out of them, whom God hath plentifully enriched with it: so we should be moued with pitie and compassion towards them, who are ignorant and carelesse: or though they were neither of both, yet many wants and infirmities at least they haue, as we our selues haue; and therefore haue neede beside the preuenting of other dangers, to be exhorted, stirred vp, called vpon and instructed; that so both they and we might be edified and built vp in our most holy faith, and haue our loue and mutuall peace confirmed betwixt vs: that so our lippes may feede many, and through Gods goodnesse we may be meanes to turne some from going astray out of their way; and we may haue also cause to thank God for the like by others, and reioyce in our Christian fellowship together.

*Pro. 20. 5.*

*Col. 3. 12.*

*1. Thel. 5. 13.*

*Iude. 20.*

*Pro. 10. 20.*

*Iam. 5. 20.*

*1. Sam. 23. 16.*

**C** All which uses, *Jonathan* and *Dauid* enioyed in their meetings, the one by the other.

And to what great purpose shall it be to inioyne watchfulnesse ouer the other parts of our life, if in companie we haue not an especiall regard of it, thereby to take all good oportunitie to make our companies profitable? For daily experience teacheth how many occasions of offending God, and of troubling our selues are offered and occasioned therein: and were we not better be absent one from another, then in such sort meete together? Besides, what an vnruely member the tongue is, though it be small, the Apostle de-

*Iam. 3. 6. 8.*

**D** clareth when he saith: That it setteth on fire the whole bodie, and is it selfe set on fire by hell. And as for the heart which setteth it on worke, who is ignorant how readie that is euery way as the companie shall be, to offend, either by teachinesse, conceits, misconstruing; or by loosenesse, and lightnesse, and such like? And both these being well considered, how many companies shall be found, where one is not the worse for another? where one corrupteth not the other: where there are not fallings out, quarrels and debate; or prophane and endlesse talke of the world, ieasting, vaine and idle speech, if not filthie communication and ribaldrie, or where there is not buying and selling of those which are absent? And as for lying, swearing (as *Hosea* speaketh) with such other abomination, it goeth through the land: and where these faile, what other speech is in stead of them most commonly, but telling of tales, needlesse newes, and such like foolish and heathenish talke, euen in such as professe, which were bad enough for them which haue not heard of the Gospell:

*The dangers that are by companie.*

*Hos. 4. 2.*

The most tolerable communication amongst the rest, which is used, is (as I haue said) to be deepe in and about the world and matters of commoditie;

*brain*

Kk 3

wherein,

*They should  
moue Christi-  
ans to seeke to  
preuent them.*

wherein, as I deny not but that there is a lawfull vse permitted to men, sparingly, soberly, and wisely, when, and so farre as there is cause: euen so, as it is most commonly vsed, it is made well nigh as bad as the other; that it hindreth and holdeth away all other matters profitable, and drowneth the persons ouer head and eares in it. Now seeing we know it is thus, should not this common and dangerous corruption, preuailing and continuing thus in most companies, cause the seruants of God to bewaile it, seeke to stay and to hinder it; and every one for his owne part, both Pastor and people, as much as in him lyeth, labour earnestly to redresse it?

*Seeing our  
companies  
ought to be  
other.*

And therefore what is more needfull about our companie, then to haue it euer in purpose to learne and get somewhat where we may in companie: and to helpe forward others, which we may do any good vnto, as we are able; or to make some other good vse of it? That we may haue testimonie within our selues, that we had made better vse of our companies, then the most seeke to do, or then we in times past had done our selues. And whatsoeuer exceptions may in probabilitie be brought against the performance of this dutie, which after (as conuenient place shall require) I will answer; yet for those who reioyce in the hope of the life to come, when they meet together, it should not be counted hard amongst them, to meete with this mind: that they might make the best vse of their companie in some good talke about such things as might be profitable, and for the mutuall edifying of them; prouoking one another thereby to greater loue, as seeing and feeling causes thereof, and what decay of it there is; for so hath the Lord commaunded: Exhort one another daily while it is called to day.

*Euen so do  
good, or take it.*

*Heb. 10. 14:  
Heb. 3. 13.*

*The Heathens  
prouoked them-  
selues mutu-  
ally to loue.*

And, if among heathen men, friendship was increased by aduising one another, and by good turnes done and receiued mutually one of another; should not Christians much more bind themselves one to another, as by other pledges of loue: so by this one, that there be drawing on to dutie, to grow in the knowledge of the Gospell, and to auoide the daungers which might otherwise be fallen into? That so there might be more mindfulness one of another in absence, when there was reaped so great good fruite of the one by the other in presence.

*Seeing Christi-  
ans can mee'te  
but seldome,  
they should be  
the better for  
their meeting.  
Note.*

By reason of mens callings and distance of places, there is seldome meeting amongst good men: if therefore when they meete, they should not be the better one for another, they might repent for good cause, that they had lost their gaine, which in that time they might haue had in their calling at home: beside that, it would accuse them after their departure, that they had neglected so good opportunities, which when they would, cannot be enioyed. I know there is cause why this should be looked vnto, euen amongst good people, seeing through the corruption of nature, the diuell layeth stops enough in the way of the best: whereby, although he cannot bring them to the common euill course of other men, to walke in excessse of riot as they do; yet he keepes them from the good, which might be done betwixt them: as may iustly be complained of, where I haue acquaintance.

So that Christians whensoeuer they meete, either of purpose and by consent, either for neighbour-hood and (as we say) to make merie, or by any other prouidence of God, and yet not about trafficke or earthly dealings, this mind



- A** mind ought alwaies to be in them, that I haue mentioned: and therefore, the one to seeke to benefit and edifie the other by good speech, waiting for, and taking the best occasions thereof and oportunities thereto; they beginning, who for their giftes are fit to bring on the rest: not entring beyond their skill and reach, neither the one crossing the other: but through loue bearing one with another, and one helping another (for loue is their greatest vpholder:) and therefore either conferring of the things which they haue learned, or stirring vp themselves mutually to hearing of Sermons, to diligence in going forward, to inoffensiu walking, and also singing of Psalmes together: and if there be any occasion of reproofing, exhorting, admonishing, or comforting
- B** one the other, to do it priuately if the matters be priuate, and betwixt so many as it concerneth, in meeknesse of spirit and a thankfull receiuing of such duties: and that they that offer the same, be readie to submit themselves in humilitie againe, to receiue the words of exhortation, as they through their weakenesse shall giue occasion.
- C** The simplicitie of the times hath bene such, as men haue met louingly together in this manner, prouoking one another thereunto: but it is iustled out with a proude conceit of their owne wisedome, who count it too base now to conuerse together after such a manner. But as this dutie is to be mutually imparted among neighbours: so much more it ought to be in vse and force in particular families, besides the ordinarie worship of God in prayer and familiar instruction: where, euen the seruant who is the meanest member thereof, hath libertie (so as it be in humilitie and wisedome) to make his complaint, as *Iob* permitted his seruants to do; that thus peace and godly vnitie may be maintained, and all may grow vp and be edified more and more. Which duties we are not to doubt, to haue bene performed in the families of the noble gouernour *Iosua*, and of *Cornelius* a valiant Captaine, so farre as there was knowledge of the same amongst the, seeing it is said: That the feare of God was in those families; and such liuing together in one house, doth giue good testimonie, that God hath a litle Church there indeed: but of this in another place.
- D** But seeing there ought to be no lesse vse of all these fruites of companie betwixt the godly Pastor and his people, then amongst those whom I haue mentioned: therefore let the former rules most especially be obserued of the, and somewhat more; that is to say, mutuall consent betwixt them, that their conference be of the things which are most fit for the estate of the persons: which, by good warrant from God, (who requireth such wisedome, labour and loue) and approued experience of men, should be after this manner: That such as are ignorant, and yet willing to be taught, should be taught (question-wise) the grounds of Christian religion, and the way how to be
- E** saved, and to amend their liues. They who haue knowledge hereof, should be laboured with, to make vse of it: namely, to be humbled by the law, comforted by faith in Christ, and to be reformed in their liues. They who are stayed in these chiefe matters, should be taught how to grow by the helps, and auoide all impediments: that so their life may be full of fruites and comfort. And they who haue profited thus farre, should haue libertie giuen them to demaund questions of their pastors for their edifying, euen as to be questioned

Pro. 25. 11.

The manner of Christians meetings together.

Much more this ought to be in families.

Iof. 24. 16. Act. 10.

Also betwixt the pastor and people.

tioned with by them for their instruction, about any particular doubts in the whole religion and true worship of God; and in confuting the contrarie: or about any point touching conscience in the practise of dutie. I will not say what gaine the teacher himselfe might reape hereby, beside the poore people, neither are many hastie to proue: but oh times! oh dayes! yea, oh people to be lamented: so happie by the long raigne of thy Prince and continued peace, as thou mightest haue bene, and so litle of this fruite to be enioyed, or Christian dutie practised! The best thing, euen the pearle and tidings of the kingdome, to lye as wares out of request, not asked after, and that through vanitie and folly! These and such like, (as God hath giuen wisdom to both parties) should be endeouored after betwixt the pastor and people, when no other necessarie things do hinder: which maner of meeting were (no doubt) like to be as a strong band to tye them in loue and christian peace together. And this I haue scene, and that not in one place nor two: but I must say, as it bringeth a sweet life, so the diuell layeth many blockes in the way to hinder it; that while they liue straunger-like and conceited one with another, or loose, worldly and vnprofitably, they may be as others be, who haue no acquaintance with the Gospell. For let men thinke and say what they will, there is not one halfe of the benefite that might be enioyed, no not of many professors themselves, by the preaching of it.

Hard to make  
good use of  
meeting in ill  
company.

But to proceed: it is an harder thing for a man which feareth God, to haue vse of this rule before set downe, that is, the libertie of good talke in the companie, when he shall by occasion light among such as are not of his owne mind; and the worser the persons be, the harder. It will be counted harsh, if not ridiculous, among such whose tongues (as they speake) are their owne, to vse them as they list, though the best way be taken for entring into it.

How we should  
best vse of  
the time.

Here therefore, another consideration is to be had of vs for the making of best vse of the time: namely, that we waite for some fit occasion to be offered by some of the company, which (though they purpose no such thing) will from their talke arise, if we attend vpon it as *Paul* did before *Agrippa*: if not, then speake we of the workes, iudgements or blessings of God which are among them, or fresh in memorie; by the which we may in as wise a manner as we can, vtter somewhat to the holding out of euill at the least; and further it shal be expedient to like and commend that which is well spoken by them, the rather to fasten vpon it, so farre as it may be done without suspition of flatterie, and hurtig of them. By which manner of dealing, I haue oft scene the euill which began among men, and appeared, to be staied and suppressed: and attendance giuen to better communication, being wisely and kindly offered.

AG. 26. 28.

Note.

But here, loue towards them must shew it selfe, which will make our labour seeme small to vs, while we seeke all oportunities to winne them, and whiles we are content to forgo our owne pleasures & liberties in other talke, that we may do good to them. To this purpose, if were meete that when we should resort to any such company, yea or any other, we should bethinke vs of somewhat before, as of some good questions among them, of whom we might learne; and some other good matter fit for edifying, as the company should require, it being such as we might do any good vnto: especially

How to strengthen  
our selves  
to that.

**A**lly seeing godly communication is so seldome in place, but banished vterly from most companies. This may be thought of many, who go for good Christians, somewhat too much, to haue such regard of others: but it is (indeed) slouthfulnesse and want of loue, not to seeke the good of our brethren, and selfe-loue, to seeke that which pleaseth the flesh, in trisling out the time, with the neglect of the good of others and our selues.

**B** The which if Preachers of the Gospell especially, and other Christians would consider, I know it would be farre better with the people, and much more good done in many places, then there is now for want of it, and they themselves should haue no cause to repent it. And though there should be no great likelihood of any good done thereby for the present time, yet ought we not for all that to be discouraged; forasmuch as we are commanded to vse edifying talke: and we see, that good things take not alwayes effect by and by, but afterwards in time, as the Lord seeth best, it may preuaile with them; as also we may see it appeare in many in some part of their life, and in others, (many times) at the day of their death: and yet if no good should be done is it not to be liked that euill is removed?

*We ought not to be discouraged from edifying talke by any occasion.*  
1. Thel. 5. 11.

But if men which feare God, be not resolved to seeke such profitable and Christian vses of their meetings, in some sort when they may be inioyed: I would wish them to thinke, that it shall be better for them to attend vpon their familie and their affaires and charge at home, rather then frequent company much abroad, seeing in much common talke there is much sinne, and for idle words men shall giue an account. I graunt that neighbourhood and loue amongst Christian men, is nourished by meetings, as, feastings together, and such like: but these are not hindred but much helped, whiles our tables, after we are refreshed and haue shewed tokens of loue therein, be seasoned with good communication, and a carefull regard had to keepe out that which is euill and needlesse: and if there be any to whom this is vnwelcome, who perhaps will not be thus directed in the vse of company-keeping, let him set downe a better, and I shall be well pleased in his refusing of this ad-  
**C** uice and direction, and with all my heart learne of him.

*Better to be at home in our calling, then abroad to do vniuse.*  
Eccles. 3.  
Mat. 12. 36.

**D** And as for them which obiekt: that they haue not bene acquainted with such communication when they meete, and therefore looke not after it, they should rather blush at their ignorance, and want of experience in so manifest a duty: for our talke should be to the edifying of the company: and all ought to follow their teachers in it, who are commaunded to be examples to their flocke in the same: *Be an example in communication.* Neither let any please themselves in this, that they will not looke after such pretisenesse: It were more to be commended and better to be liked, if they had sayd, They were sorry, that they had not their benefit in such a sweete libertie, as God hath vouchsafed vs. It was the speech of a learned godly man: I neuer depart out of  
**E** company, where I haue wholly omitted good speech hauing oportunitie, but I am checked and accused.

*Col. 4. 6.  
Iof. 1. 8.  
1. Tim. 4. 12.*

*A vnise and sauorie speech of a learned man.*

But to go a litle further: if it shall fall out that we be to our grieve in company, as beset with scomesfull, ptophane and brutish persons, so that we see no oportunitie nor place for any good, it shall be our wisdom to keepe our selues from hauing any fellowship with their vnfruitfull workes of darknesse, vsing



Shunne ill  
company.

Pro. 14.7.

Col. 4.6.

They who  
have used good  
speech longest,  
can best report  
the fruits of it:  
both to young  
beginners in  
the Gospell:  
and also to  
stronger Chri-  
stians.

Ephes. 4.29.

Col. 3.16.  
Ephes. 5.4.  
Iam. 5.13.  
Note.

vsing *Sampsons* wisdome (when we feare any such thing) by sauory riddles or such like, to breake them off, and to giue apparant tokens of our dislike if we can go no further to the suppressing of it; fearing otherwise, lest while we are silent whē God should be honored, the stones in the street should speake: yet let all be done wisely and peaceably; and regard had how and when to speake. And this is to be done vntill we can conueniently depart from them, and be carefull after, that we fall not into the like company againe: For so doth *Salomon* counsell, *Prou. 14.7. Depart from the company of a foolish man, when thou seest not in him the words of wisdome.* I speake of such company as one spake of *Rome*: If he go thither, at the first time he shall see an ill man: if he like so well that he go the second time, he shall know him; but if he will needs go the third time, he will surely bring him home with him.

But in other companies we must be carefull (as hath bene shewed vs) that we banish euill, and indeuor after some good, both for our owne benefit & other mens; as it shall be the discharge of a good part of our duty (who are commanded that our talke should be gracious and poudered with salt:) so it promisseth great blessing to all such as are carefull in looking to the same; as they haue seene, who for these twentie or thirty yeares haue had experience, that it hath profited them greatly who haue carefully vsed it, in comparison of those who haue not regarded it: so that not onely the first beginners in the practise of Christianity, haue bene well stirred vp to care and conscience, and haue learned many good points of Christian religion and duty by it; but euen they of longer continuance in Christs schoole, haue bene much comforted and perfited by vsing all oportunities this way for their edifying.

It may be a shame for vs in the going about a duty which hath great promise of blessing; to be slacker then Heretickes, Papists and Sectaries are in that which is but the deliuce of their owne braine; who by oft talking of their religion and opinions, haue drawne many into their errors.

As for those who obiection against it, that it is more then needeth; and they see not that men are tied to it, and they meete to be mery: I say to the first part of the obiection, that they who like it not in friendly and familiar meetings, but thinke it more then needeth, must needs looke litle after it amongst strangers and ill-willers to goodnesse, where it will be so much the more vnwillingly gone about, because they know not how the company is affected: and so amongst such as bring this obiection there shall neuer be time for it, nor vse of it; but the words of the Apostle shall lye dead: That our communication should minister grace to the hearers. For answering the second part of their obiection, I haue proued as much out of other Scripture: so that none should account that an imbondaging and tying of him which God requirerth, whose seruice is perfit freedome; and let them looke who haue a commandement from God to vse it, what defence they haue by the corrupt example of men which neglect it, for their so doing.

For the last point of their comming to be merrie, I aunswer: that if they be merrie in honest and seemely mirth, they will not be against good communication, which seasonerth their lawfull mirth that it may not passe bounds: and let them suspect, that it sauoureth too much of the flesh, which they account honest mirth, if for it, the other become irksome vnto them:

neither

**A** neither do I seeke to depriue men of the one, neither about that they are able, to tye them onely or alwaies to the other; but to indeuour to make best vse of our companie, because it is with vs in this one dutie as in the rest; that he which commeth most forward in it, is yet much behind: and yet this I would say further of their merrie talke; though communication of things lawfull and indifferent, be to be allowed; yet I would (if I might) choose, (when there is libertie for both alike) alwaies to preferre that which is holy, and to edifying.

*Note.*

And (to conclude) so I would be taken, in that which I haue vttered concerning this matter, that how meete and profitable soeuer I affirme this communing of good things in companie to be; yet if we light vpon such, who haue some liking of the truth; and yet haue not felt such sauiour in it; nor found such fruite by it, but that they count it an ouer-charging, and too fore a pressing of them, to be much holden to it; I say, we lighting vpon such, ought to haue regard of their weaknesse, and to bring them on as we see they may in best sort be preuailed with: and let this be well regarded of vs, for it is farre from me to beate any such thing into their heades, as to make them thinke, that our religion alloweth no talke but of the Scriptures; when both it alloweth, and we deny not, but (any thing which hath bene said notwithstanding) that the learned may haue their talke of learning, the magistrates of gouerning, and the common people of their sciences and trades; how they may come to more skill and attaine to further perfection in them, or of any other lawfull things to a good end.

*A caution about godly talke vsing.*

But this is to be obserued generally, that in all these kinds of meetings, whatsoeuer the persons be, we leaue no ill example among them, which as an ill sauiour, may cast such a rancke smell in the companie that it procure as well shame and sorrow to vs, as hurt and offence to those which are present, and reproach to their profession, as also an imboldning of the bad to be worfe. And thus much for the vse of our companie in the which we haue no necessary dealings about the things of this life. To the which I will adde the

*Of reproofe or admonition.*

**D** duties of our reproofing, exhorting and cōforting one another, seeing these are religious actions practised in company, though there be but two that meete together. And first for reproofing or admonishing of a Christian, who hath giuen offence and iustly deserueth to be rebuked: we must be sure that the fault is, committed by him; and not charge him vpon bare report, much lesse for that which is no sinne (though in our conceipt it be so) but a thing indifferent: and we must beware that we be not lustily to be charged with the like offence; for then we take away the grace and force of our reprehension, vnlesse it be knowne that we do warily decline such sinnes our selues; and with a mind to reclaim him and turne him from his sinne in loue

*Prou. 18. 13. Io. 12. 12.*

*How it should be.*

*Math. 7. 9.*

**E** though it pricke, seeing the wounds of a louer are faithfull; & he that telleth the truth shall find more fauour at length then he that flattereth: and for a priuate offence, priuately, though if it be open and well knowne, it may be in the company of many and more sharply, as the offence is greater and the person, one that may be more offēsiue, as a minister, alwaies laboring that it may appeare; that God findeth the fault and reproveth, and not we who are but his instruments to do his wil. But this age hath most boldly, yea scornfully dispised this ordinance

*Prou. 17. 6. Gal. 6. 1.*

*1. Tim. 5. 10.*

*It is listerly guarded.*

Leuit. 19. 17.

ordinance of God : which troubleth the consciences of many good Christians; so that when God commandeth it so straightly on the one side, and men reject it so insolently and resolutely (that I speake no further) on the other side, they cannot tell what to do betwixt both.

Of exhorting.

Act. 11. 33.

1. The. 5. 11.

Heb. 3. 13.

And as for exhortation, which is a stirring vp of them to proceed in the wayes of the Lord; as *Barnabas* did the people in the booke of the Acts; and as *Paul* doth oft require it to be vsed among Christians: so doubtlesse he that laboureth in such a worke, doth discharge an excellent duty. But he must be a man so free from worldly incumbrances, and so looking to the necessitie of the performing of it, (through the coldnesse that is in men) and to the good that cometh by it, that he may stirre vp this gift in himselfe, whosoever he be, that hath any such; and not be dismayed, if successe follow not by and by, as he would wish. I haue seene much good done by it, euen in the mouth of priuate men. And if it were kindly vsed of Christians, as they shall haue occasion, and much more by the Minister, there would much good blessing followe it: but if men take not heed, the Diuell doth so craftily hinder it, that it will take small effect, but rather be frustrate and broken off. That will be, if he who should be occupied in this seruice to God, be a loose liuer himselfe, he shall do no good by it to others; and he shall soone waxe weary of it: and especially if he be not very watchfull in his earthly dealings; that there grow no conceits, straungenesse and other dislikes by means of them, betwixt him and others: for they will soone hinder it.

But here I cannot omit to bewaile the vnseasonable speches of some, as also vncharitable, and discouraging: that (as though they saw no vse of these duties, namely of exhorting, admonishing and reprobuing; nor of the Apostles commanding, that they should be continued) aske: What Papists any conuert from their poperie hereby: whereas it is well knowne, that the common sort of them admit small talke about religion, their common answer being this, They meane not to reason, except the learned sort of them, who of a wilfull and malicious mind against religion and Prince maintaining it, do of set purpose abuse their gifts to the peruerting of the truth. But God be thanked, this charge of exhorting and rebuking one another, was giuen before poperie was hatched: and there should haue bene need inough of it, though it had neuer bene bred, and so it shall be a Christian duty much pleasing the Lord (without any regard of them who scorne it) wheresoener it be wisely and religiously vsed: and (without controuersie) much blessed; this being regarded of them towards whom it is vsed; which is written: I beseech you brethren suffer the words of exhortation.

Heb. 13. 22.

Of comforting  
the weary  
hearted.

For consolation also and ministring comfort, it is another worthy duty: when in mens bodily sicknesse or trouble of mind, or otherwise in their wants, we do ease their sorowfull hearts, with sweet words from God, wisely and sily applied to them, and comfort them as he hath comforted vs. When a penitent soule counting that his greatest miserie, which is a token of his greatest happinesse, (I meane the feeling of the burthen of his sinne, desiring nothing more then to be eased) shall be brought to be perswaded so, and that his sinne is forgiven him, what can be like comfortable to him? For he shall be

Act. 13. 44.



- A** be one of a thousand to him that can do it, as we read in *Iob*. So when Iob. 33. 23. another in case of bodily distresse or necessitie, shall in like sort be spoken to, as the woman of Canaan was by our Saviour, saying: O woman great is thy Math. 15. 18. faith, be it to thee as thou desirest; what a reuiuing of her was it (thinke we?) Not much vnlike to the dealing of *Boaz* with *Ruth*, a desolate and poore widow, and a stranger; which caused her to breake forth and say: O my Lord, thou hast comforted me, and spoken to the heart of thine handmaid. Ruth 2. 13. For if the diseased person be much cheared by Phisicke bodily, what maruell though spirituall comfort worke vpon the soule mightily? It should be in request therefore, aboue all other priuate matters, euen as it is the waightiest: Upon the soule.
- B** that there should be not Ministers onely, (who yet chiefly should do it) but euen priuate Christians also, who should be able in some measure to comfort one another in their heauinesse: but this also is to seeke with men. Not one of many can speake to the purpose to a sicke bodie to comfort him, but vnfauorily, that which may more increase his heauinesse, by telling him they are much grieved for his sicknesse, &c. when (who seeth not?) they had need of other comfort.

As for other companies, they are of another kind: some about honest refreshings, some about bargainings, couenants-making, & other agreements; & some about suites, debates, controuersies, and such like: and although there Civil company how to be used.

**C** cannot certaine rules be giuen concerning them all; yet they must be all gone about and done in such wise, as that they may be sutable and correspondent to the other parts of Christian life; that there be no breaking off our comfort with God by loose and carelesse doing of them, but that we hold the vnitie of the Spirit in the bond of peace: neither that there be a following of the fashion of other men in them, but that we being armed with such grace as is fit for those occasions, may shew, that we are attired with the furniture of Christians, which wee ought continually (as with seemely apparell) to be cloathed with, to make our whole conuersation comely.

- D** For example: to speake of christian recreation, wherein a part of compa- How recreation Rules. The first. nie keeping is taken vp for the most part, which is an exercise not separate from godlines, of some thing that is indifferent for the necessary refreshing of the mind or bodie, or both: who doubteth, but that God hath taught his seruants how to vse it; although others will neuer come vnder any rule or gouernment: For they who will not be subiect in other parts of their liues to Gods commaundements, much lesse will be controlled or directed by them in this: wherein they imagine they haue free libertie to vse it as they list. Such therefore as do claime the benefite of it, must be as carefull to vse it aright as to looke to enioy the libertie of it, not as they who if they once get this by the end, That it is lawfull, neuer enquire further of the lawfull manner of vsing it. The time when it may be vsed, is not when we list, but when we haue neede of it through wearinesse and other vnfitnessse: for to that end the Lord appointed such intermission for vs. And though some desire it not greatly to drine away from themselves annoyances of mind or bodie thereby; yet to other some it is not to be denyed in either of both those respects, they being carefull to vse it; as God doth allow: and in going about it, be-

cause through the corruption of our hearts we become easily vnsetled by F  
such actions, it shall be very expedient to strengthen our selues by some looking vp to God in our vse thereof, that we may take no hurt to our soules whiles we refresh our selues; seeing all the creatures of God are good, to the faithfull vse of them, if they be receiued with prayer and thanks by which they are sanctified: and he who counteth it too harsh and sad a matter to desire grace of God to vse it aright, may well feare that hee shall offend in it.

4 For the kind of our recreation: it must be honest and of good report, that so we giue occasion to none by our liberties taking so vnseasonably, to embolden others against conscience. The manner should be in moderation of our G  
5 Command. 10. affections in it; as anger, choler, contention, strife, coueting that which is our neighbours; and such like: and in moderation of the time; how long we continue it, remembring that it is a refreshing *tanquam somno ceterisque quietibus*, as he saith; that is, as a man that is wearied, doth desire rest, and to giue himselfe to sleepe that he may be refreshed by it: and it must not be an ouerlaying of our selues; or a toyle vnto vs, or wearying of vs, so that necessarie duties of the day be omitted by it; neither get such an interest in vs, that we cannot leaue it when we should.

7 Our companions therein should not be men of euill name for corrupt life and notorious offences, but such as be readie to heare of it if they be over-shot. Our end: to be the fitter to the duties of our calling, not couetous contrary to the tenth commaundement, nor seeke our gaine thereby, nor to increase our liking of such passing of our time, and so to draw vs after the same oftener then might seeme expedient for vs, or from one kind to another, spending out our precious time therein as though we were to yeeld no account of it; that we may not be seruants to our lustes. And as this may somewhat direct vs in companies where we meete to refresh our selues; so he that is not willing thus to vse recreation, shall wish in time, that he had neuer bene acquainted with it: besides that, it is not said in vaine: He that loueth pastime shall be a poore man. H

Now for other companies in which we meet about our earthly affaires, God hath taught vs vertues fit to vphold and carrie vs through them, as all other parts of our life, in peace and in good sort: whereas without them, full daungerous hurts might easily take hold of vs therein, by such meanes as we little suspect. Therefore to speake particularly of our bargainings and other I  
covenants, they ought to be without hollownesse, deceit, vndermining and such other vnconscionable dealing; that so we may be simple and our meaning good, our words plaine, our agreements reasonable, our promises kept, our covenants performed, except consent on both sides to the contrarie: but where the aduantage should fall out against the poore and needy, there mercie and compassion would be required. K

In suites and controuersies great charitie is to be shewed; and in this to be shewed, namely; that although no compromise can be made (which if it may with any indifferencie be obtained, is in no wise to be neglected:) yet that the question or case betwixt vs about words, goods, or other matters, may not turne vs from the pursuing of the thing to the persons, nor to breake off

In bargaining,  
how we should  
behave our  
selues.  
Note.

In suites and  
controuersies,  
how.

**A** off our Christian loue, howsoever we receiue hatred and deadly malice for our good meaning.

Strong patience also must be laboured for to beare the cost, the trauell, the toile and tariance, with all other griefes and molestations, which fall out thereby, or may possibly be offered vs, vntill we see the end and issue. But especially if it should stand with the aunswearing for our selues in accusations of any crime before the magistrate: with this patience, would wisdom and

**B** bloudie threats haue not daunted the people of God, much lesse haue they turned them from their most holy faith and profession; but they themselues who haue vexed them, haue appeared to be more tormented in their conscience at the beholding of the graces of God in them, then they who haue bene bodily tormented by them. And this for the vse of companie be said, as in such breuitie I could: which aduice and direction the reader must receiue in all companies one day as another to guide him therein.

And to shut vp this fourth dutie, let this be added: that not onely in our companies we be harmelesse and giue good example; but euery way and in all our dealings with men, whether they be priue to it or no, innocent and

**C** iust to all, and mercifull and pitifull to the needie and oppressed: and the rather, for that we are so naturally giuen to regard and seeke our owne profite, whosoever sustaine losse thereby; and therefore to be alwaies thus resolved, that rather then any should haue iust occasion to complaine of our iniurie or hard dealing, we are readie to depart from some peece of our owne right, as

*Abraham* did to *Lot*. And because it is most mens calling, euery of the fixe daies to haue dealings with some other, therefore let the true Christian arme himselfe with this mind, euen thus to liue and conuerse with them in all that they haue to do with them: for many of them are so deceitfull and vnconscionable, that they will abuse the most innocent and honest Christians with

**D** slanderous tongues and false reports, if they cannot get what they would at their hands. Now what would such do, if they had any iust cause giuen them to open their mouthes? But besides, euen honest men, if they deale together, either for that they do not plainly set downe their minds, or if they do, yet one sustaineth the losse in the end, when both looke to gaine: I cannot tel how it commeth to passe, that there arise hard thoughts betwixt them, that loue is broken off, or so cooled, as the diuell hath apparantly shewed, that the persons wanted care and wisdom: therefore such should so looke to their actions, that they may haue no such accusations come against them at euen or in the iudgement day, nor prouoke the Lord to measure out to them after

**E** the same manner againe, which they may be most sure of.

Yet one thing remaineth, which most fitly is here to be placed: that seeing we shall in hauing companie, fellowship and affaires with sundrie men, behold many gracious examples among the rest, as worthe patternes of godliness, that we be diligent to marke and learne, and follow whatsoever in them may better adorne & furnish vs, as the Apostle taught: *Be ye followers of me, as I follow Christ*: & that we carie not that high opinion of our selues, as that we



Iam. 4. 3.

stand in no such neede of others because we haue somewhat more then the common sort of the world, but in humilitie and meeknesse make that reuerent account of Gods gifts in others, rather then enuie and disdain them, that we may with all speed seeke to enioy the same our selues: and much more to follow the good examples of such as are commended to vs in the Scriptures; as *Abraham* the father of the beleeuers in faith, *Moses* in meeknesse, *Ioseph* in chastitie, *Daniel* in the loue of Gods worship and holy exercises, *Caleb* in constant following of the Lord to the end, &c. This the holy Ghost exhorteth vs to, in the Epistle to the Hebrewes: Follow the faith and conuersation of such, and consider what hath bene the end thereof. A necessarie watchword for numbers in this age, so degenerated from the godly course of the reuerend Auncient that were before them, that they haue not onely not knowne the God of their fathers, but also disgraced that zealous seruing of God which they vsed.

The examples of such therefore as I set downe before, shall be no small helpe, being oft before vs, to chafe away from vs friuolous and hurtfull fantasies, faintnesse, discouragements and wearinesse of well doing; and cause that the multitude of contrarie examples shall not hurt vs by their pride, boldnesse and licentious life, and to ioyne vs fast to Iesus Christ though not now seene of vs; and that we may hold the profession of our faith with ioy vnto our end.

## CHAP. 16.

*Of the declaration of the fifth duty, how we should be-  
haue our selues in solitarinesse.*



Now I will passe to the next duty: which is, to guide and teach vs how to cary our selues and passe the time, when we are out of company, solitary by our selues alone. And this it is, that seeing a great part of the day many times is passed, when neither our callings are in hand, neither we occupied in any company; we must haue the same especiall care ouer our hearts and behaviour when we are alone, that we were taught before to haue in company.

Psal. 119. 9.

And as we are counselled by the Prophet, that if we desire to reforme our wayes, and so to liue blessedly, we must take diligent heed to them all, one as well as another, as Gods word directeth vs: so this being one part of our wayes euerie day, (for the most part) to gouerne our selues christianly at all times when we are by our selues alone, we must haue a speciall regard and care of the same.

Sundry occasions to sinne, in solitarinesse.

For who is able to reckon vp all or the most part of the occasions, whereby we are moued and prouoked to offend and let loose our hearts to sinne, when we are alone, and how infinite kinds of euill we may be brought vnto at such times, when there is none present by feare or shame to hold vs from them? Nay I say more, the most iniquities which are done in the sight of the world,

**A** world, were first inuented and purposed onely in the sight of God; and the finnes which openly are committed, haue bene in warping and working secretly before: which the Prophet did plainly expresse, when in bewailing his sinne which was come into the eyes of men, he sayd thus: *Against thee only* Psal. 51. 4. (*ô Lord*) *haue I sinned*: as if he should haue sayd, I offended thee secretly by vngodly desire, before I proceeded in the sight of men to giue offence.

And so saith another Scripture, that *David* walked on the roofof of his 1. Sam. 11. 2. house, and saw from thence a woman, &c. And to shew more fully, that it is a fit time for the Diuell to occupie our heads in sundry kinds of euill when we are alone, it is noted that our graund-mother *Eue* was set vpon by *Sathan* Gen. 3.

**B** when she was alone, her husband not being with her. And our Sauour Math. 4. was assaulted by him, when he was in the wildernesse out of the company of men; with many other such sayings. Which I alleadge not as though I were of opinion, that there is no danger to be feared in company, (I haue before sayd the contrarie) but to shew that there is many wayes fore danger of falling when we are alonie (and so we the more naked to resist:) which was the thing that I intended to proue, which our wofull experience (I am full sure) confirmeth; who are no sooner from company, alone, but swarmes of vaine, foolish, and (if they be not chased away) of noisome and perillous thoughts and desires (as a swarme of Bees about a mans eares) are solliciting and offering themselves vnto vs.

Now then seeing the case so standeth, who doth not see, what need there is of some good helpe to keepe our soules from annoyance at such times? And not onely so, but also to stirre vp our selues vnto the doing of such duties, as we shall see to concerne vs most: that so we may make this solitarie part of our life (which is not small) to be sutable and correspondent vnto the rest.

And for some plaine and certaine direction herein, we may consider the things which we are occupied about in solitarinesse. Now we know that all What are the things which we are occupied about in solitarinesse.

**D** matters which go through our hands or heads while we are out of company, are either simply holy, or vnholly, or things indifferent: now our owne necessitie, and Christian wisedome will teach about which of all these we haue most cause to be occupied; and let vs not be slacke and negligent to marke and obserue that, but let our circumspect care and watchfulnesse (which must alwayes accompany vs) euer foresee that: for without it, we shall do nothing well. And therefore if in iourneying, walking, sitting still, or lying in our beds, &c. we shall remember, that we are held downe with any sinne or infirmitie, let vs muse vpon the occasion of it, vpon the vilenesse, shame and danger of it, how hard it is to renounce it, how God is prouoked thereby, and therefore how to be abased vnder it; and so in confidence craue Either thinke on our sinne, to ouercome it:

**E** pardon of it, and grace to weaken it. If we haue need and cause to take order for some earthly businesse, which otherwise will turne vs to great trouble, let vs with good aduice thinke with our selues how to dispose of it to our peace. If neither of both these giue vs occasion to be occupied, then let vs watch such good oportunitie of being alone to make benefit of the time, by setting our selues to muse vpon some holy things, (as the loue of God, our mortality, &c.) or inioy the libertie of talking with our God by prayer, thanksgiuing, Or on things indifferent, to dispose of them: Or muse on businesse, to inioy in them. reading,

reading, reioycing in him, &c. or, if we haue any other necessarie duty to be done, (as we shall be able when we be from our calling) let that be gone about. And if it be objected, that it is an hard matter thus to do: I must needs say, it will be hard to haue our hearts thus at commandement when we are by our selues, especially for such as cannot reade; but yet let vs consider againe, that we cannot be better occupied: what did I say? better? nay we can hardly be otherwise occupied without sinne. And this aduice for the redeeming of the time when we are alone, as long as it is the counsell of the Lord that we should thus gaine it from euill, I am not moued what they say against it, who neither vse their solitarinesse thus, but as though thought were free, giue their hearts libertie to roaue and raunge any where. Sure I am, we cannot be too prouident and carefull that way: and the best follow this rule sloughly inough, by reason of the vntowardnesse which remaineth in them, and the infinite occasions which do prouoke them: and yet the fruite will answer the labour that shall be bestowed. For if we shall with this vigilancy hold in our corrupt hearts, and hunt out, and scare away the assaults of the Diuell on euery side, as by the wisdom which God hath giuen vs we shall be able to do; we shall neuer suffer them to cary vs forth in any ill course or way; but in stead thereof, procure great libertie and freedome from such seruitude.

Yea, if we will be thus circumspect and watchfull in this time of our solitarinesse, (wherein we are otherwise in great daunger to fall many wayes, as hath bene sayd) we shall come the better furnished into company after, to behaue our selues therein as becommeth vs: yea if we will be watchfull, I say, against the froth and draffe of our hearts, to expell and hold out idlenesse, vanitie of mind, euill desires, and wandring lusts, &c. it is incredible what aduantage it will bring vs: no lesse, (I dare boldly affirme) then that hundreth fold spoken of in the Gospell for one; that is, that whosoeuer forsaketh ought for Christs sake, (it being that, which he cannot allow) shall receiue euen here an hundreth times more contentation, peace and comfort, then he should haue had by following his will and desire therein, &c.

Mat. 19. 29.

Obiession.

Answer.

And whatsoeuer strangenesse and absurdity any men shall thinke this to be, to haue such an eye to our selues, that our well ordered course be not broken off, in the time when we shall be alone, (by setting our selues about things holy, or disposing of things lawfull, or watching carefully against those which are euill; and that we may not be at our owne choice to do or desire what we list and thinke good, without this strict tying of vs to some certaintie) they which will not be contentious, I trust shall easily be answered. To whom, this I say for answer, (much like as I said to them who thought it too hard) and let it be well weighed: that there is no time wherein we shall be alone, in which one of these three shall not be necessarie; or wherein any other thing besides almost, shall be tolerable or allowable. For what time of our solitarinesse can there be, wherein we shall not haue some lawfull thing and that which is indifferent to thinke of about our family, our crosses or other businesse, and to preuent daungers imminent, to remoue or ease troubles present, or some other such way to dispose of matters for our peace, and for the good of others? or wherein we shall not haue cause to bewaile some



- A** some infirmitie which oppresseth vs; or to cast with our selues, what an heape and dung-hill of corruption is lodged within vs, and complaine of it, and to see and know it better? or wherein we shall not haue iust cause to breake out into the praises of God, or some such like passing the time about some holy matters (as hath bene sayd) whereof there is so great variety and store: I speake to those which haue vnderstanding to iudge discretely, and to whom nothing that I say, should be harsh or vnsauorie; as hauing receiued from God a wife and vnderstanding heart to discerne, and a promise of strength, and therefore sufficient encouragement to do his will in this part of their life readily and gladly, rather then to desire with earthly minded persons to range
- B** after noisome and vnlawfull liberties.

Indeed I do not deny, but that as we cary flesh about vs, which is a burthen to weigh vs downe, so we shall neuer discharge this duty, nor so purely follow this direction for the well taking vp the time when we be alone, as were to be wished: but yet for all that, we must learne and indeuour to follow the rules which are giuen vs, and that daily better and better, and not to suffer our selues to passe such times securely and without regard, or full purposing of well bestowing the same as we are directed, although we shall not attaine fully to that which we would. For if this be intended of vs faithfully, as euery one is inabled of God, we shall not need to repent vs of the time so passed: but we may haue peace in that which we go about.

- C** And what shall we aime at in labouring to be thus directed, more then the deare seruant of God *Dauid* did, who as he prayed God that the words of his Psalm 119.14. mouth might be alwayes acceptable in his sight in what company soeuer he should come: so did he likewise, that the meditations of his hart might please him, wherefoeuer he should become. And so in another Psalm he testifieth what his practise was: namely, that he did hide his word within his hart, Psalm 119.11. that he might not at any time either in company or alone sinne against him. And let all know, that it commeth from a most dangerous custome of giuing their hearts libertie, (when they are by themselves alone) that they range after what fantasies and folly they list in company, and that they are so vntoward and vnwilling to betake themselves to better vses. And such must do as they, who in eating and drinking haue stuffed themselves so full, as that they are prouoked to vomite. And most lamentable it is, that after so long inioying of the Gospell, there is so litle acquaintance with, or gouernement ouer the manifold disorders and vnruleinesse of the heart, when God hath giuen vs vnderstanding hearts, to looke after and thinke vpon things which are excellent. But this complaint is made in another place.

- That which remaineth to be sayd of this point (Vsing our solitarinesse aright) is, that as I haue set downe the rules by which we ought to be guided herein: so I giue a short caueat, or watch-word about the same. As first, Fine caueats or admonitions. The first. whereas I haue sayd, that when we be free from the workes of our calling, and out of company, after we haue entred into the affaires of the day, one vse of our solitarinesse is, that we may deale about things lawfull, and be thinke vs how we may best dispose them. Many things are to be considered, about this for the auoiding of danger: as, that we beate not our braines to search curiously into othersto iudge and censure them, neither busie our

2. Tim. 5. 13. felues in their matters needlessly, as *Paul* speaketh of women; that is, further forth, then we are called thereto, and so may become helpfull to them: which thing whiles many neglect, they spend much time in thinking of those matters which do nothing appertaine to them; and in the meane while, make themselues the vnfitter for their owne necessary duties.

Furthermore, we must take heed, that while we deale in our owne matters, we drowne not our selues in the cogitation of earthly things ouer long, that is, further then need is, and so we begin to take sweetnesse, and feelee our hearts brought in loue with the creature and the commodities of this life, and thereby to haue our loue weakened towards the Creator. For this is not christian wisdome (though it be the wisdome of the world) to increase our loue toward the things of the world; but by all meanes possible to diminish it, and so the lesse to set by them.

Again, whereas another vse of our solitarinesse is, that we should bend our minds to holy and heauenly things when we are alone, this is a speciall caution herein, that we do not for all our oft recourse to this duty, goe about them with the lesse reuerence, whether we go to prayer, or set our selues to reading, or enter into any meditation. The which admonition I know to be very needfull, for that I see many to set lesse by and lightlier to esteeme the most holy exercises of piety, euen for the commonnesse of the: who yet, when they first inioyed them, could neuer sufficiently commend, esteeme, or haue their full of them. For as our Sauour Christ saith of *Iohn Baptist*: *Iohn* was a burning light, and for a season ye delighted in him; and as the *Galatians* ran well for a time, but were letted: so I may say of this, that diuerse for a while take pleasure in the vse of priuate helpes to godlinesse; but they are soone broken off, their hote zeale is quickly cooled. And this (if they were well rooted in the beginning) is, for that they do not daily nourish the estimation and loue of them, nor see daily the necessitie of them: but many dayes suffer them to be omitted, which they would not do, if they did not begin to be glutted with them. Therefore resolute thy selfe of this, that thou hast daily neede of such holy exercises, and to haue some time in the day by thy selfe alone to call thine affections home from wandring in the world, and to haue thy secret and sweet talke betwixt God and thy soule, that thou mayest thereby vnburthen thy selfe of the load of worldly cares and desires, which by too earnest dealings haue growne vpon thee. And what day doth passe, wherein thou hast not as great neede, as thou hast had vpon any other, of meditating vpon Gods vnchangeable loue to thee, of the continuall and daily benefite of Christs death to heale the sore of thy soule through sinne: what day goeth ouer thy head, in which thou hast not neede to confesse thy sinnes, to see them better, and to bethinke thy selfe how thou mightest grow more constant in godlinesse.

Another thing to be taken heede of here, is: that thou thinke not ouer-well of thy selfe, for that thou shalt do somewhat more in the seruice of God, then others; and for that cause looke to be borne with in some of thy faultes. We are herein too like *Peter*, (though in other parts of godly seruencie we come short in following him) that whiles we looke to one thing, what grace wee haue receiued, we halfe triumph before the victorie, little or nothing marking

**A** king how many good things we are without: whē (yet) the Apostle ceaseth not in his owne example to teach vs, that we should forget the things which are behind vs, (that we should not be fleshed and made any thing the more slow and carelesse by them) but we should looke to the things which are before vs, and which yet remaine to be done of vs, and be caried to the marke, euen to the reward of our heavenly calling. *Phil. 3.14.*

Finally, for the vse of solitarinesse in renouncing things vnlawfull, thou art to beware, if at any time when thou art alone thou entrest into the consideration of the manifold sinnes which raigne in the world, and some of the such as do sometime much snare and take hold of thee, that thou be not secretly allured and drawne to like of some of them, whiles thou goest about to

**B** refraine and waine thy selfe from them by musing on them. For the diuell can chaunge himselfe into an Angell of light, and cause that to seeme the greatest pleasure vnto thee, which is rancke poyson; nay, (which is more) when thou goest about to disgrace it to thy selfe, euen then to bee brought to like and be snared with it. And as Saint *Paule* hath giuen charge to *Timothy*, and in him to all true ministers of the Gospell, that when they should execute this one part of their ministerie, namely, to exhort young women, (which was a good thing) they should beware they mixed it not with euill, by vnchast thoughts arising in their hearts; and therefore he saith,

**C** Exhort the younger women with all purenesse and chaste mindes: so I say, in thy solitarie musings of thy sinnes (which is also a good thing) let the like regard be had: that is to say, that whiles thou intendest to grow further out of loue with them, the diuell tickle thee not with new desire of them, or some other. For thou art blind through thine owne selfe-loue and corruption: but especially when the diuell goeth about any such matter, he will blindfold thee more strongly, that thou shalt see that which liketh thee, in sinne; but not that which will slea thee: and the strength of thine affections, being set on fire by a deepe impression of that which they like, will more forcibly hale thee forward, then a bare weake desire to auoide the sinne, shall be able to

**D** hold thee backe. And if thou beleueest not this, thou hast (I dare warrant thee) found it so alreadie; and howsoeuer thou thinkest that thou hatest sin, thou shalt be drawne vnto it againe, vntill thou perceiuest that thou art wounded, vnlesse (which is worse) thou be hardened.

To this end remember, how *Iuda* going forth about a lawfull and honest thing, namely: to see his sheepehearers, intending no euill; yet because he went not armed, he defiled himselfe by the way with an harlot. To the like end many more examples may be brought. And hereof it is (to illustrate that which I say, by an instance or example) that sometime such as haue liued in malice with their aduersaries, do (vpon better consideration) purpose

**E** to agree with him, and pray, that they may no longer beare hatred: but euen then (a thing worthie to be marked) the manifold iniuries, vnkindnesse and indignities are so amplified by the diuell, which their corrupt heart also liketh full well to aggrauate, that they rather depart after their prayer with triumphing ouer their aduersarie, then ouer their sinne; and being strongly incensed against him, they be very slaues to their sinne. So haue many Christians of good hope, oft times by themselves reasoned & debated in their hearts,

how

1. Cor. 11. 14.

1. Tim. 5. 4.

Not.

Gen. 38. 18.  
Euen while sin  
is dissembled in  
some sort, it is  
renewed.



how they haue bene haled and drawne to vncleane desires, till they haue bene checked for their sinne, misliked it, and accused themselves for it, &c. and yet at the same time; (so couertly Satan worketh) or at the least soorie after, haue either set forward and reuiued such vnruely desires, or (which is worse) haue nourished them and so runne further. So I may say of all other iniquities that which I haue said of these; that while they purpose alone by themselves to thinke how shamefull and odious their sinne is: yet for want of good experience and due consideration; they suspecting no such daunger as the diuell intendeth against them, he sendeth them away many times either as ill armed to resist it as they were before; or else so handleth the matter; that they grow to a further liking and entertaining of it.

And is it any maruell? For when they are thus ouer-matched by Sathan, (that while they go about to thinke of the renouncing of their sinne, they are brought contrarily to like of it) this disaduantage them fore much more, and holdeth them more strongly in feare and perswasion that they shall still liue in bondage and subiection to it; then if they had netter at all gone about to resist it: as he who maketh a fray, when he hath proued the strength of his enemy, and hath felt and perceiued his owne weakenesse to be faire greater then he looked for, is much discouraged from attempting the like another time. And many of these sleights are in our common aduersarie the diuell, which diuerse true hearted (yet vnexperienced) Christians not knowing nor being acquainted with, are much astonished when they first proue it to be so, and are discouraged for long time after when they see what hard successe they haue had. And it must teach vs all to come better armed then that we should thinke, with a bare desire to overcome our sinne, or in hauing onely a cold mislike of it: these weapons fray not so mightie and subtil an enemy. But we will take no knowledge of it, and that we haue neede to walke in feare alwaies: and therefore we must of necessitie smart, for that we would not be warned, till we say as many haue said: Oh that we had bene wiser. Therefore both at such times when we enter by our selues into the consideration of our sinne, to the end we may grow further out of liking with it, and at all other times let vs endeavour to follow that which hath bene said concerning this point, namely: that we deale wisely in our owne behalfe, as by the former cautions we haue bene aduised.

Thus in some sort I haue shewed how we should looke to our selues when we are alone, and how we should be occupied in that time of the day where in we are free from the workes of our calling and from companie, that is to say: In keeping our selues from idlenesse and vaine wandrings, and if it may be in doing some good, at leastwise readie and prepared thereto, that we may alwaies euen alone as in companie suspect our selues, and passe our time in feare, and be mindfull of Sathans enterprises. Also such caueats or cautions as I haue thought needfull, I haue added, whether we be occupied about things lawfull, or things which are holy in our solitarinesse, or in auoyding things which are euill: and if for all that which I haue said of directing vs to the well spending of the time alone, it shall not be able to perswade some, I thinke if the best way to shame them with the examples of the heathen Philosophers, and to send them to learne of them, who refuse to be taught of the Scriptures.

*Marcus*

**A** And amongst the rest *Marcus Tullius Cicero* may be one, who although he knew not Christ nor his doctrine, yet he had such a continuall loue to learning and vertue, that as his writings do testifie how he was occupied in the eyes of others; so this one of his sayings sheweth, how he passed his time alone: I being wearie (saith he) of liuing amongst wicked men, with whom all places in a manner do swarme, I betake my selfe vnto solitarinesse, as much as I can; yet that none may thinke me to trifle out my time idly, (that I say no more) let my bookes (which were many volumes) speake, how in my solitarinesse I haue bene occupied.

*Heathens examples may steame Christians in the use of solitarinesse.*

But let vs heare another which was before *Tully*, whose example is recorded of him, and of that wise man *Cato*, expressed in his owne words, thus: *Publius Scipio African*, the first of that name, was wont to say, That he was neuer lesse idle or vnoccupied, then when he was free from busines; and that he was neuer lesse solitarie, then when he was alone. Which speech manifestly declareth, that he did vse to thinke of weightie matters, when he had laid the doing of them aside for a season; and that he was wont to commune with himselfe, when he was alone.

So that, neither he was idle at any time, and yet that he had no neede of companie to find him occupied. And whereas most men cannot tell what to do when they haue not some worke to set themselues about, but become vterly idle, except their heads be running after some euill; he was both profitably exercised, and the better quickened and sharpened by such intermission to returne to publike affaires and busines againe. Therefore (as hath bene said) he by the keeping of his mind occupied, and by searching out those things which by musing and contemplation he attained vnto, was neuer either alone or vnoccupied. This was reported of *Scipio* a Heathen, who could occupie himselfe in no better things then momentanie and earthly; as moral vertues, gouernment of commonwealths, and the searching out of naturall causes of things: which all are done by mans reason.

But o wofull people we, that the like cannot be said or truly reported of vs who haue such varietie of heauenly things concerning the immortality of our soules, the glorious rising againe of our bodies, and the incomprehensible and euerlasting happinesse, which God hath bequeathed and freely bestowed vpon vs to be enioyed of vs, some here and some hereafter in the world to come, and yet we are soone glutted with them! that in our solitarie refreshings and recreations of our minds, we can seldom looke vp about that which we may see with our eyes; as though such heauenly matters had no fauour with vs, but were wearisome and tedious! This *Scipio*, when he had bene much taken vp in ciuill affaires and dealings amongst men, could with pleasure and delight thinke by himselfe alone of things profitable, of wisdom, of learning, ciuill gouernment in warre and peace, &c.

But we, if we haue taken a litle paine in companie, we giue our minds the bridle in our intermission & solitarines, to thinke of that only almost which they desire: and as for serious matters we blush not to say, We wil not meddle with them, but lay them aside: whereas who doubteth but that (the end of all our knowledge being Vse and practise to keepe our hearts in an heauenly manner subiect to our God from time to time) we haue farre greater neede of

of meditation and keeping of our minds in frame, then this *Scipio*, or such like in their kind. How rare are those men, and yet ridiculous for their labour, who acquaint themselves with this meditating of the law of God, and of the infinite varietie of holy things therein, although the man of God, whose praise is so great in the Scripture, could make it his worke both in the day and the night season?

And therefore seeing I can no otherwise helpe to redresse this wretched custome of neglecting this benefite and libertie of oft meditating, and profitable vsing of solitarinesse in them, who might well vse it: I will say no more but pray for such as know not by experience how good and gainefull it is, in stead of all idle and vaine wandrings and fantasies, wherewith they swarme for the most part when they are alone.

And I will not cease to bewaile the unhappinesse of the men of our daies, who in the vsuall and daily trifling out of their precious time, declare that they are ignorant of their best portion, which is, to haue daily communion with God; but are wise to deceiue themselves in forgoing it for folly and sinne. And therefore it is no maruell, though of many wise and learned, yet there are so few, which both find an heauenly sweetnesse in their owne liues, and are fit to season others therewith, because they are not oft and vsuall daily with the Lord in their soliloquies, that is, in their communing betwixt God and themselves in their prayer and meditation; and in hauing recourse to him, sequestred from the companie of men, as *Moses* the man of God had.

Exod. 19.10.  
21. and also  
ver. 9.10.

Which part of Christian comfort both might and ought to be more generally enioyed of the seruants of God, without either the least fauouring of Monkerie, much lesse without the establishing and the bringing in of it againe, which some prophane Protestants litle knowing the vse of, will be readie (I doubt not) to imagine and say: as they peruert all other things to their owne hurt. Although I could wish that they had no earthlier minds (I allow not their doing) then some of them had, who first left the dealings of the world to liue apart out of companie. As for the Popish progenie, who would be thought (as it were, by apish imitation) to follow and be like them, they are farre from it, as they are from sound religion in their profession.

But to returne: although I commend solitarinesse, I would yet thus be vnderstood, that such as are troubled with melancholie, by meanes whereof they are much vnable to gouerne themselves, and the rather through strong and vehement temptations, when they are oppressed with them; that such (I say) should not be pressed with it and vrged to it, to be long or much alone; for feare of casting themselves into further and more dangerous dumps and extreame heauinesse, as experience hath taught, till they may be stronger, and therefore with lesse daunger may be permitted to the libertie of it, as other Christians.

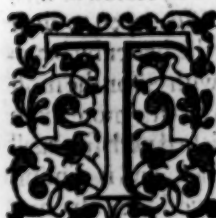


A

CHAP. 17.

Of the declaration of the sixth dutie: Of vsing  
prosperitie well.

B



C

THE next dutie to be obserued, is: that with the same sanctified and sound heart we enioy all our lawfull liberties and commodities of this life rightly and soberly, from day to day, whiles the Lord graunteth them vnto our vses: and whatsoeuer crosses and afflictions befall vs in the day, (as both these are distinct parts of our life from the former) that we goe vnder them patiently, meekely and thankfully; These two parts of dutis are required, not at some one time in the day, (as the first and second rules haue their certaine time, in which they are to be performed) but (as some of the other parts of daily direction) throughout the day: because there is no part of our life in the day, but it is either exercised with some crosse or with likelihood and feare of it; or it is free from both, and enioyeth sundrie benefits of the Lords; or (that which is the most vsuall and common case of Gods seruants) it is mixed and compounded of both: which of all these soeuer be our estate, we are in great danger, if we be vnprouided for it: I meane; if we be not watchfull in either of them to carie our selues vprightly, and before the time of both if we pray not seruently with full resolution to it. And to say somewhat distinctly and seuerally of both, (although it be my purpose to say as litle as I may, seeing I haue by occasion spoken of both in another place:) of the first I will speake in this chapter; and in the next of the other.

D

It is not hard to vnderstand what I meane by prosperitie: properly, euen <sup>What is</sup> all pleasures and delights, which may lawfully be enioyed of the seruants of <sup>meant by prof-</sup> God in this life, as health, riches, friends, peace, mariage, and all that appertaine thereto, as wife, children, &c. These therefore which are things that a man would most desire, with freedome from afflictions which might impaire the sweetnesse of them, we must know that it is a most difficult thing to <sup>Mat. 9. 33.</sup> <sup>Iona. 4. 8.</sup> possesse them without great daunger to our soules: and therefore the liuing in such an estate, as to abound in many good blessings of God, (which the world counteth happinesse) is compared to a slipperie way, in the which a man is euer sliding and readie to fall. Now then, to looke to our selues daily that we be not hurt, what lesse worke is it, then as if a man iourneying all the yeare through, yea and all his life long, should be constrained continually to be looking to his feete and steppes: which thing how vnwelcome it would <sup>An hard thing to forge things which we lose well.</sup> be and wearisome, if it were but one day, who doth not see and perceiue?

E

Now the case being like in this part of our trauell and spirituall iourney; therefore that we may be free from the hurt which might meete with vs herein, these two points shall be needfull to be considered and learned: First, <sup>The reuer- g- nerall points of this chapter.</sup> how hardly in prosperitie we walke safely from day to day towards the kingdom of heauen: secondly, how and after what sort we may do it though it be hard, and how we may grow to the right vse of the same: which who so

M m

attaineth

attaineth vnto, shall find no common, nor small ease in his life ouer others do, F  
and passe by manifold and grieuous dangers which few auoide.

The first point  
in this first  
duty.

And first, although a man should much better performe all Christian du-  
ties euery day, who hath fewest afflictions to draw his heart from them, and  
who hath most helpes by peace & wealth, to set him forward therein: yet (as  
men go to worke) we see it is commonly cleane contrary. For by reason of this,  
that men are so readily caried to vse all earthly things amisse, *even to their*  
owne hurt and hinderance, and so hardly brought to be the better by bene-  
fits; it commeth to passe, that it is found by experience with vs for the most  
part, as we read in ages past that it was with men then: that is, the more that a  
man hath of these earthly commodities, the lesse he is enriched with spirituall G  
grace, and as they are increased & multiplied, so this decaieth and is dimini-  
shed. And yet I do not here speake of the wicked of the world (as oft times  
I put the Reader in mind:) but even of those which go before others in the  
imbracing of the Gospell. For euen of them, many are very faultie and blame  
worthie in this matter: and therefore they had need to be willing to take  
knowledge of it by the least watch-word, and amend it, and not tary with the  
world, till they be shamed for it and confounded.

Note.

The greater  
sinne, to be un-  
fruitfull in  
prosperity,  
when is hath  
bene purposed  
in affliction.

Yea, and this is the more to be marked, because some of these, whiles they  
haue bene vnder the crosse, haue bene humble and kept within good com-  
passe in their liues, and haue had oft recourse to God in their prayers (as they H  
haue confessed it was meete for them to do.) But why speake I this? because  
when the Lord hath giuen them deliuerance, they haue shewed theselues to  
haue bin no such persons as before; but haue soone gone from their former  
care and haue kicked vp their heele, waxing wanton in their prosperitie, euen  
as they were forgetfull of their former calamities, Psal. 119. 67. So that it may  
truly be sayd, that few by earthly things are drawne on and incouraged to  
the loue of heavenly: which yet is the end that the Lord hath in giuing them.  
If they haue rest from persecution and trouble, and inioy peace in their daies,  
how many do with the Churches mentioned in the Acts, take the benefit of  
it; that is, to edifie and build vp themselues the more strongly in knowledge, I  
faith and godlinesse, and draw others thereto by their example?

In sundry  
kinds of Gods  
benefits, little  
good done.  
Act. 9. 31.

Ephes. 5. 16.  
Psal. 90. 12.

And if their plenty of Gods outward benefits be such, that they may eate  
of the fat and drinke of the sweete: yet how many find the Lords seruice  
more sweete daily to them, then they find his outward benefits? But they  
do rather after the manner of others, begin to rest in them many times and  
to say, Here is good being for vs: whereas the more men haue, the more  
they should looke that they serue him with ioy for all their abundance. And  
further, if they haue time at will, wherein much good may be done to them-  
selues and others, is this their chiefest care to redeeme it to euery good vse  
because the dayes be euill, and to apply their hearts to wisdom, seeing they K  
haue but a while to liue? Nay, that were too sad a matter for them to heare  
of. But numbers of them take vp a great part of the day most commonly in  
the pleasures and delights, which are by euill custome in euery season of the  
yeare afforded.

Wherein, for the satisfying of them to the full, if the publicke duties of  
Gods worship in the familie (which should be daily continued for the bene-  
fit

- A** fit of the whole company) be not neglected oft times, yet how come they to them, and in what case are their hearts to the performing of them, when they fauour of nothing else but their vaine, if not vnlawfull, pleasures? Which complaint, if euer, may now in this generation be made of the better sort of Christians, and that also most rightly, when many of the gentry of this land and others, who had for certaine causes iustly mouing them, for sundry yeares together banished out of their houses the vse and practise of dicing and carding, with such prophanenesse and disorder as accompanieth the same, haue within these few yeares (as though they could no longer forbear) brought them in againe: A lamentable fruite of their wealth, peace, and prosperitie among many other such. But if it be duly considered, what good might haue bene done through our land in this long time of peace and plentie, and how the oportunitie, euen the time of our visitation (as fit for holy duties, as faire weather for haruest) hath bene ouer-slipped, (that I say no more) it ought iustly to wring out plenty of teares for so great transgression.

*Numbers through long peace and prosperitie worse then sometime.*

*Oh what good might haue bene done in the time of this long peace.*

- But I will containe my selfe. Our Sauour speaking but of one part or peece of prosperity, namely of riches, saith: Oh, with what difficultie shall they who haue riches, enter into the kingdome of heauen? If he speake thus of riches, what (thinke we) is his iudgement of them which with riches haue many other kinds of blessings? with how much ado shall such go into the kingdome of heauen; and much more, gouerne themselves rightly from day to day? And what maruell, seeing a rich mans riches are his strong city, and thereby he is bold to do many things wilfully, which he durst not so presumptuously do if he had them not. They are baïtes, and do often draw his heart to be set vpon them, that whiles they are in request and chiefly accounted of, there may be no place for better things to rule and raigne there, although for shame and feare they are not altogether reiecte; euen as it may be sayd of play: Where that is entertained, good bookes are litle red and occupied.

*Riches, one peece of prosperity, hardly well used.*

*Prou. 18.11.*

- D** It was the last temptation that the Diuell attempted our Sauour withall (The glory and wealth of the world, I meane:) to teach vs this, among many other things; That if the other two be ouercome, yet the Diuell looketh to preuaile by this. What should I say of the innumerable hurts which euen good men sustaine by these benefits and good blessings of God, as that they hate one another, contend with and deceiue one another, and make themselves strangers one to the other thereby: and (which is none of the least euils among other) their hearts are so knit to them, that they consider not how they take in hand their worldly busines, nor how they vex & trouble their poore brethren (if any fall into their hands;) but go to worke against them cruelly, or at least in rashnesse, with which nothing is well done: If we should but consider how they beate their braines about them euery way, who are yet wealchie already, bestowing all their wisdom in deuising how to increase and bring them in, when it were to be looked for, that the great riches [godliness] should be much more sought after! If, I say, we should consider this, we should enter into a very maze. By which, and many such like, it may with bitter complaint be lamented (of the which we haue bin long admonished:)

*Ioh. 6.19.  
Mat. 6.33.  
1. Tim. 6.6.*



that Religion in these many yeares of our peace, hath brought forth much wealth to the Church, but the daughter hath deuoured and eate vp the mother.

And that this which I say, may not be vnderstood onely of riches, know we that all lawfull liberties do worke the same effects, that men, for the most part, become worse by them, as in the Psalme the Prophet declareth: Before I was afflicted I went astray, that is, when I had my libertie: and therefore this shall serue to shew, with how much ado they which haue them, walke daily in a Christian course, and the rather, the more variety of earthly delights they inioy with them. Now therfore it being thus, what cause haue all such as are louers of the truth (whō God suffereth to liue in peace, health and prosperity) to be wise and wary against so many dangers, and warned by the hurt of so many who haue gone before vs? and to learne how they may not be hindred nor holdē backe any way by their prosperitie, but set forward rather, and that many wayes, as it is most conuenient? The watch-word is not in vaine and needlesse, which was giuē to our fathers\*: When thou hast eate & art full: beware lest thou forget the Lord. But I will proceed. Therefore as I haue now declared the one of these two points, that is, how hard it is, to vse prosperity aright: so I will go forward with the other, namely how this maybe, that we may well vse it, that it may be no snare nor hinderance to vs.

And to this etid we must consider, how nearly we are knit vnto the same as hath bene sayd, how naturally we desire to haue all that our hearts do long after without regard, whether it be good or euill for vs: which causeth vs to esteeme of all such things more highly then becommeth vs, and therefore to set our greatest care vpon them, and to seeke to inioy them, whatsoever better things we loose and deprive our selues of for them. This inordinate loue which we beare to any lawfull libertie or blessings pertaining to this life, must be by all meanes possible weakned and abated in vs, which we haue too much through our owne folly strengthened and increased. And to obtaine this, as we shall be able, some perswasions I will briefly set downe. First therefore, this spirituall drunkennesse is to be expelled; and the inordinate loue of earthly things to be weakned and abated by diligent earnest viewing and weighing, how momentary and sitting all things of the greatest reckoning vnder the Sunne, are; and how vncertaine hold we haue of them; euen when we thinke our selues most certaine and sure of them. And further, by valuing and pricing them thereafter, as the Lord himselfe teacheth vs to do, saying: The fashion or shadow of this world passeth away. And againe: Happinesse doth not consist in the things which a man possesseth; and of riches which is counted the chiefest of all the rest, he saith: Why dost thou weary thy selfe to grow rich: cease from thy wisdom: why dost thou cast thine eyes vpon them? for they are nothing.

Also, we shall by litle and litle breake off this neare knot of amitie betwixt our hearts, and earthly peace and prosperity, (as well as we loue them) if we wil suffer our selues to be perswaded, how many waies we be in dāger of sore plunges by means thereof: and that the Scripture giueth them many titles & names drawne from the effect which they worke in most men, as that they are snares, thornes, choakes, because they intangle vs, pricke, and hold in and smother

*Psal. 119. 67.*

*\* Deut. 6. 11.*

*The second point in this first rule.*

*Eccles. 1. 2.*

*1. Cor. 7. 39.  
30. &c.  
Luc. 12. 17.  
Prou. 23. 4.*

*The second.*

*Mat. 13. 12.*

**A** smother the many graces of God in vs, that they bud not out and fructifie. And so saith Saint *Paul*, that they pierce vs through with many sorowes, being meere vexation and affliction of spirit, when men haue giuen themselues after the course of the world, to seeke what is the sweetnesse of them. Few *Jobs* do know and find out the deceiptfulnesse of riches, vntill after they haue proued it, they complaine too late, and in vaine begin to repent, and say: We are decciued. 1. Tim. 6. 10.

Besides, it is an especiall good helpe to weaken the loue of these earthly things, if we often record, that they are not our owne, but borrowed: and therefore, as no wise man reioyceth for the stocke of money which he hath

**B** borrowed of another man, (which he must returne home againe) as if it were his owne: so it is small wisdome for vs, who are appointed to saluation by Iesus Christ, to delight in and set our hearts vpon the things of this life, which are but lent vs, and may euery day be required againe of vs: but our owne riches which shall neuer be taken from vs, as the knowledge of God, the loue of our brethren, ioy and peace by the holy Ghost; these should so make vs in loue with them, that the loue of the other might be ouer-shadowed thereby. Thus if we can thinke of all outward commodities of this life, & hauing this iudgement of them, will daily meditate one time or other of the momentany condition of them with vnfeined prayer to God to renounce and forsake our old loue and acquaintance with them; we should find this knot more and more to be broken; and our thoughts not to be carried after them with such earnestnesse and continuance.

And if we could possibly thinke what hurt they haue done vs, euen our selues alreadie (for what vnsetlings from a Christian course do we (in a manner) sustaine, but they are one cause of it, if not the onely?) I am perswaded, if we could rightly thinke but of this one thing, we would abate our greedinesse, and put the knife to our throat, as the wise man wisheth in the like case; that is, to restraîne our appetite. But as experience hath taught, that mens latter thoughts are, for the most part, better then the former (as they may well

**D** be, seeing they come with more mature deliberation:) so it may be sayd with grieve, that when we haue played the fooles, by letting loose our former thoughts to worldly lusts, and cherishing of them, we seldome haue the grace to light vpon the latter; that is, to digge and weed them out, vnlesse (perhaps) vpon our death-beds we complaine, when yet oft times it is too late.

Furthermore, it would not a litle helpe vs forward to a slight and meane estimation of all earthly prosperitie, if we would daily accustome our selues to muse vpon the examples of such, as haue inioyed the sundry commodities as plentifully as any of vs do, and yet haue bene taken from them, and

**E** some of them in their flourishing age vntimely; as leauing to the rest of vs, who yet remaine, a manifest spectacle of our mortalitie, and a warning of vs to a moderate vse of them, that we might not iustifie the worlds practise.

And it is another speciall meane to the contemning of the world (though it go against nature) to vse to visite them; as others also in their sicknesse (as we shall be able) and there marke how they then speake of them; that so we may see, how litle good their commodities can do them, in comparison of

*The seventh.*

that good which they haue kept from them, and considering how greedily **F** they haue bene sought after of them: for one would looke that things so sought, should haue more excellency in them then euery one seeth. And besides that, by going into the house of mourning, we may see and so be put in mind of our owne death and departure, which cannot too oft be thought vpon, and which is the end of all flesh; that thereby we may somewhat more like strangers, learne to vse the world after: besides the thinking that we must giue an account how we haue gotten and vsed them.

Thus I haue in some sort, shewed how and by what meanes the loue of all earthly things shall be weakened in vs, without the which we can neuer vse the lawfull pleasures and profits of this life moderately and rightly: this one **G** thing being added, that this aduice be the more carefully and constantly regarded, seeing the danger were like to be great, by the neglecting of it.

*Luke 6.45.*

And now vpon this which hath bene sayd, it clearly and necessarily followeth, that if thus we get superiority and dominion ouer our hearts and affections in the vse of earthly things, then our actions and dealings about these lawfull liberties, shall be well ordered in the sight of God and men, to the great quietnesse and peace of our conscience: for the righteous is bold as a Lyon. For who doth not know, that as the heart is affected either well or ill: euen so it draweth the wordes and workes after it, to be like and futable: which is the cause why I labour to perswade **H** Christians, to the subduing of the lusts and intemperate rebellions of the heart, and to haue in meane reckoning and price all things here below, that they may be the lesse offensive in the whole course of their earthly dealings. For when we be thus resolu'd in our hearts constantly, watching thereto, that we (as God hath taught vs) will so farre forsake all, as we shall thereby be hindred from following our Lord Iesus Christ in any point of his holy commandments; we are stay'd from manifold abusings of our liberties, as wealth, peace, preferment, and such like.

And when we can containe and keepe our hearts from coueting and desiring any way to vse our prosperity vnlawfully, we shall neither iniure others in any thing that is theirs, nor haue our commodities as snares, thornes and choakes to strangle and hurt our selues; but in the inioying of all blessings of this life, shall be sober and fruitfull in good workes, and more feruently longing after the treasures of the paradise of God. Which fruits of prosperity few do reape, but runne into excesse and passe their bounds one way or other: so truly it is sayd, That as it was in the dayes of *Noe*, so it will be in and vntill the comming of the sonne of man: They eate, they dranke, married wiues and were married, &c. that is, they chiefly regarded these things rather then the manner how, or the end why; and more then they did consider, wherefore the Lord set them in this world. And this be sayd of the first branch of **K** this dutie; that is, of the vsing of prosperity, and the lawfull liberties of this life rightly: and how God teacheth his children daily as their state shall require, to do the same accordingly, as it is one of the duties which is of necessity to be obserued daily of all that desire well to bestow the day, and to giue a good account thereof at the euening and end thereof.

*Objection.*

Yet to such as object and aske, If I will debarre them of their mirth and pleasures



**A** pleasures, which in their prosperitie and through the benefit of their wealth they may inioy, I will adde this brieft answer: I wish they prospered in health, strength, earthly commodities and peace, so as their soules might also prosper. And I thanke God I am not so enuious against the welfare of any of my good brethren, but that with the Apostle I can and do pray, that they might be altogether Christians; that is, true and faithfull seruants of God without the bands or other hardnesse which some other of Gods people do sustaine and go vnder. *Answer.* *Aet. 16.29.*

But seeing prosperity is a slippery way, it is meete that all such as desire to be free from dangerous fals, should looke diligently to their steps: and seeing that our Sauour himselfe hath taught vs that it is an estate full of danger, they should not thinke much to be admonished & put in mind daily, to take heed that they stand sure and in safety. Is it not enough, (thinke we) and a great fauour of God, that he giue vs liberty to inioy his earthly benefits, vnlesse we abuse them to the fulfilling of our fleshly desires? Doth Christ allow vs any otherwise to take our pleasure on the earth, then that it may not hinder vs from following him by temperance and sobernesse, by humblenesse and meeknesse, the way to heauen? Or doth he bestow more on some then vpon others, that they who haue much should set on edge the teeth of others by licentiousnesse? *1. Pet. 1.13.*

**C** We are called (and that most fitly) strangers: to teach vs, that we should not be meddling, nor intangle our selues here so, as we should be vnready and vnwilling to go home. And that is a right stranger-like liuing in the world, and an inioying the lawfull liberties of it, that we be made more fit thereby for the heauenly life, and not to linger after any thing here or cling about it, so that we being tied to any lawfull pleasure or profit we should not as free citizens of heauen be daily somewhat nearer it, and readier to go to it. And do we thinke that they are such strangers, who pleade for such a liberty and reioycing here, that their owne consciences do tell them that they are not willing and readie to die? Are they such strangers, who are priuy in their owne hearts, that their reioycing is most for the commodities and delights of this world, eating, drinking, pastime, mariage, gaine and successe in their dealings, &c. who if death should come vpon them, whiles they are in the middest of them, must needs cry out and say: O death, how vnwelcome art thou vnto vs who haue our pleasure in these?

It is the Lord that saith by his Prophet: *Let not the rich reioyce in his riches, nor the strong in his strength, nor the wise in his wisdom: but he that will reioyce, let him reioyce in this, that he knoweth me.* And it is our Sauour which saith: *Woe be to them which now laugh, for they shall howle and weepe: woe be to them which are full, for they shall be hungry.* And againe: *Sonne, thou in thy life time receiuedst thy pleasure, therefore now art thou tormented.* *Ier. 9.23.* *Luke 6.25.* *Luke 16.25.* *Iob 31.25.*

**E** Lastly, Iob that was deare to the Lord, sayd: *If I haue reioyced for that my hands haue gotten much, and for that my riches are great, euen this were to deny the Almighty.* Therefore know we, that our reioycing ought not to be earthly: yea, as a godly man may not be glad for that he hath much, going no further; seeing that were but to be tied to the creature, and to rest in a broken and a deceitfull stay: so neither may he reioyce in any other earthly thing whatsoeuer,

Pro. 23. 26.

but he setteth it as well as riches in the Lords place, from which it ought to be banished. Now the heart of a Christian is the Lords temple and dwelling place; and he it is that must dwell there, as he himselfe hath said: *Giue me shine heart, my sonne.*

Psal. 73. 25.

That must be where the treasure is: it must haue no other treasure in heauen but him, nor any on the earth in comparison of him. So that it may be seene of all such as desire to be satisfied, that God hath not giuen to his faithfull seruants earthly prosperitie to naile their hearts to it; but to proue them, whether any thing be sweeter to them then he himselfe who hath giuen it, that is, whether the gift or the giuer be in greatest request with them; and that all which he giueth them, might be an occasion to knit them nearer vnto him; who will yet giue much more to them which depend vpon him: to this end (I say) all Gods benefites serue.

And I haue not denyed in all that I haue said, but that it becommeth the best of Gods seruants to labour for earthly maintenance, that they may be able to giue rather then to receiue, and that without any iust offence they may do it: and that they ought to acknowledge it for a great mercie of God, that he reacheth out his hand to helpe them with necessaries, euen here where they be straungers, and to prouide for their bodily necessities; and therefore to be thankfull, yea and ioyfull in this respect, that they are freed from much care and distrust, and haue the way made more easie thereby to the heauenly life; for want whereof many of their deare brethren are in much penitence and sorrow. But yet may they not in any wise take such sweetnesse in those things, that they forget or neglect better: but alwaies remember, that they serue to a further end, that is, to seeke better; and are not themselves the end of their hope, in which they should rest.

And so to conclude: it remaineth that we in no wise reioyce; nor put our delight in any transitorie thing, but with most great diligence we vse all earthly benefites of God daily and throughout our life, moderately. And this is to enioy our prosperitie aright, and to make that part of our life sweet and sauior to vs indeed which is passed therein. And this is that which I haue thought conuenient to be said of this sixth rule, namely: that it is a great part of godlinesse, every day to looke to this with due regard, that we moderately and fruitfully vse our lawfull liberties, and all the commodities earthly of this present life.

C. 11.

A

CHAP. 18.

Of the declaration of the seventh duty: Of bearing afflictions rightly every day they come.



B

THE next part of our life not yet mentioned, is that which is vnder the crosse and in affliction. Our dutie here is, that when and so often as it shall please the Lord to trie vs therewith, and to chaunge the course of prosperitie or any part of it: yet that with the same well ordered heart, which I haue said should accompanie our other actions and parts of our liues, with the same (I say) we be prepared to receiue it from him: and count it no straunge thing to be exercised with it; and the rather for this reason (as the Apostle admonished the godly of his time) that we are predestinate thereunto, euen to be like vnto Christ in afflictions; & also, seeing through many of the our way lyeth to the kingdom of heauen.

C

And all may see how needfull it is for vs to hearten on our selues by these and such like perswasions, to be willing to beare our crosses meekly & with chearefulnesse, because we do so soone shrinke backe at the hearing of them, as the Apostles did when they heard that their maister would go into Iury a gaine, where the Iewes before had sought to stone him; and seeing they be so vnwelcome to vs by nature, although we be subiect to many and sundrie and that daily. It must not be with vs, as it is with the most: that is, that we loue not to heare of them when we haue bene awhile free from them, and so hope still for earthly peace, of the which we haue no promise: but rest perswaded every day, that our heauenly Father knoweth what is best for vs; and as he seeth affliction or freedome from it to be meetest, so he will alwaies

D

bring it to passe.

To this end we are admonished of the Prophet, to accustome our selues to beare the yoke in our youth, that we may be the better acquainted with it when it shall be put vpon vs: that so we being tamed and subdued by it, and our proud and rebellious hearts brought vnder of him, we may beare it with the more ease and comfort; encouraged hereby, that if we be able to beare afflictions contentedly, and with quiet and meeke spirits, (which is the hardest part of our life) we may easily prouide, to haue our whole life sweet and ioyfull.

E

Furthermore, to this end that we may be readie to waite vpon the Lord patiently in our chastisements, we must consider that every day Sathan intendeth mischief against vs, and he knoweth our weakenesse to be greatest in bearing the crosse, and therefore will not leaue vs vnassayed as much as in him lyeth: and not so onely, but also will terrifie vs with this perswasion, that they be greater then they are, and feare vs with the oft and much thinking of them, that our sorrow may be increased. Against all which his cursed vndermining of vs, we hauing so great encouragement from the Lord, ought to be thus



Reu. 3. 19.

*W<sup>e</sup> must  
marke how we  
be affected in  
and under the  
crosse.*

thus stayed: that such of them as we can, we may auoide, and the rest, we may go vnder contentedly, waiting for a good issue, euen as in faith we pray for it: seeing our God will haue vs perswaded, that of very loue and faithfulness he correcteth vs whensoever we be corrected of him. But because we faile many times in obseruing these rules, and therefore find not grace then, to beare them aright, whiles they are vpon vs: nor afterwards get any wisdom, experience or comfort thereby; we must diligently and faithfully marke, how we be affected vnder them: that if we should be oppressed with confused and vnprofitable heauinesse, distrust or any other dangerous passions, we might learne before, that they be no fit companions for vs; and sooner get out of them, after we espie them in vs; and so betake our selues to better gouernment.

*Not only great  
troubles, but  
also those  
which are com-  
mon, must be  
borne meekly.*

And that this labour be thought no more then necessarie, we must know, that by Troubles we do not onely meane great & vnwonted losses, long sicknesses, persecutions, and such like: but those also which fall out verie oft and commonly, as vnkindnesse and discourtesie in neighbours; vnchristinesse, unrulinesse and disobedience in children; vnfaithfulnessse and negligence in seruants; discommodities and harmes in family matters; with such like: all which to beare, without vnquietnesse, impatience and vsfeling our selues out of the Christian course, must be thought no meane nor smal gift of God; nor without daily and continuall watchfulnessse and wise regard to be attained vnto.

Psal. 101. 2.

4

Lut. 9. 23.

Iam. 5. 10. 11.

And I do the rather make mention of these troubles, which for the most part arise in our families as well as other waies, because many Christians do thinke through ignorance, that we are not to be directed in these common things, nor to be called to our reckoning and account for offending by impatience, anger, back-biting and heart-burning against any man; and for such like passions: which declareth, that as it is an hard thing for Christians to walk in the vprightnesse of their hearts, by performing other duties in the midst of their houses; so it is no lesse hard and rare in this bearing of discommodities and other troubles, to shew themselves lights and examples to the rest of their familie. But these vnquietnesse, which are counted small, are not to be admitted at any time in our liues, seeing they vsfettle and draw vs out of our course. Therefore that neither one nor other kind of affliction become vsfellings of vs, this counsell we must take from the Lord, which I haue now set dowie: that euery day we arme our selues against the feare of such as may come, and against impatience by such as alreadie are come vpon vs.

Rom. 8. 8.

Psal. 120. 1.

*Experience is a  
great helpe in  
trouble.*

Let vs thinke it no toyle to watch and looke to our selues thus, if we may by this meanes be rid of that which is toyle indeed, yea greater toyle; and ease our selues on the contrarie, an hundred fold. For we shall not onely prouide well hereby, against those which are present: but as experience and prooffe of Gods helpe bringeth hope which maketh not ashamed; so by our experience we shall find the like in our troubles to come. What strength got *Iosua* by this, that he had oft times beleueed Gods promise, and found that he neuer failed him trusting in his word which he had spoken concerning victorie ouer his enemies, or deliuerance from them: In so much that he after some prooffe of Gods keeping promise with him, in bringing him ouer the riuer Iordane,

**A** Iordane, in giuing *Iericho* and the citie *Ay* into his hands, in the battell against the five kings of *Canaan*; he triumpheth in his hope of conquest, (the Lord hauing promised to him victorie ouer them) and therefore saith to his souldiers and men of warre, before he ouercame them: The Lord hath deliuered Ios. 10. 19. them into your hands, and therefore be of good courage.

And what other thing made the Apostle *Paul* in great afflictions to stay himselfe vpon God, and to cast his care vpon him, but this experience and long proofe which he had of Gods tender care ouer him. It was (I say) that which made him expresse the same in these words: God hath deliuered out 2. Cor. 1. 10. of great tribulations, and doth deliuer daily, and I am sure also that he will

**B** deliuer in all time to come. This experience if we haue (as who may not haue it in many afflictions, if he haue rested vpon God therein?) it shall be a strong weapon to defend vs from fainting, distrust or despairing, and to keepe vs from vnstednes, and able to vphold vs in an infallible hope of a good issue, euen before it come. But to this end we must hold our selues fast to the prop of Gods promises, and lye close to them, as an anker: and thus we being armed, we shal see the Lords deliuerance for vs, as clearely as we may discern the arrow to flie in the ayre.

It is a great point of wisdom, to learne of God, thus to beare our trials and troubles, that first we commit the ordering and disposing of them to him It is our wisdom, to be guided by God in bearing our troubles. Hest. 4. 16. as *Hester* did, by fasting and prayer of faith: secondly, that we vse all lawfull means whereby we may haue a good successe and end, as she did in going to the king for helpe against *Hamans* diuellish deuises: and then the third will follow, that God will turne them to the best. These three in one short verse the Prophet setteth downe together, saying: Commit thy way to God, and Psal. 37. 5. be thou doing good, and verily he will bring it to passe.

But if we will not be directed by the Lord in bearing our afflictions, (as the rebellious heart will be soone readie to cast off his yoke) but will take counsell of flesh and bloud, as *Saul* and many such haue done, yea and *Dauid* at Psal. 73. 3. & 4 that one time (though finally to his comfort:) then this shall follow, either

**D** for want of preparing our selues meekely for them before they come, or for not thankfully receiuing them when they are come, they shall sore flaight and astonish vs, and raise in our hearts such passions and distemperature, as will vnsettle our whole course and bring vs out of frame. In which estate as we shall be vtterly vnfit to any seruice of God: so shall we be also vnmeet for any Christian societie with men, we being so confounded in our selues for our vnwelcome troubles, and so disguised in our speech, countenance and behauiour, by yeelding and giuing place to the frowardnesse and vnbridlednesse of our hearts. By all which, who doth not see, that we do both adde How we adde new troubles to the old. new troubles vnto the former, and make them which God sendeth vpon vs, farre more grievous then otherwise they should haue bene: For all who haue experience, can tell, that the intemperance of our hearts, and the impatience which is suffered to beare sway in vs, do raise many distractions and vexations in our liues, which we might else haue bene void of: and the Lords trials and fatherly chastisements are thereby made farre more irksome vnto vs.

And of this seuenth dutie thus much: whereby we may see, how necessarie it is for vs daily, beside the well beginning of the day and care for right vling

vsing our prosperitie moderately, that we be also very watchfull, that our afflictions breed no disorder in vs, but be quietly borne: that so all parts of our liues throughout the day, and the whole course of our waies may be ordered commendably and aright: that euen in the dayes of health and peace, we looking for our chaunge, and labouring to bring our hearts to more humilitie through continuall watching, and oft and earnest prayer, we may not onely not count it straunge, when euen sharpe visitations shall take hold of vs, but in respect of the end thereof, (which is to do vs much good) we may with willingnesse receiue and go vnder them, especially, seeing (as hath bene said) our most louing father hath fully certified vs, that he hath no other meaning in sending them. And here marke, that as poore and rich are both taught their dutie in common together: so there is somewhat to be learned of them both seuerally: the one to be more specially armed with contentation vnder his pouertie, the other with humilitie and sobernesse, for the right and well vsing of his wealth and plentie.

Lament. 3. 33

## CHAP. 19.

Of the declaration of the eighth dutie, namely: Of vsing religious exercises in our families.

**V**NTO all the former duties which we must labour to perforce, this is to be added (to the end we may enjoy as many liberties as we can:) that with the same well gouerned heart, which we haue bene taught to bring to the performing of them, we look that both in the morning and at euen, as it shall stand best with the well performing of other duties, we and the other parts of our familie, do reuerently worship God together; that is to say, that we solemnly vpon our knees make confession of our sinnes, and requests to him with thanksgiuing. And because it is required, that the word of God should be taught by vs to our children and charge, *Gen. 18. 19.* therefore, that when we may conveniently, we instruct them as they be fit to conceiue, in those things which are most necessarie for them, training them vp to answer to the same; and that they be incouraged to haue acquaintance with the Scriptures and to be exercised in them from their childhood, *2. Tim. 3. 15.* that so the word of God may dwell in them plentifully, *Col. 3. 16.* and to edifie themselves in singing of Psalmes to the praise of God, & the putting of themselves in mind of the heauenly melodie and reioicing, which they shall haue with the Lord and his Saints in his kingdome. Euen this (I say) is another of those duties which is as oft as may be to be performed in our families, I say, as oft as may be, because no mans conscience should be accused for the omitting of it on some dayes vpon necessitie which may fall out: but yet no man for all that may faigne necessitie, to passe ouer a dutie of so great vse, and for so long continuance, euen throughout his life, except he supply the omitting of it, in some answerable sort otherwise.

And whereas by the examples of Gods holy seruants, this dutie of calling vpon



- A** vpon God is commended to vs as to haue bene offered to God three times Psal. 55. 17. Dan. 6. 10. in the day; the other, of teaching their families, as a thing ordinarie and vsual: what cause is there why we in whose dayes the light of the truth shineth more clearly then it did in theirs, should be behind them in any such duties sometime by our selues, sometime with our families, vntill we might say: that we haue bene futable to them, in testifying our loue to God whome we obey in performing them, and the religious care of our owne good which we are sure can neuer be enough? As for the daily continuance of this dutie from time to time throughout our life, although I doubt not but that many do it now and then, who yet will not tye themselves vnto it constantly, and therefore reape the sleighter fruite of it; some reasons I will alleadge to perswade them.

And first, it may please such to vnderstand, that our necessities do require it one day as much and as well as another (except necessitie hinder, as hath bene said before) seeing some are rude, some worldly, some ignorant, and the best are forgetfull: and we find, that every day bringeth with it sufficient cause to renew our faith and strength against sinne, and all kinds of discouragements, and to honour and praise God (if it be well considered) for his daily fauours and kindnesse. For such duties being in vse daily, do hold vs from some euill, which we should otherwise do.

*The first reason concerning duties in the familie.*

- C** Besides, seeing particular families are the members and parts of the church, and every gouernour is that in the familie, that the Minister is in the congregation: therefore if they be not accustomed to worship and serue God at home, how shall they be able to do it with profite in the assembly? especially seeing experience teacheth, that the mind being vnseasoned all the weeke at home, is further off from goodnesse on the Sabbath; and yet all which is done this way both publikely and priuately, is litle enough euen in the best Christians.

And that we come the oftener and more chearefully hereunto, as oft as it shall behoue vs, we must know and consider, that we haue therein communion and fellowship with the Lord, and are admitted to speake and breake our minds vnto him, and so haue our soules most sweetly refreshed thereby, as if we met before him publikely. And what is like vnto such libertie, that in a reuerent sort we may be admitted to speake vnto the Lord, and to haue him make answer to vs againe? So that, it should not be hard for vs to be brought to enioy so great commoditie, but rather to count our state the more happie the offer that we may be partakers of such a benefite.

- E** Again, it is meete that we should in this sort haue our recourse to him daily, to the end that our whole conuersation may fauour of him; that as all abondance of heavenly odours (that is, of spirituall grace) do flow from his Maiestie to all that are about him and by the prayer of faith come neare him, more fragrant then *Aarons* ointment: so we being conuersant with him in this heavenly manner, may hereby, as by a sweet preseruatue, keepe our selues from all annoyance of *Sathan* and the world. And therefore it is no wisdom for vs to be long from him in this manner, especially hauing such free access vnto him whensoever we list. This reason should the easlier perswade vs, because we see how by occasion of earthly dealings, our earthly

Examples.  
Abraham.  
Gen. 18. 29.

Iosua.  
Ios. 24. 15.

Act. 10. 3.  
Cornelius.

minds draw vs to be altogether earthly: in our talke one to another, churlish, F  
hote, bitter, or light, prophane, rash: and so in our behauiour testifying no-  
thing else but a worldly mind. And is any thing more to be desired then the  
chaunging of this course? But what is fitter then this, when we ioine daily  
together in such holy manner against it, euen there where the faults are com-  
mitted? And thus I hauing shewed, that there is no cause why we should  
thinke much to tye our selues daily as we shall be able to these duties, weigh  
now a litle what companions we haue in the Scriptures in the performance  
of them. *Abraham* is renowned of God for his diligence and faithfulness in  
the perourning of these exercises of religion in his familie: for instructing  
them, and therefore (no doubt) praying with them, seeing all things are G  
sanctified by the word and prayer, 1. *Tim.* 4. *Iosua* also who professed open-  
ly that he and his household would serue the Lord, did, not darkely, declare  
therein, that the chiefe parts of Gods seruice were not neglected, that is, pray-  
er, thanks, and the teaching them their duties. And *Cornelius* hauing this  
commendation in the Scripture, that he feared God with all his household:  
and besides, that he was giuen much to prayer, hath left sufficient testimonie,  
that both he prayed with his household as well as priuately by himselfe alone,  
and also that he laboured and vsed the meanes of instructing the same, where-  
by he might bring them to that feare of God which was in them. Therefore  
seeing such worthy seruants of God haue gone before vs in the performance H  
of these duties in their families; and so haue continued them (as there is no  
doubt) as they haue seene their daily necessitie to require, and that they re-  
aped singular fruite thereby: therefore it shall be necessarie for vs, oft and vsu-  
ally to meete together for the priuate worshipping of God in our familie the  
whole together, be it small or great.

Deut. 6. 7.

For this may all see and easily know, that God hath commanded that pa-  
rents and fathers of families should rehearse his lawes continually vnto their  
children, and (as it were) whet their memories with them by talking of them  
in their house, and when they lye downe, and when they rise vp, and to  
bring the word of God into familiar acquaintance with them: which is no I  
more then he saw necessarie for them.

1. Pet. 3. 7.

By the which commandement we may see, how this latter age of ours is  
degenerated from the holy custome of religious exercises in our families,  
which were in yse so many thousand yeares agoe. For there can be no time  
found throughout the day, nay the whole weeke, in many Christians hou-  
ses, to be occupied about such matters; and yet (which maketh their sinne  
the greater) how are they letted from them: by more weightie occasions?  
No: but partly through ignorance, so that they could not; through the tri-  
fling our of the time in idle and vnnessearie talke or folly: and partly through  
continually taking vp of it in one worldly thing or other, or nourishing tea- K  
chinesse and such like, by which their prayers (as well as all other good  
things) are broken off: whereas they should do it by themselves alone also,  
rather then neglect it with their household, the Lord so requiring, of vs the  
one, that we should do the other also, and not so tyed vs to one time, that we  
should looke after it at no other; (for it should be oft times, as we heard in  
Deuteronomie:) but thereby teacheth vs in wisdom to appoint to our selues  
some

**A** some certaine time or other for that his seruice, lest we should obserue no time but omit it altogether.

And as for the fruite of this dutie, if it be performed with reuerence of vs as the Lord himselfe hath taught vs, it is an opening of the doore of his Ioh. 16. 24. treasure vnto vs; as we who haue any experience, can truly say: That by it we haue not bene meanelly enriched. So that such prayer and holy exercise is futable and answerable to the other parts of christian dutie which are to be performed throughout the day, as by the other duties before mentioned may appeare. And so our prayer (as I said before of the vse of it in the morning) shall be an helpe to godly life, to make vs liue better: and our good life


**B** an helpe to our prayer, that we may pray more feruently.

Therefore (to say no more of this point) because I haue before set downe after what manner we ought to pray, and present our selues before God in euery Christian exercise, if we purpose and indeuour constantly to continue the same about euening and morning, there remaineth no more but this, that we take heede to our couenant indeed, and that we breake it not off by euery light occasion: neither giue place to such lets as Sathan will raise vp in our way; as, by the vntowardnesse of our heart, by sleepe and slouthfulnesse, the comming in of straungers, and occasion of ordinarie businesse; neither vse it for fashion: yea and this let vs know, that if the ruler of the family performe

**C** not this dutie, yet is the Christian familist to perfourme it by himselfe. And of the eighth rule thus much.

CHAP. 20.

Of the declaration of the ninth and last duty: Of  
viewing the day.

**N**OW the last dutie remaineth: that thou must with the same wel-ordered heart, whereby thou hast bene taught to go through all the actions of the day, looke backe before thy lying downe how thou hast passed it, how far-VVhat a Christian should do at or before his lying downe. forth thou hast walked with God in  as thou art directed and taught; and wherein (as thou art able to remember) thou hast offended, whether thou hast remitted thy care and watch, and how thou hast wandred thereby after the desire of thine owne heart. That thy soule may reioyce in the blessing which thou hast found, (so farre as thou hast bene guided aright) and thou mayest by this experience hope more confidently, that thou shalt with more ease keepe the same course hereafter: and for thy strayings and infirmities be sorrowfull and displeased with thy selfe, that so thou mayest both humble thy selfe and craue pardon for thy sin, & be the more carefull to sin Ioh. 1. no more in that manner. This I am sure every sound-hearted Christian must needes approue of, and thinke him in good case who thus lyeth downe to his rest. For this is indeede to lye downe in peace and siletie, that it may be futable to his awaking and entring into the day on the morning.

And the benefite and fruite of this trauell who would not be glad to



reape and enioy, which is, continuall safetie and a prosperous estate, whiles **B**  
 a Christian thus setteth himselfe to passe the dayes of his pilgrimage, and one  
 of them as another, when his heart is looking after his actions in and through  
 the day that God may be pleased: This were to lead a stranger-like life indeed  
 and a walking with God: which is no more then should be aymed at by him;  
 and the necessariefte worke which he hath to do. Such an one shall well proue  
 that he seeketh a kingdome elsewhere, and looketh not for his heauen here.  
 And if it be asked, whether we looke hereby to be void of sinne: I say no.  
 But yet if in this course there haue (notwithstanding the care of pleasing God  
 in the day) some thing escaped, which ought worthily to trouble vs (as by  
 Sathans malice and vigilancie, and our owne corruption may easily come to  
 passe:) yet by this order taking with our selues that hath bene mentioned, it  
 shall not sleepe with vs; but we hauing so farre preuailed with our selues, as  
 thus to hunt and pursue it, and to expell and banish it, and so reconcile our  
 selues to our God (as it is said: If any man sinne we haue an Aduocate) before  
 our lying downe, what a quiet and sweet estate is this like to be?

1. Ioh. 2. 1.

Objection.

Answer.

Rom. 8. 12.

But it is (will some say) an offering of great violence to our selues to doe  
 thus daily; and more then Gods word imposeth vpon vs: therefore except it  
 be proued to vs by authoritie of Scripture, we will leaue it to such as list to  
 be subiect to it. To whom I answer: That the violence which is offered, is but  
 to the flesh, to the which we are not debtors; and therefore are not to take **H**  
 thought to fulfill the lusts of it, but to hinder them rather: which shall be  
 graunted of necessitie, if it be prooued that God commaundeth vs to offer  
 such violence to our selues, and that he straightly chargeth vs that we lye not  
 downe in our sinnes, neither be bold to sleepe in them: the which, what other  
 thing is it, then that we so consider and looke backe vnto our actions in the  
 day, that we may haue peace when we lye downe at euen?

Ephes. 4. 26.  
& 27.

The words of the Lord, which I alleadge to this purpose are these: *Be an-  
 gried, but sinne not: let not the Sunne go downe vpon your wrath, neither giue place  
 to the diuell.* In the which words there is more required, then in this place I  
 vrge: but yet, euen that also. For the Apostle teacheth, that if anger be kin- **I**  
 dled in vs for want of heed-taking, yet that we should soone allay the same:  
 but if through the hardnesse of the heart, after sinne is committed it is not  
 by and by acknowledged and repented of, but it remaineth and boyleth in  
 vs; yet we must force our selues to relent and craue pardon of it before the  
 Sunne go downe, and so before we dare giue our selues to rest, lest the di-  
 uell preuailling so farre with vs, we find it harder afterwards to remoue it.

A reason.

Now we know, that other sinnes are in a like detestation with God that  
 anger is; and therefore that they must be no more suffered to abide within vs  
 then it: and consequently, if we be priuie in our selues to any like sinne that  
 we haue offended, we should expell and driue out the same as poison, that it **K**  
 lodge not, nor remaine with vs. And to doe this, it is necessarie that we take  
 some conuenient time to vs, both to search and enquire what we haue done,  
 and withall to purge our selues from it accordingly.

But here if any thinke that this was not intended of the Apostle, that wee  
 should before we fall asleepe, consider how we haue passed the day; neither  
 will I precisely vrge the houre or time so particularly: (for indeed he requi-  
 reth

**A** reth it to be done sooner, rather then that it should be deferred: ) so I say likewise, that if this care be conscionably kept at some other time of the day, that there be peace maintained betwixt God and vs, it is well; but if that be not perfourmed before, at least before our lying downe it ought to be: which also, is the time very fit to commend our soules into the hands of God, not knowing whether we shall rise in the morning.

Besides if it be required by the holy Ghost in the Epistle to the Hebrewes, Heb. 3. 12. that we take heede that there be not at any time, and so any part of the day, in Another reason vs an euill heart, we being forgetfull and slow to obserue such a charge; can any deny, but that he doth there as well require, that we should sometime

**B** looke backe to see how we haue regarded the charge that is giuen vs? And is any time ordinarily and for the most part fitter for that businesse, then whe we haue ended the day? except some speciall sinne committed in the day do require a more speedie examining of our selues before. And if *Iob* (as we read Iob. 1. 9.

of him) did euery day of his childrens banquetting together, offer sacrifice to God and pray for them, and commaund them to cleanse their hearts and sanctifie the selues, (for so it is said that *Iob* did euery day) adding this reason, Lest they might therein offend God: is it any maruell, if we in our own person do retaine this care euery day, and vse this practise? For euen as men who are in great occupys, do not onely write their takings and their layings out,

**C** but do also at euen conferre them together, lest any delay of time should cause forgetfulnesse (and yet this labour they thinke needfull about things that shall perish: ) so is it much more necessarie in the accounts of our soules that we should do; that is, daily looke what we gaine or loose, that we may Pro. 3. 22. 23. procure to our selues thereby most sound safetie, and prouide also the better for the time to come to do the like, and that with more ease. There is nothing against this dutie so much, as the prophane custome of the world, to whom all goodnesse and controlling of their licentious courses is vnfauourie, and therefore vnwelcome and ridiculous. But let such go: know we, that if we desire to giue an easie reckoning to God at our latter end, it is our wise-

**D** dome and the best prouision we can make for our selues, to yeeld with all conscionablenesse, a reckoning to the Lord at the end of euery day: and so much the rather, because we loue no after reckonings to be brought against vs; which may iustly be feared, when we haue not indeuoured faithfully to do the same fro day to day, but are accused by our consciences, that we haue Note. dealt too slightly, yea hollowly sometime, & too much fauouring our selues in passing by many particulars, which we were willing to be forgotte & buried.

That which we may reade in heathen Poets, as *Pythagoras*, and others concerning this matter, may and ought worthily to put to shame a number of The heathen poets did not Christians. They wrote, that a man should looke backe at the end of the day,

**E** how and in what manner it hath bene spent and passed: which cogitation (it is to be feared) hath not once entred into the heart of many, which profess to know God in Christ. For such as see any cause of going about it, this I will say to helpe them forward: that the more circumspect they haue bene in obseruing of their wayes, and the more diligently the gouerning of the hart and life be kept throughout the day; the more readily and willingly shall they go about this view of the day: spending at their lying downe: neither shall

it be cast off, or neglected and vntowardly taken in hand, but when they F  
 haue bin too secure & slight in doing the duties of the day. Neither would I  
 lay vpon any a burthen, which they be not able to beare: calling God to re-  
 cord, that I seeke in this as in the rest which I haue sayd, onely the glory of  
 God, and the further peace and comfort to all the faithfull, and the high pri-  
 cing and estimation of a godly life, which will be much set by where the life  
 is so looked to in the day as I haue wished, and at our lying downe viewed in  
 this manner: and therefore wishing every one according to the light and  
 grace which he hath receiued to consider, whether he can say any lesse but  
 that they walke most safely & most confident, who go about (as they shall be  
 able) to make an end of the day in this maner. And the reason why this is re- G  
 quired, as the last worke beside prayer in the familie, is, because a Christian  
 hath somewhat to mention and deale about, and complaine of particularly  
 concerning himselfe, which he cannot so well be satisfied in, when he pray-  
 eth in company. And he that hath most warily looked to himselfe in the day,  
 and ioyned with the family in duties of humiliation at night, shall see cause  
 enough to adde this duty to both: as we reade it written of Maister *Bradford*,  
 (who had much inward communion with God) that he was neuer satisfied  
 in the duties he did through the day, and namely in praying at the Chappell  
 (when he was fellow of a colledge) and in his chamber with his puples, vn-  
 till he had also powred out his heart to the Lord by himselfe alone. But yet H  
 notwithstanding this which I haue sayd, speciall regard ought to be had of  
 the many bodily infirmities, diseases and sicknesses, with the feeblenesse of  
 mind, ignorance and other incomerances, which Gods deare children  
 shall be afflicted with: for they cannot doe as other may, and therefore  
 as every one shall be more oppressed then other, so he must needs be the  
 more respected. For in such cases the bare lifting vp. of the heart to God  
 sincerely, is as much; and mercy (I know) is better then sacrifice: but  
 withall, this must be graunted, that the more godly euer one is, the more  
 he will bewaile his wants, and so this among the rest, which doth no lesse  
 in a well ordered heart, then a kind purgation, discharge the soule of all I  
 such drosse as remaineth to waite him a mischief. Thus I haue more largely,  
 as I haue thought it expedient, gone ouer these parts of the life of a Chri-  
 stian, which for the most part are every day to be done, the better to direct  
 him therein: and so likewise I haue sayd that which I intended of this whole  
 Treatise. It remaineth now to see how the practise of it is by Satan and our  
 selues broken off and hindred: which is in the next Treatise to be set downe  
 and handled. But first, I thinke good to adde these two things: The one, that  
 as I haue set downe rules for daily direction: so for the helping of the weaker  
 sort some example also be shewed vnto them thereof: The other, what vse is  
 to be made of the whole Treatise. K

*After what manner a Christian should view his passing of  
 the day at night.*

**A**S concerning the first this I haue thought expedient to say: When thou  
 goest alone by thy selfe for this purpose, first call to mind the seuerall  
 actions (as thou canst) from thy first awaking: how thou diddest awake  
 and



- A** and (as soone as thou wert ready) take order about necessities which must be done, and then wentest to prayer, after to thy calling: then haddest occasion to be in some company, and how thou diddest looke to thy selfe therein: if at another time in the day thou wast alone, or at exercise of prayer in family or at meate: in another part of the day haddest some crosse befall thee, and some ill newes brought vnto thee: or if thou hast dealt and communed about worldly affaires, buying or selling, how thou diddest it, and what care thou haddest therein. These or any other like vnto these whatsoever actions or the maner of them, or whatsoever the cogitations and desires of thine heart haue bene, whether they were good or bad, call to mind as many of them as thou canst. Thus looke backe (as thou art able to remember) how thou hast spent the day from one thing to another, and from one place where thou hast bene to another: which though at the first it shall seeme strange and hard to do, yet in time will be more easie. When thou hast thus done, thou shalt see how thou hast had vse of any of the nine duties set downe, which are the common and ordinary actions of the day: and how the eight inward graces which ought to be companions to vs euery day, haue accompanied thee: and then, so farre as thou mayest truly do it, giue thanks for all grace whereby thou hast bene guided, and humble thy selfe in confessing thy defaults, and praying as thou shalt see cause.
- C** I haue set downe a paterne and example to direct thee therein, which as thine estate doth agree with it, follow.

*How a Christian should  
vnto the passing  
of the day.*

*A forme or example of viewing or passing of the day, when we are  
ready to lie downe at euen.*

- I** Thanke thee, O Lord, for my awaking with thee, and that with a willing and ready mind I entred into the day after, with calling vpon thee (if thou diddest so) and for that I had liberty and oportunity thereto: and that afterward I went chearfully to the duties of my calling, or supplied the omitting thereof, some other way with a good conscience: and that I was wary in company and in solitarinesse, and in my prosperity, and vnder my chastisements that I might not offend; but that I did some good as I could: and that I had part in family exercises, and had care in my earthly dealings that I might not be made worldly by them: that I haue taken any benefit by meditation and reading (if thou hast done so:) and now at the end of the day, that I looke backe how I haue passed the day.
- D**

*An example  
thereof.*

- Thus, as these or any of them haue bene done of thee, call them to mind, as thou canst, and how they were done: and as they and such like are the chiefe actions to be done in the day, so proceed in giuing thanks for doing them (or so farre as thou hast) with thy mind seasoned with the graces, which should direct all the actions of thy life through the day: euen these eight, thus:
- E**

I also thanke thee (O Lord) that in these actions and parts of my life, I haue not done them in opinion of any goodnesse in me, but by thy grace: and haue thereby humbled my selfe for my sinnes, and imbraced pardon by faith: and by the same faith, haue bene holden from many sinnes, and kept in doing

ing many duties, as loue, mercy, vprightnesse, and the workes of my calling: **F** and haue had some consideration of my mortalitie, and looked for thy coming: [on the Sabbath, that I haue attended to sanctifie it in publicke and priuate exercises] and that I haue held the peace which passeth vnderstanding: and had thy kindnesse in remembrance thankfully, with some vse of watching and praying: and now viewed the passing of this day in this poore maner: let experience bring hope of better doing this from day to day. (And if thine heart go with the mentioning of these, thou shalt find fauour in them.) But seeing I haue faulted and failed many wayes, both in good doing, and the right maner of it: and in following the deuices and desires of my heart too much (here if any particular action or corruption be remembred of thee, be- **G** waile it, accuse and iudge thy selfe and renounce it, that thou mayest find mercy in that thy need:) I confesse and renounce the same, praying for Christs sake to be pardoned; that I may lie downe in peace.

*The vse of the  
doctrine of this  
Treatise.*

The second thing which I sayd I would adde, was the vse of this doctrine. For the vse of the doctrine of this Treatise, Of daily guiding thy soule and life, it may be gathered out of that which hath bene sayd of it, and out of this last paterne or example so farre as thou seest nothing in it, which God appro- ueth not. And that is in few words: that euery day and through the day, thou weane and withdraw thine heart from any such noisome baite or prouoca- tion, as suffereth thee not to arise in the morning, to walke through the day, **H** and to lie downe at night in peace and safety vnder Gods protection: and euerie day, I still say, wishing thee to remember, that if thou beest negligent and carelesse but one day, that may fall on thee to vex thee long after, which should not else fall out in thy whole life. And that part of life which will not stand with this, let it, as deadly poyson, be carefully auoided and reiected of thee.

*Here followeth a prayer, containing the summe of the  
life which is to be daily led of a true Christian.* **I**

*A forme or paterne to teach and direct a Christian how  
to begin the day with meditation and prayer, and confession of sinne,  
and thanks after he hath first awaked with the Lord: con-  
taining in it the matter of this Treatise, necessarie for  
him to practise throughout the day following,  
and for euery day. The summe may be  
drawne out of it more briefly.*

*The entrance.*

**O** Lord God most mighty and mercifull through Iesus Christ, let that **K** mind be in me which is in thy faithfull people, and with the which thou delightest to be sought vnto, sound and without hypocrisie, humble, mecke, teachable to euery good thing, fitly and readily disposed vnto euery good worke: let me be framed this morning to the liking of the Christian course, as I haue learned it out of thy word, and haue tried that it is the only happie estate which here can be inioyed. And with this mind let me  
**enter**

- A** enter into my meditation, thanksgiving, confession of finnes and prayer. For whom haue I in heauen (o Lord) but thee: or whom do I desire on earth in comparison of thee: who doest whatsoeuer it pleaseth thee, and hast all creatures euen the Diuels subiect to thee: who, as thou hast filled the whole earth with thy goodnesse, so particularly thy mercies are wonderfull to me, and that my soule knoweth right well: And as in thy fauour is life and happinesse: so thou as one abounding in loue and compassion, hast counselled, yea and commanded vs for our owne good to seeke it, that we might be happy by it. And yet, lest we should be deceiued with the delusions and baites of this world and set our delight on them, thou foundest this alarme in our eares
- B** daily, that all things in this world are transitorie, vaine and soone flitting away, and we our selues with them daily drawing vnto our end. Thou hast caused this to be published in our hearing, that all flesh is grasse, and the glory and beautie of it, as the flower of the field that fadeth: and that all things below the more they haue bene delighted in, the more deeply they shall sting and vex vs when they forsake vs. And lest we should iudge and hope of our estate after the deceitfull dreames of our owne braine, as we are most easily inclined to do, thou hast liuely set out our whole shape as in a glasse, to be full of miserie and cursednesse, if we haue not yet attained to know: that we are thy sonnes and daughters, & that our names are written in the booke of life.
- C** These all and such like while I meditate vpon, as also, that thou wouldest haue vs euery day make our saluation more sure, & to be perswaded of thine vnchangeable loue; I wonder at them, and most of all to consider thine inestimable and vnutterable kindnesse in them all. This draweth from me (as *Thanksgiving.* there is exceeding great cause) vnfeined thanks, with ioy vspeakeable and glorious, especially for that I see, thou hast done all this for me, euen the vnworthiest of other: that for my sake thou gauest thy deare sonne to death, that he might bring me to euerlasting life: that to me among other, thou wouldest haue the glad tidings of it to be brought and preached, to the end that I may know my selfe as surely to be one of thine, as if I were gathered vp
- D** to my fathers to inioy thy presence most glorious already: that of me among the rest of thy chosen ones, thou hast an especiall regard and care against all things that might hurt me, and wilt continue the same euen to my liues end, when I shall feare neither trouble nor danger, neither Diuell nor hell. any more: that thou hast granted me to know it by faith, and in token thereof hast sanctified me and made me able to loue goodnesse and loath euill in some measure: that thou hast wrought repentance in my heart, whereby I indeuour to forsake all knowne finnes, and to please thee in all things: that thou hast giuen me a delight in thy word, whereas many find litle fauour in it: that thou turnest mine afflictions to my good, and teachest me the right and sober vse of my prosperitie: that thou giuest me access vnto thy maiesty by prayer, when I will and for whatsoeuer is needfull: that I haue liberty to vse all other helps for the maintaining of a godly life: that I may rise vp when I haue fallen and offended thee, and returne to thee againe: that thou hast giuen me to strue against sinne and Sathan as a souldier of Christ, and makest me to find ioy in the Christian life, and thy seruice to be perfect freedom. And yet for all this, that thou giuest me hope of nearer communion with



with thee: that thou assurest me, that through thy power I shall be inabled **F** to perseuere in this christian course to my liues end, and that after it I shall be receiued into glory.

And further, that thou hast not onely bestowed these great priuiledges vpon me, which are proper and peculiar to thine owne children, but also hast in most gracious maner provided for the continuance of these vnto me, and ministred abundantly vnto me the good things of this life: as, to liue vnder a most Christian and religious Prince and King defending and maintaining the Gospell against all Antichristian malice and tyranny and other aduersary power, and the same truly and sincerely preached, and by whom our liues, liberties and liuings are peaceably continued. I thankfully also acknowledge **G** thy great mercy for the fellowship which I haue with thy good seruants in liuing with them, and for that credite and fauour which thou grantest me among them: also for conuenient habitation, competencie of thy outward blessing, good liking, contentation and agreement in mariage [or if ones state require it, out of it] for health and strength to walke in my particular calling, and the benefit of a lawfull calling it selfe, for freedome from grievous paines and diseases, from suite and seruice, burden and bondage to Pope and tyrant and all other vnreasonable ones: for blessing and successe in my lawfull affaires [other benefits mention, as thou shalt haue cause.]

These thy mercies with many other daily renewed vpon me, both to the **H** comfort of soule and body, do cause me (I say) to thinke my selfe infinitely beholding and bound to thy Maiestie, and to say: O Lord, what is man, that thou so delightest in him? and againe: What shall I render vnto thee for all thy kindnesse, which hath no end nor measure? This loue therefore constraineth me (contrary to my corrupt nature) to be most willingly subiect to thy will and holy gouernement: this maketh thy commandements not to be to me, as sometime they were, burdensome and vnwelcome, but sweet and pleasant: this causeth the strength of mine unruly lusts and vnlawfull desires to wanze and be weakened in me, contrary to that which sometime I haue found: and perswadeth me, that euen my afflictions and the hardest parts **I** of my life are sent, not in thine anger and displeasure, but of fauour and mercy; and that for my good thou doest of very faithfulnessse, cause me (when so euer I am chastised) to be corrected. And so, for thine afflicting of me also, I am and more learne, daily to be thankfull. And the rather I see iust cause hereof, because I am priuy in mine owne heart, how litle cause I giue of this tender handling, and most kind regarding of me: yea rather, I see causes innumerable, why I should be giuen vp into a reprobate schise, and both be made an example vnto others in this life, of miserie; and after, be cast into endlesse woe. For besides mine originall sinne wherein I was conceived and borne, my whole life (before I was called to know thee to be my Saniour through **K** Christ my redeemer) was nothing else but an vtter departing from thee, and a dishonoring of thy name. In every comandement and branch thereof, I was rebellious, and disobedient to thee, and that as many times as I haue haired vpon my head. And since thou hast washed me from my wickednesse, and purged me from my sinnes, whereas I thought I should haue roundly and readily liked and submitted my selfe to thy holy will, which is the rule of righte-

- A** righteousness; yet I haue fealt, and do daily, that I am hindred much from that good course which I desire; not doing the good which I would most willingly, but oft times that which I allow not; and yet besides this, I perceiue, that there is much sinne in me which I know not (as from time to time since my first beleeuing in thee, I haue by litle and litle espied and found out:) so that most iustly I may say: Oh Lord, who can tell the manifold errors of this life, or how oft he offendeth thee? And as for the deceitfulness of sinne, who is wise enough to discern it in many things? as when we shall be angry for a iust cause; when we shall giue our eye and heart liberty to please themselves in that which they desire; when we grow weake in faith,
- B** whiles we be about our lawfull businessse, and such like: which because I feele my selfe to be incombred with, and with many such, I do here as most vnworthie in my selfe, acknowledge the same, and humbly sue vnto thee (ô heavenly father) for thy deare sons sake Iesus Christ to pardon still my sins & corruptiō, who do confesse, that I offend thee so oft in the day as I cannot expresse: & this morning to receiue me graciously into thy fauorable protectiō, that I may be satiate & replenished with thy louing kindnes, so, that al the day after I may retaine the fauour of it; haue my heart so sweetly seasoned with it, that I may find & feel all my actiōs as good things to proceed out of the good treasury of it: and not to be fleshly, rebellious & corrupt, as proceeding from a roote of bitterneffe. And as for the sinne which is hidden from me, reueale and bring to light vnto me, that I may be shamed and humbled thereby, and not abuse thy pardoning of me to bold licentiousnes, making that a colour of euill in me: but let me plucke downe all pride of my heart, and see my selfe daily, and so this day, more indebted to thy maiestic, then otherwise I could possibly thinke my selfe to be; and to send vp more oft and earnest prayers against the same. Thus (good Lord) let me sensibly feele this mornings worke to be effectuell through thy blessing, (euen as it is thine owne ordinance, that I should begin the day thus) that I may haue my heart enlarged hereby, to do my other duties with more cheare and fruitfulnessse: and that I
- D** being thus perswaded of thy fauor, may also be assured that thou wilt be with me, to assist me and blesse me in all the lawfull workes & actions which thou hast appointed me this day to do. And seeing thou hast appointed, that we should be occupied in some trauell and worke profitable to the commonwealth, which also may keepe our selues from idlenessse, incline my heart to obey this thy commandement, not onely for other causes, but chiefly because thou wilt haue it so, and with chearfulnessse that may shake off tediousnessse and vntowardnessse, as farre as of my frailtie may be obtained. In the workes of my calling let me keepe my heart from all distemperature, disorder and rebellion, and containe my selfe from euerie euill way: in the good successse which thou giuest, let me not be lifted vp with lightnesse: in the contrary, not cast downe with immoderate heauinessse. Let me see good and sufficient cause of intermitting the same as oft as I cease from it, and let my mind be stable and well seded to follow thee, though the actions of the day be many and variable. In all companies let me frame my selfe this day, to be harmelesse and innocent at home: let me be warie against the common euils which are in families, as brawling, disagreeing with any, anger, vncharitablenessse,
- E**

<sup>1</sup>  
Prayer for pardon, and so for the right use of this manner of beginning the day.

<sup>2</sup>  
Prayer for discharge of duty in our calling, and for blessing in it.

<sup>3</sup>  
For that part of the day which is passed in company, that it may be aright.

For the right  
use of solita-  
rinesse.

For chearful-  
nesse in Gods  
service.

For confidence  
in all states.

Just dealing to  
all, and mercy  
to the needy,  
and to have  
none in goods,  
name &c.

For the right  
use of prospe-  
rity and ad-  
versitie.  
Here remember  
to pray for our  
neighboures  
and success in  
ourly du-  
ties.

nesse, reuiling, prouoking, or being prouoked by others; but forbearing and  
forgiuing, if I haue ought against any; so let me be free from foolish iesting,  
flandering of others, lying, vnprofitable and needlesse talking: So abroad, let  
me not fashion my selfe after the euill example of the world in these or the  
like, but humbly carying my selfe towards mine equals, giuing honor to my  
betters; and making my selfe equall with those who are my inferiours, as  
knowing my selfe what I am. And not onely so, but as I shall haue oportu-  
nitie, graunt (good Lord) that I may do good by exhorting, teaching, com-  
forting and admonishing, and offering my selfe to take good by receiuing  
the same where I may, that thus I may leaue no ill fauour in any place; but  
with comfort, call to mind the companies that I haue bene in, and not with  
an euill conscience. And that part of the day which I shall haue free from the  
fore-mentioned duties to be alone, whether journeying, sitting, walking or  
lying, graunt (most mercifull father) that my heart may be weaned from  
vaine cogitations and fond desires euen the secretest: and that out of the  
good treasure of my heart, I may raise holy and profitable meditations; oft  
musing of the heavenly things contained in thy word, namely, thy mercies,  
of mine owne mortality, troubles, subiection to sinne and Satan: and how  
I may order aright all my lawfull affaires, and disgrace and bring in discre-  
dite with my heart all iniquity and the very apparance thereof. Let me aime at  
these things this day, as at a marke. And whereas (most mercifull father) we  
are wont to go to prayer, hearing, conferring, and reading of thy word with  
much vnwillingnesse and vntowardnesse; and to be sleepe and vnreuerent  
therein; graunt, that I may be armed against these: and contrarily may stirre  
vp my selfe to chearfulnesse and gladnesse when such times in the day come,  
seeing thou hast appointed them to be especiall helpes for my weaknesse; la-  
bouring, that my heart may be affected with them, and strength obtained  
thereby from Christ Iesus my head, to go forward in my seuerall duties. Let  
me in all these and other actions this day, hold fast my confidence in thee,  
that thou hast a fatherly care ouer me, both in turning my afflictions (which  
it shall please thee to send) to my great good, and granting me many sweete  
blessings for my further incouragement: that when I shall be perswaded, that  
they are both, from thee of a fatherly compassion and tender care, I may greatly  
be vpholden and comforted. And whatsoever I shall haue to deale in with a-  
ny man, though I be not in presence with him, let me euer giue that which is  
due to him, as farr as I see it to appertaine to me: especially in the commo-  
dities of this life, that none may haue any iust cause to complaine of any in-  
iurie done by me: neither may I haue any wound of conscience at any time  
for such gaine or substance, and the rather for that I am giuen too much to  
looke after mine owne right: and with this, let mercy and compassion be  
ioyned, that I may as thou hast inabled me, glad the hearts of such thy poore  
seruants, as whose necessities it most appertaineth to me to relieue. And so  
long as in thy fatherly wisdom thou hast purposed to grant me health and  
prosperitie, let me vse and inioy the same with much thankfulness; and so-  
berly, humbly and meekly cary my selfe in that estate, not thinking my selfe  
any thing better then such as want it: let me not disdain others, nor my  
selfe be drowned in idlenesse, sensualitie and sortish ease; but let me be so  
much



- A** much the more profitable in euerie good worke whiles thou giuest me so many helpes thereto, then in afflictions I could be; that so I may serue thy maiestie with a sound mind and bodie, so farre as thou shalt see it expedient. And yet not promising to my selfe continuance of peace and prosperitie, but to looke for my chaunge: to learne to be abased, and to want: and contentedly, thankfully and patiently to take vp that crosse which thou shalt allot vnto me, receiuing much comfort in the triall of my faith by thy chastizing of me, and for that I know that in great mercie and loue thou dost it. And (good Lord) keepe from me heauie iudgements which are about my strength: and when thou freest me from manie troubles, let me in no wise trouble my selfe with an euill conscience. And because I am occupied about
- B** many things in the day, and therefore am more readie (through the Diuels <sup>9</sup> *Against un-* malice and vigilancie, who seeketh all occasions against me) to be vnsetled and brought out of frame, graunt (most louing Father) that I may at such times remember, how I ought to haue a stayed mind and constant, euer counting one thing to be necessarie in the middest of all my businesse, dealings and varietie of actions: and that is, that I may highly prize thy word, that so I may do thy will; seeing I haue then most need of this grace of faithfulness and care, when the danger is greatest. And yet, if I should be overtaken with any forgetfulness, and vnawares be preuented by Sathan, slipping into any securitie, rashnesse, earthlinesse of mind, or such like blind-folding of me that I should be thereby vnsetled, and this my course of holy walking be broken off; yet (good Lord) leaue me not ouer-long in that danger: graunt me to espie my fall and offence whatsoeuer it be, and not to hide it in any wise, but speedily to acknowledge it, that I may obtaine mercie for it at thy hands, & so may returne to thee againe, because I haue sufficiently scene and tried that it is no liuing, but worse then death, to haue thee at any time against me. Lastly, I most humbly beseech thee, that I may so warily cary my selfe throughout this day in all that I go about, that I may not be vnwilling to view my doings and what hath bene done amisse, at euening, and reuerently
- C** looke backe and examine how I haue spent it, and that by these rules whereby I haue prayed to be directed: and that I may be willing to see where I haue failed, that I may the better know what badnes doth still remaine in me; that so I may haue iust occasion to humble my selfe and confesse my sinne to thee, and may make an end of all breaches, not lying downe in any of them vnrepented. Let me count this no burthen nor toile to do it, (as the most of the world do, who thereby prouide so many after-reckonings for themselves, that they cannot answer one among a thousand of them.) And by all my weaknesses, neglects of dutie and out-strayings let me not be discouraged to leaue off this daily looking to my waies, but to increase my care rather. And wherein so euer I shall see and find, that I haue obtained grace in any good sort to be guided by the direction which thy word setteth before me, there I may be ioyfull and thankfull that thou makest any part of my dutie easie to me, which I know to haue bene farre otherwise. And thus let me haue good prooffe, that in all the cariage of my selfe and in euery part of my life I am a stranger on earth, as my forefathers were, and lie downe in peace at night, euen as this morning, through thy goodnesse, I appeare before thy
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Maiestie. And for the nourishing and preserving of this Christian libertie in F  
me, and that I may walke after this direction carefully, let my prayers be oft  
(as I may be able to offer them) and earnestly continued this day, and watch-  
fulnesse adioyned thereto, as thou hast taught me: that although this man-  
ner of liuing be not regarded in the world, yet I hauing obtained of thy Ma-  
iestie to make it my delight, and knowing the incredible gaine that commeth  
by it, I may be resolute and thoroughly perswaded to make it my practise, not  
onely this day, but euerie day hereafter wheresoeuer I shall become, or in  
what estate and condition soeuer I shall be. That by the faithfull continuance  
of this Christian course, I may see my profiting daily in the denying of my  
selfe and litle esteeming of this world, and so haue good testimonie that I G  
liue by faith: and that when I shall be gray-headed, and waxe old, I may haue  
mine old age blessed vnto me, and not full of tediousnesse and wearinesse,  
idlenesse and vnprofitablenesse, waywardnesse, stowardnesse and such like  
annoyances, whiles I acquaint my selfe now with the renouncing and for-  
saking my will in these and such like: that thus my latter dayes may be better  
then my former. And for the obtaining of grace to the practising of all du-  
ties this day, arme me with the armour of a Christian, that my particular  
actions may by the helpe thereof be well ordered: that by the armour of  
faith I may be able to beleuee all times, and be kept from doubting and dis-  
trust in thee what occasions soeuer may be offered me of the same, that I H  
standing and abiding in faith constantly, may find and feelee the sweet fruite  
and benefit of that part of my armour: and that I may be so settled in hope,  
that I may not faint euen in streights, though I see no way (to mans reason)  
of good issue, but by patience may be vpholden. That I may so be clothed  
with the brest-plate of righteousness, that I may not feare any daunger by  
false accusations and malicious tongues, but may bring forth plentifully the  
fruits of righteousness in all my dealings, and mine innocencie may shine as  
light in the world. That my knowledge, by thy word may direct me to dis-  
cerne good from euill, truth from error, and so may keepe my feete from  
falling, by the deceitfulnesse of sinne. That I being shod with the shooes I  
of peace, may not onely haue peace of mind in the time of health and pro-  
speritie, but be prepared thereby to go on my iourney of this life euer, in  
sicknesse and tribulation also. And lastly, that I may be so girded about with  
sinceritie and integritie, that I may be farre from all hollownesse and hypo-  
cricie, and may cary my selfe in plainenesse and simplicitie throughout. And  
that behavior in my heart or life which will not stand with this course, let be,  
as I haue prayed, as superfluous rubbish cut off and cast from me, and let me  
haue nothing to do with it, that my life may be free from dangerous and re-  
proachfull euils. And whatsoeuer else thou knowest expedient for me, bo-  
dily or spiritual, in this life or that which is to come, graunt it to me for K  
Christs sake: to whom with thee (O Father) and the holy Ghost, be all honor  
and glorie for euer. Amen.

This prayer is not set downe to vrge anie to vse it daily, but as anie shall see  
cause; and sometimes to stirre vp those that feelee themselves dead and vnfit  
to pray, by reading it ouer: and euerie thing in it so farre to be applied, as  
the state of the person shall require.

*The end of the fourth Treatise.*

THE



THE FIFT TREATISE,  
SHEVVING THE LETS  
VVHICH HINDER THE SIN-  
CERE COVRSE OF THE CHRI-  
stian life before described.

CHAP. I.

*Of the summe and order of this Treatise, and how it agreeth  
well with the former.*



It is the loue of God, which constraineth and in-  
ableth vs to loue him, and therefore to indeuour to  
obey him; so the wicked who are not beloued of  
him, cannot loue nor serue him: therefore it were  
infinite, and not to my purpose here; to make a  
large discourse of this, What lets hinder them from  
the same, seeing it is no one particularly, but many  
which hold them from a godly life; as also from  
faith. But seeing the most of the impediments

which hinder them altogether, are also stops and stayes to Gods deare ser-  
uants, so that they be not so cleare lights in giuing good example as they  
might, and as were meete for them: therefore for the better furthering of  
them in the way to a godly life, I will by that occasion lay foorth some of  
them which hinder both: but chiefly I will shew how the poore children of  
God be holden backe, and so become more offensive; and giue such helpe as  
I can against the same: for that is the point which I propound in this Trea-  
tise to acquaint the Reader with. And first to say somewhat generally be-  
fore I proceed.

He that faithfully vseth the daily direction set downe before, or the like, shall be furnished daily with the munition that a Christian shall need against his greatest enemies, and (as I haue said) shall find rest to his soule daily: which otherwise is not to be found nor enioyed constantly of any, neither the beautie and felicitie of a godly life in any sort possessed as it may. For though I dreame of no perfection in this life, yet he that walketh in this royall way, shall not doubt where he is, and whether he be out of his way; as other shall from time to time: he shall be accompanied throughout the day and from day to day, with faith, hope, loue, humilitie, meekenesse, righteousness, vprightnesse, patientie, temperancie, somewhat armed against trouble, hauing

*He that is guided and directed by the former doctrine is in little dan-*  
*ger.*



the word (according to the measure of his knowledge and faith) readie to guide him what to follow and what to refuse. F

*But they must  
know what dan-  
gers will be in  
their way.*

Now therefore it might seeme needlesse to say any more about this matter. And indeed this I say, that he who is settled firmly in the practise of that which is before set downe, shall find euery day lesse to hinder him then other, and the Christian life more easie to him. But because we are not ignorant of Sathans enterprises (who, as he is first hardly cast out, and with much ado: so he is afterward more fierce and subtile to hinder such as haue escaped his hands) therefore I will not beare the reader in hand, that this direction, or the like, will be as easily obserued and kept constantly, as read and learned, lest he finding it otherwise, should be discouraged and set further backe: but as I haue said of the parts alreadie, with how much ado they shall be practised; so I say much more of the whole, that seeing it is a chaining vp of the vnruely thoughts and desires of the heart, it will at the first seeme the more difficult. But although they escape that first plunge (I meane, not to renounce and cast off the practise of it altogether through the difficultie and hardnesse which seemeth to be in it, but will conceiue hope that God will strengthen them to abide constantly therein, which is a great conquest:) yet they must know, that there will fall out very many lets to hinder and hold them backe one time or other, and one way or other, to make the doctrine which should direct them, without fruite vnto them. The diuell (as I haue said) will lay sundrie blockes in their way, to hinder them from going forward in and after this course of liuing by faith daily. G

*The weaker  
and the stron-  
ger Christians  
must be helped.*

*Christians must  
learne how to  
returne when  
they are gone  
out of the way.*

Besides these, there are some which desire to please God from their hearts though not acquainted with any direction how to be guided, but come farre behind them: we must therefore seeke, how to proppe vp and bring on the which are thus weake, as well as giue rules to the strong; and indeuour to bring them by litle and litle to this estate, as well as teach the other how to keepe in the good course which they haue attained to. Finally, we must in a wise and tender regard of their frailties (as forgetfulnesse, earthly mindednesse, coldnesse, slouthfulnesse, also of their ignorance and other wants of experience) teach them (as God hath taught vs) how to rise when they are fallen, & to come into the way when by occasiō they are gone out: that thus they may not be too much dismayed by their infirmities, but rather strongly encouraged to haue better acquaintance with the life of a Christian, seeing there are so many helpes, meanes and incitements thereto granted to them by God. Also to make them better see themselves, the vilenesse which remaineth in them, and Sathans malice and other of his properties, how many things he layeth in their way to make them stumble thereat: that the reading of these may hold them from securitie, and from faintnesse and wearinesse (in their Christian course) whereto they are most inclined of themselves though they were set forward thereto by no other. H

Now although, as oft as a man practiseth not this or the like daily direction, it is certaine that he is letted; yet euery one seeth it not to be so by and by, neither how or by what he is letted; much lesse how to redresse it: therefore is this place and treatise of the lets most needfull, to shew what lets will lye in our way to hold vs from following good direction, and from practising K

of

**A** of the Christian life daily; that they being knowne, may be preuented and auoided, so farre as we may haue peace, (which shall be, if the rules for directing vs be carefully obserued:) or at leastwise if we be hindred any manner of way, yet we may see how, and so hauing remedies at hand, we may be glad to repaire speedily vnto them, and thereby returne into the way againe.

And therefore I haue thought it expedient to signifie the same in this chapter, and that my purpose is, to speake in the whole treatise following, of these and such like matters of purpose, for the helpe and comfort of such as cannot yet find the Lords yoke to be easie, nor his commaundements pleasant and sweet vnto them at one time as another, in one point as in another, but toile some and burthensome. So that although I haue in the first treatise said somewhat particularly for their sakes, as I could take fit occasion to do: yet because I know that many who are willing to liue well and christianly, do make a toyle thereof, and do not find any great pleasure in the duties of it; and therefore make question oftentimes (seeing they find it so hard) whether they were best to go forward, or no; especially when they haue bene driuen to commit any shamefull sinne: therefore I thinke it very expedient to remoue these daungerous thoughts, and shew them some way to come out of this vncomfortablenesse.

Now the maine and chiefe lets are, the diuell with all his force, subtiltie and malice; and our euill hearts so farre as they are vnreformed: and by means of both, all things in the world, though not in their owne nature, but by the made occasions to vs of falling and offending God. Whereby may be gathered, what I meane by lets and hinderances in this treatise, euen whatsoeuer <sup>what is</sup> may hold vs backe from peace with God. Now all these and euery of them <sup>means by lets.</sup> is able to breake off our course in godlinesse, that we shall not bend our minds otherwise then in some generall sort and manner to worship God, and liue with men: and although they preuaile not so with all, that they breake off their course altogether, yet some one part or other of the godly life shall be neglected; and so one day after another, it shall continue with them in such wise, that their reioycing in the Lord shall faile, neither shall their light shine amongst men, whereby God might be glorified. In this darknesse and bondage the most part of Gods people are holden: so that although they haue some litle sight of redemption, and dimme hope at some times that their sinnes are forgiuen them, yet neither enioy they their part in this any long time, nor their sweet libertie in godlinesse, which they should haue in all estates; both which the Lord hath graunted to enioy, as I haue shewed before. They must therefore learne carefully to resist all such lets, as they shall know to stand vp in their way to hinder them: of these therefore I meane to giue a tast, and of the chiefe and most of them, that we may see and discern **E** them, and shew some helpe against them.

And first generally I will set downe the properties of the diuell, as, his malice, subtiltie, crueltie and the like, by the which in sundrie sort he worketh <sup>First, of lets in general.</sup> vpon the hearts of poore Christians, and deceiueth them infinite wayes: and together with these, I will set downe the encouragements which God hath giuen them against the same, which be farre greater then many of them do thinke.

*Then after, of  
the particular  
kinds of them,  
and what  
they be.*

And secondly, more particularly of the severall kinds of lets and hindrances which Sathan raiseth vp against them; and the kinds of them; and which they be; and how he vieth their hearts and the world as his instruments to overthrow them: and the particular remedies against the same, whereby such as are incumbred with any of these lets, may count it no strange thing, neither be dismayed thereat; and by this which they shall reade, may be provided of some helpe and deliuerance.

## CHAP. 2.

*Of Sathans properties and attempts against vs in generall:  
and our helpe against them.*

1. Pet. 5. 8.

Iob. 1. 7.

*The diuell meeteth  
with vs  
on euery side:*

*Both by prosper-  
ity to snare vs  
and by crosses  
to vex vs,  
at home and  
abroad,*

*When we  
least suspect it.*

**T**O begin therefore first generally, euen he it is, Sathan I meane, that withstandeth vs in euery good thing, (as I haue said before) and leadeth vs amiss many waies, although we see our selues set free from the infernall woe. And therefore it is, that our hearts cannot so soone be raunging though it be neuer so litle, but he is readie to meete with them and set them forward in some euill; and by his most slie subtiltie, he fasteneth our liking and our affections there, before we can be aware of it: so that we maruell after, to see such a suddaine vnstednesse in vs, and such a chaunge from a wel-ordered course wherein we were before. And hereby it is also, (of him I meane) that we can deale about nothing but we may possibly, and be oft times, snared with it: he knowing how to vse all outward objects to our hurt, as wealth, beautie, friends, libertie, peace, and all blessings; and contrarily, losses, sicknesse, disgrace, &c. If that we be at home, he workes by domesticall affaires: if abroad, he taketh occasion from thence. So that wherefoeuer, or whatfoeuer we do or be occupied in, the Scripture teacheth vs, that he is about vs how good soeuer we be, if not in vs as in the men of this world: and that which is most dangerous of all, he doth most craftily deceiue vs when we do least suspect it. More particularly to lay foorth this, I cannot here conueniently.

If therefore men be ignorant or vnexperienced of his working and properties in themselves, it is not to be maruailed at though they beare their deadly wounds about them through his vncessant malice and subtiltie: for it is not possible, but that euery naturall man one way or other should be deeply bewitched, made senselesse and foolish with pleasures, profites, dreames of earthly happinesse to come, feare, securitie, hard-heartednesse, or some such like. And this is the estate of the world at this day; euen thus are all vnbelievers deceiued, and holden (as it were) in bands, and cannot, either seeke or desire, or know how to get out. But if any be more expert, and haue their hearts exercised in discerning good and euill, & how both are wrought and what hindereth both; if God teach them to know this myserie and secret, of Sathans casting mistes before their eyes to rocke them fast asleepe in sinne, and haue had prooffe of these things in themselves, they shall farre more easily see into it, and know by the helpe that God hath left them, how to shunne



A shunne his deadly wounds, and to see his poysoned baits, and to auoide them.

It is not to be denyed, but that in this manner, Sathan besetteth all people, (though litle obserued and seene of vnbeleeuers) and most of all, vs, whome he is openly and resolutely set against. All of vs therefore are to know his enterprises, properties, practises, vigilancie, his malice at all times, and in all actions and companies: and how by his diuerse sleights he dealeth according to the occasions offered, and as our weaknesse may most easily be discouraged. But what then? are we therefore to faint? God forbid. I say further, (as before) if he doth not onely kindle the concupiscence that is within

Luc. 22.31.

We may not faint though we haue the diuell against vs.

B vs and our owne lusts, to be more set on fire to do the euill which we are inclined to; but also baiteth the outward things with poison, which we deale about, that he may dazle our eyes, and cast vs from our hold, that is, that we may not keepe still in the Christian course: yet ought we not for all this to be dismayed.

For we know, that euen these, although they cannot but trouble vs for the present time, yet shall turne to our exceeding good, by making vs to set more store by Gods protection then we did before, and to abide vnder his gouernment more continually; seeing we do so soone smart when we shake it off (as it were) neuer so litle. When therefore we shall perceiue our selues to

Reason why.

C be hindered and distracted from our peaceable course and continuance in a daily good course, God would haue vs know that we should not faint and be discouraged; but in confidence and full perswasion of recouerie, and obtaining fauour, confesse humbly both our wandring and vnsetlednesse of heart, and much more our hearkening to Sathans delusions, (whereby we were so farre estranged from God) and forsake them, that we may find mercy.

The Lord would haue none of his to be raunging from vnder his wings, and much lesse (if any be fallen through infirmitie, or beguiled by Sathans subtiltie) would he haue them thinke, that he will therefore shake them off: who hath made it manifest and well knowne in the Gospell: *That he seeketh*

Luc 15.6.

D *vp that which is wandering and lost.* This must be throughly perswaded vnto Gods children, that they may neither be discouraged (as they must needs be otherwise) in their falls, from suing to God: and yet, not boldly abusing his lenitie, but well encouraged by his great loue to returne to him againe. For although the diuell be a mightie enemy and cruell, for which cause he is called A great red dragon; and The accuser of the brethren; and as subtile, vigilant and malicious, as he is strong: yet they for their parts are not naked and altogether vnarmed: neither doth their strength rest in themselves, but they deriue and draw it from one that is mightier then he. They haue libertie, nay commaundement to be strong in the might of Gods power, that is: to be

1. Ioh. 2.1. 2.

Properties of the diuell. Reu. 12.10. Reu. 12.3.

Coloſ. 1.11.

E fully perswaded, that if there be any strength in God himselfe, (who we know holdeth all diuels in subiection) theirs it is, and for them, and they may take it for their owne: euen as if any poore man in a purchase should haue by a rich friend laid out for him and freely bestowed on him; whatsoeuer he should want. Yea, one part of their armour (I meane faith) is able alone to ouercome all lets which they shall meete with, and to thrust backe euen the fierie darts of the diuell, which burne and sting most sharply.

*Other reasons  
to strengthen  
against Sathan.*  
1. Pet. 2. 9.  
2. Cor. 6. 18.  
Rom. 5. 10.  
Rom. 8. 1.

They must also consider, who and what manner persons they are; not enemies to God as in times past, but beloued, deare and precious vnto him, euen sonnes and daughters; and therefore not like to be vnnaturally forsaken or left to themselves in their neede and necessitie: and if when they were enemies they were reconciled by his death, how much more being reconciled, shall they be saued by his life: and being alreadie deliuered from the greatest feare, that is, of damnation, they may be well perswaded, that the combates which remaine to be betwixt Sathan and them, cannot be deadly and to their ouerthrow; but to exercise their faith; that after they haue trusted God a litle and waited vpon him, to see his helping hand here, they may after their combats receiue their reward.

Heb. 10. 36.

*Incouragemēt  
may not make  
vs slacke.*

1. Tim. 4. 7.  
Heb. 10. 37.

This I speake not to make any slacke and carelesse, but to encourage them against these lets which follow, which by his subtiltie shall seeme greater then they are: that they may not be faint-hearted and discomforted, seeing there is no cause. For it hath pleased the Lord and so he hath promised, by struiuing, resisting Sathan, and suffering a litle, afterwards to take them into glorie: (as our Sauour himselfe did go that way, Heb. 12. 2.) and yet not to be without honor, euen here (if we iudge rightly) where and whiles (to the iudgement of the flesh) they are in the midst of reproch. This caueat I giue vnto the beleeuers before hand, putting them in remembrance that I must oftentimes call them backe to the consideration thereof: that they may be vpholden in the greatest likelihoods of danger.

*Wt must  
learne wisdom  
by experience.*  
Rom. 5. 4.

And they must be warned to learne wisdom by their experience, that when they shall be able in sundrie trials to escape and bee deliuered from the foile and perill which they feared, and to see that God hath vpholden them therein by faith in his promise and hope in his helpe, and that thereby they haue bene taught to vse such meanes as haue brought a good end of their conflicts; they may afterwards be emboldened to waite for the same grace again, in the like necessities and straights: and so to grow to haue that acquaintance and communion with God, that they may with confidence looke to obtaine greater things at his hands then these, and to encourage and hearten on others (who are weake) to do the same.

*Our greatest  
provision a-  
gainst Sathan,  
cannot be too  
much.*

Prov. 4. 23.

Now if any should feare, that all this looking to our selues is more then needes: he is to know, that if our hearts were sound, and so kept without liking of euill (as sometime the meanest Christian seeleth it,) there were no danger to be feared, no not from the diuel himselfe, much lesse the world, according to that of Salomon: *Keep thy heart with all diligence, for thereon consisteth life:* and they who haue any experience, find nothing more true, then that they walke at great libertie, when their hearts are well ordered. But seeing few can heare this saying, that our hearts should be holden in subiection to Gods will from time to time, and our desires and thoughts (though fond and foolish) captiuated; therefore Sathan taketh his advantage thereby, to make them slaves and bondmen to his suggestions and deceitfull inticements, to bereaue and make them void of all sound iudgement; and thus, to come to do those things which sometimes they were ashamed of, or at least haue iudged very hardly of others for doing them.

Rom. 2. 1.

And thus it cometh to passe, that besides the hinderance we haue by our euill

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**A** euill hearts, when we shall haue considered and well pondered how many wayes the diuell letteth and hindereth vs; we shall see good cause to prouide the strongest helpe and defence that we can against the same. Now then, that it may more clearly be seene; what daunger and feare we are in by him, which may easily breake off our course in godlinesse; some of his bad sleights and practises are more particularly to be laid foorth, which though they be many and diuerse, yet may be fitly drawne to these two heades: Either they do all set against our faith; or else directly ayme at the extinguishing and burying of godly life in vs: wherein if the diuell can preuaile against vs, he hath gotten what he would, and we haue lost that wherein our glorie stood.

*Al Sathan pursuings of vs, and either so ouerthrow our faith, or to hinder a godly life.*

CHAP. 3.

*Of the diuels troubling the weake beleuer about his faith:  
and if he do not preuaile against him one way,  
he seeketh by another.*

**C** **A**ND first for the former, to declare how he troubleth the weake faith of Gods children (for I omit to shew, how he leadeth them captiues who are in his snares, being taken prisoners of him to do his will, and how forcibly he holdeth backe such as do but begin to looke after eternall life; that they shall be long in cheaping but neuer buying, although it be without mōny:) his malice, crueltye and diligence do evidently appeare in the new borne Christians, which are made the children of God by faith; as *S. Iohn* faith: The dragon made war with the remnant of the womans seed which keepe the commaundments of God, and haue the testimonie of Iesus Christ. How many heauie discouragements he preffeth downe their weake faith withall; that they may shake it off vtterly, and be perswaded infinite times that they haue none at all, Christs words to *Peter* do prooue, saying: *Simon, Simon*, Sathan hath desired to winow you, that is: to scatter and cast you out. And how mightily he preuaileth with many for a season so farre, that they are altogether in a maner without comfort, the disperfed Churches in the Apostles time knew then, and they now know best who haue felt and found it so.

*Sathans malice against weake and new called Christians. Reu. 12. 17.*

*Luc. 22. 31.*

**E** Also it would hardly be beleueed, if both Scripture and experience were not cleare witnesses in this behalfe, how he terrifieth them with their owne wants, ignorances, infirmities and vnworthinesses: also with feare of shameful falles, which it seemeth to them that they are vnlike to auoide; and the rather when he brings to their remembrance such good seruants of God, as haue fallen in the like maner before them.

Besides these, what vnsetlings doth he worke in them whiles he feareth them with this, that for all their care they shall neuer hold out in their faith and holy course of life vnto their end; but by persecutions, and other afflictions, which shall be stirred vp against them, or by other prouocations they shall be turned backe: All which with many other, he oppresseth them with: and all to the end they may cast away their hope and confidence, & conclude refo-



resolutely, that they haue no faith. The which though the sleepe and drow- F  
 sic professors are not moued with: yet with his weake children it so preui-  
 leth, that they haue no greater affliction. And in that our Sauour himsele  
 was mightily set vpon by him about this thing, Whether he were the sonne  
 God or no: what other thing did it signifie then this, that none of vs should  
 easily attaine to this honour, to know our selues to be the children of God  
 and rest quietly therein, but we should find Sathan (our aduersarie) a most  
 mightie hinderer of vs in our going about it?

Mat. 13.  
 Gen. 3.

*The small tast  
 of true faith, is  
 most sweet to  
 the vowe.*  
 1. Ioh. 5. 13.

For wherein can he shew his malice more fully, or verifie the Scripture  
 more clearly, which saith: That he is the enuious man: and again: That there G  
 shall be enmitie betwixt the seed of the woman and the Serpent, and that he  
 should treade vpon his heele: Indeed, this is to be graunted, that euen their  
 weake faith which they haue, is sweet vnto them; and God doth sometime  
 shew them, how happie a thing it is to be in his fauour and freed from con-  
 demnation, Saint *Iohn* thus speaking to them: I write vnto you that beene;  
 that you may know ye haue eternall life. And by reason of the litle tast and  
 fruite of their weake faith, God so vpholdeth them, that they can neuer be  
 contented to forgo it: and therefore would they most chiefly be occupied in  
 thinking of it, to nourish and strengthen it (if they knew how and were able)  
 as being their chiefe treasure.

*How they should  
 helpe them-  
 selues against  
 all lets that  
 trouble them  
 about faith.*

But the diuell knoweth, that there are all those wayes which I haue be- H  
 fore spoken of, and many other, to dismay them and trouble their minds a-  
 bout the same; and that their weaknesse is easily wrought vpon, (for he wat-  
 cheth his best oportunitie) whereby he may driue them into feare, doubting,  
 heauinesse and such like. And the want of outward blessings in many doth  
 much increase it, from the which they shall neuer be free long together, but  
 euery while be troubled, till they grow better acquainted with the nature and  
 propertie of Gods promises, namely, how true, vnchaungeable, and perpe-  
 tuall they be; euen as God himsele also is: also except they prize them aboue  
 all other things, and send vp earnest prayers to God daily and oft for this  
 faith to be rooted in them: which they must do most willingly and gladly, as I  
 in the first treatise I admonished, that it being more and more daily settled in  
 their hearts, they may feele their doubting and feare to vanish as fast, as they  
 perceiue their hold in the promises of God to waxe stronger: and by those  
 meanes, by which I taught the weake beleuer there to strengthen his faith;  
 let him looke to be vpholden against the lets which I haue mentioned be-  
 fore, or any other whatsoever may trouble him.

It is also to be graunted, that God doth ordinarily stablisch mens faith the  
 Further helpe. sooner and more easily by the cleare, sound, and most skilfull and wise apply-  
 ing of Gods promises by his Ministers and messengers, whom he appointeth  
 to that worke: (and as this is done more weakely and darkely, the greater and K  
 longer is their combat & conflict:) but how cleare and plaine focuer the wil  
 of God about our saluation be to vs, who haue experience of the truth which  
 is taught vs; yet it is not so by and by to them who do but newly imbrace  
 this glad tidings, although they would most gladly enioy the same. How  
 much more then, when they are yet but weakely groundd, and in this e-  
 state do want an able ministerie to set them forward: (which is many poore  
 Chri-

**A** Christians case: alas, how much more (I say) must they needes be kept long at one stay, or (which is worse) forget and loose the hold which once they had?

But although they be free from this daunger, yet the diuell working vpon their infirmities, casteth many moe mists before their eyes then we can reckon vp, whereby he keepes them vnder. Yet all this is done by the most wise providence of God, disposing euen these hinderances which Sathan layeth in their way, to the most earnest stirring vp of them to fasten and lay hold on his mercie; besides the which, they see nothing but deadly vnquietnesse.

**B** And this vse all such weake ones are to make of their doubting, feare of condemnation, and the trouble of mind which goeth with it: and therefore to giue daily attendance vpon the ministerie of the word, which doth helpe to supply that which is wanting in their faith: to receiue helpe priuately of their teachers, and others who are experienced; and as well themselves to vse daily to meditate vpon Gods promises, as also to pray oft and earnestly to God that nothing may hold them back or be a let from safe resting vpon the same; especially seeing their hearts are so set vpon and possessed with the loue and desire thereof, that nothing can satisfie them without it. For do they not see, by all that hath bene said to this purpose from the first entring into this matter, that they are the persons to whome Christ saith: Beleeue: and again:

*What vse  
weake belee-  
uers should  
make of their  
discourage-  
ments.*  
Prou. 8.33.  
1. Thel. 3.2.  
& 10.  
Ezek. 34. 4.  
Esa. 61. 1.

**C** Seeke and ye shall find? and also to whome he saith: I came not to breake the bruised reede, nor to quench the smoking flaxe: Yea they are those to whom he speaketh, as he did to *Peter*: I haue prayed for thee, that thy faith faile not; and to whom he saith: Seeing ye thirst after the water of life, I will giue it you. But if they be stayed by these meanes in time, (as it is the thing to the which they must come) and be vpholden thereby, the Lord so blessing them, yet the diuell giueth them no ouer, euen then, as though he were vanquished and overcome. For the present time indeed, he being thus resisted, flyeth from them (as *Saint James* saith) hauing done his best, and yet hath not preuailed against them: which to their singular comfort they may obserue, that

Mat. 7.7.  
Mat. 9.30.  
Luc. 22.31.  
Ioh. 7.37.

**D** this their experience may bring them sure hope of victorie againe in the like conflict. But (as I said) he hath not giuen them over, as though he feared they were too mightie for him: but departeth for a litle season, as it is written; that as one taking breath, or gathering new strength, yea rather as one chafed, he commeth more eagerly and fierce afterwards. Now, if he can driue them from their hold; the discomfort which they take thereby, doth weaken that courage and labour to be wel gouerned in their liues, which was in them before, how small and weake soeuer it seemed to them to be: and therefore they that haue such tender consciences, and being (as I may rightly tearme them) bruised reedes, to the end they may not be broken and so holden

*The diuell lea-  
ueth not off  
to trouble the  
weake beleeuer,  
though he be  
vanquished.*  
Luk. 4.13.

**E** bake from their chearefull proceeding in the true seruice of God, must thus be stayed vp (as I haue said) and recover themselves from time to time, euen as oft as they shall be assaulted and discouraged. And this, with that which I said in the first treatise, may (through Gods blessing) be a remedie to the weake ones in such a case.

Mat. 12.45.

Now if by Gods blessing and their diligence, they find some stay to their faith, and rest to their soule thereby; and then become more secure by reason of

of

*When the diuell preuailes not against the beleuer one way, he attempteth another: By drawing him to presumption.*

*What fruites that bringeth forth.*

*Mat. 4.5.*

*Many, seeing they beleue, thinke they shall be allowed in their actions due to ignorance.*

*And they thinke also, that they are iustified, if they be not approved therein.*

of their former good successe (as it is too common a thing, that Gods children shall soone waxe too secure, and voide of that serpent-like wisdom till they haue bene taught by longer experience:) let them know, that he watcheth his oportunitie to set vpon them some other way; and namely, to drawe them to presumption and too bold trusting in God without certaine ground of his promise: and he taketh occasion thus to do, from their former beleeuing in God, and leaning to his fauour in time past when they sped so well thereby. This subtiltie is so secretly wrought, that they shall hardly perceine, yea or so much as suspect the same, especially hauing small knowledge and being vncircumspect in obseruing their thoughts and waies. And whiles they thinke their estate to be right happie & good, they are led through this boldnesse into some euill: as, into priue pride, or a good opinion of themselves, &c. sleight and negligent vse of meanes publike or priuate, and thereupon, an aduenturing perhaps to do that which is shamefull and reprochfull to them.

This the diuell did hope to bring our Sauour Christ vnto, when he sawe his firme confidence which he had in his Father, at his first tempting him to distrust: for then he perswaded him vpon the hope he had in God, to cast himselfe downe from the pinnacle of the temple, and not to feare any danger. But though he found no such thing in him as he looked for, yet in *Peter*, he assaying the same, was not disappointed. For he hauing with great commendation made profession of his faith, was too presumptuously caried immediately to giue counsell to his maister (which boldnesse was intollerable) but such counsell as tended to his dishonour, and our vtter vndoing if it had bene yeelded vnto, namely: Not to giue himselfe for the sinnes of the world, for the which cause he was reprobued and repelled, and that most iustly, with the name of Sathan, for that he had in that action so rightly resembled Sathan, who had thrust him forward vnto such great boldnesse.

And do not many by the like occasion fall and offend daungerously? As, because they are the children of God, and for that they trust in him, and therefore knowing and confessing that they are beloued of him, they hope he will not suffer them to fall greatly, but will keepe them though they see not how? They are perswaded (although falsely and amisse) that the things which they do in ignorance and vnbeleefe, are yet to be allowed and commended in the because they meane no euill, and being (as I said) beloued of God, they presume about that which they ought, and that they may promise much to themselves (that they are priuiledged from offending) because there is somewhat in them more then in others. Yea, when men grow to haue any hold of the assurance of Gods mercie, it is litle knowne of many, how the diuell taketh occasion from that which is good, yea the best thing in them, to hold them back from honouring God (in such sort as his children should do:) but keepeth them in blindnesse, that they shall not see that to be euill which they do, though it be very offensiu and palpable.

For would it be thought, that such might be brought to be so blinded in that which they do, as to thinke, that if their course be not liked (when it is indeed iustly to be misliked) nor their opinions approued though they be fond and vnfound, yet that they are hardly dealt withall of those which think so of them? And thus it commeth to passe, that many dare be bold to neglect



A lest good meanes publickly and priuately; or to vse both very negligently, sleightly and vnreuerently, which sometime they durst not do; and to make light account of a sin in word or deed, which sometime they would not allow so much as in thought. And thus many priuate mé take vpon thé to expound the Scriptures, hauing no gifts of interpretation, touns or knowledge there-to; because they thinke that the children of God may and should do so. Such dreames and fantasticall pangues Sathan raiseth in the hearts as well of such as haue had some tast and feeling of Gods fauour, as of others who haue gone about the same (foolish flesh too easily liking of, and consenting there-to:) that if Christ be with them, and God loue them, vnder that colour all

B should be borne with that they do. Wherein who seeth not that Sathan driueth at this, that their profession may be made ridiculous among other, and they themselues after some sore foile, may be discouraged from their profes-sion altogether. I must needs say it is lamentable, that such as God hath in-lightned sometimes with some sure hope of his fauour and of the life to come, should so be deceiued and made to degenerate: but yet that it may be so, by Sathans malicious and subtile vndermining of those which are not settled and constant, the oft rehearsing of such offences in *Peter* by name, and in other of the chiefeft Apostles, doth plainly proue; although it is greatly to their shame, and litle to their comfort which are in this estate: neither shall

C they need to glorie much or please themselues therein; because such as haue attained to greater grace then they, are no other way but by the power of Gods spirit guiding their hearts, preferued from such like offences.

But this I haue spoken first, that I may admonish those who haue found themselves deliuered from the feare of Gods wrath sometimes; yet, to be-ware of all boldnesse and presumption in the least maner, and to looke care-fully to the preserving and maintaining of their faith by all means, and learne to liue by it while they haue Gods word a light to their steps: for by it they abide in Gods fauour, and are further vpholden in their Christian course; and without it, if they will be bold to venture as litle children without a stay,

*Let all weake beleeuers take heed of the least presumption.*

D they shall soone see to their cost what danger they may grow vnto.

Secondly, that they may aduisedly consider (their faith and confidence assuring them of so great good things from God daily) that this loue of God constraineth them to giue themselues ouer to God as they are able: and therefore in reuerence and holy feare to carie themselues so, as they haue the word a lanterne and light to their steps, and to suspect all other boldnesse to be rash presumption; which the Diuell according to his wonted maner and custome laboureth to draw them into, that he may hinder them as much as he can, from inioying the full fruite of their faith here, although he cannot altogether depriue them of saluation it selfe. In humilitie let them thinke

*Psalm. 119. 105.*

E basely of themselues, that they may keepe farre from this bold presumption.

And let not this be spoken to the weake Christians onely, although they are most easily deceiued thus for want of knowledge or sound experience: but let the best also know, that it falleth out oft times in one houre or day, when men waxe somewhat more carelesse in vpholding faith and a good conscience, which commeth not to passe in manie yeares. And for such as are

*Let stronger Christians also be well armed against presumption.*

Mat. 15. 37.  
& 28.  
Prou. 28. 14.

in feare and danger of this, let them know, that the greatest measure of faith doth bring answerable measure of humilitie, and teacheth such to feare their owne infirmities and Sathans crueltie, and to obserue themselves lest they fall; and haue not, no not in the smallest maner, to lay hold of Christs mercie while they walke presumptuously: and so afterward let them keepe well when they are well, rather then boldly to tempt God by doing the contrary. And this let all such take for their remedie against that subtiltie of the Diuell in drawing them to presumption.

## CHAP. 4.

## Of Sathans hindering the continuance of faith.



ND thus I passe to another of his lie and malicious practices, beside tempting of vs to viter vnbeliefe and presumption. For if he preuaile against vs neither of both these wayes, but that we set our selues as we haue bene taught, to vphold and prop vp our weake faith daily, yet he doth most strongly assault vs, watching all oportunities thereto, that we may not be rooted and stablished

The diuell boldeth them who haue attained faith, to be oft to fecke off it.

therein; that after much labour and many prayers we shall be doubting from time to time, and held backe from daily nourishing and preferuing the continuance of that heauenly gift, that we should not liue by it, nor grow more found and experienced in it, after we haue once obtained it of God: which caused the Apostles to pray thus, though Christ was conuersant with them: Lord increase our faith. And although we be commanded neuer to cast away our confidence, nor to come to prayer or any other duty at any time without this our faith; but as oft as we pray in the day to be able to call God Father, and not to be vnarmed of that whiles we be in this warfare: yet because it is the preferuer of our life and peace, and that whereby all the benefits of Christ are conueyed vnto vs throughout our life, therefore doth he hold the most of them which haue inioyed it and felt the sweetnesse of it, from possessing it daily. And he maketh that as harsh and strange to many euen of Gods seruants to heare, That the righteous liue by faith; and when they haue buried and lost the power and operation of it, that their life is no life to be accounted of: euen as it is straunge to the most of the vnbeleeuers, to heare, That we must draw neare to God with the assurance of faith at any time or at all.

Ephes. 6. 14.

It is strange to many Christians, to heare that they must liue by faith.  
Heb. 10. 38.  
2 Cor. 5. 6.  
Heb. 10. 22.

And from hence it is, that among holy Christians, (though weake I must needs say) these speeches are heard: What must we euer beleuee, and daily hold our faith: as though this were a matter not heard of, and a speech doubtfull: when yet the Scripture sheweth plainly, that we must walke from faith to faith daily; and that, not onely to more assurance of iustification, but to a greater measure of sanctification also: that our life may be a liuing by faith, according to that which the Apostle saith to the Galathians: *In that I now liue (in the flesh in this mortall body) I liue by faith in the sonne of God, who hath loved me and giuen himselfe for me.* By the which words it is manifest, that in his owne person he sheweth how the faithfull being vnited to Christ by

Rom. 1. 17.

Gal. 3. 20.

faith,

## Of Sathans hindring the continuance of faith.

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**A** faith, do thereby draw and (as it were) sucke spirituall grace from him daily, whereby they liue, that is to say, leade a spirituall life, or rather Christ liueth in them.

Now therefore if the iustification of Gods people, and the holinesse which they shew foorth in their liues, do arise from hence, that they beleuee God hath promised them \* strength to waite for saluation and to liue well: \* 1. Pet. 1. 5. then it must needs follow, that faith failing, mens strength to the doing of a- *Take heed faith* ny good thing vitterly faileth also. And therefore if we be perswaded, after *faile not:* we haue once receiued grace to beleuee, that we are thereby well enough,

**B** giueneesse of our sinnes, and of other grace; how grossely doth the Diuell be- *But labour to* witch vs? By what meanes soeuer he do it, whether by keeping vs ignorant of this truth; or otherwise busieth and occupieth vs in the world, that we thinke not of it, nor at all looke after it; or whether we be holden from it any other way: all as one. And although this is a thing, with which men of the world are not acquainted, yet they who haue learned to know what the excellencie of beleueing is, and haue felt any power of it working in them; they are to know that they can neither liue comfortably, nor do any thing well without it: for \* without faith it is impossible to please God. *grow in it.* \* Heb. 11. 6.

And as the people of Israell in that one part of their life daily rose vp per- *Ios. 6. 14.* swaded, that the wals of Iericho should fall after God had foretold it them; and for prooffe thereof did euery day compassse them, blowing trumpets of rammes hornes, as they had beene commanded: so in our longer conflict not with Iericho but with him, who is called the Prince of the world, this our faith is to lie downe with vs, and to rise vp with vs, and through the day to accompany vs. And nothing is more to be lamented then this: that though *Though there be but little faith, yet it is not missed.* it be rare and seldome found in the earth (the Diuell holding men in vnbeleife strongly, as it were in bands) yet it is not wanted or once missed: and the godly themselues (for the most part of them) scarcely haue any great vse of it, in respect of that which they might haue. Neither is this point made so

**D** familiar and well knowne to manie Christians, who yet haue a long time imbraced the Gospell euen with good liking, (though some of greater experience are better settled.) Neither do many of them grow to see that their life is a continuall and daily conflict with sinne and distrust; neither are they acquainted with the subtile sleights of the Diuell, how couertly he bringeth to passe, that they forget they are purged from their sinnes, and therefore led after other deceptfull allurements in the world. I speake it for that I see, how hardly they can be holden in the daily strengthning and nourishing of their faith, who yet haue truly (though weakly) tasted how sweete it is, and Christ thereby, through the preaching of the Gospell. And no maruell, if they cannot be brought as some others are (and yet they but weake also) to set their **E** delight therein as in the best treasure.

And for that so few are to be found, who hauing had comfort by it twenty or thirtie yeares agone, when they first heard of it and receiued it; or in later yeares, as many (it is not to be doubted) haue also had (for I dare not be so vncharitable as to iudge otherwise of them:) for that such (I say) who haue inioyed much comfort by it, do not now; nor haue since that, inioyed the



same still: what is the cause of it? Is it any other then this (that for sundry yeres past; and now also, they haue so sleight fruite of it) that Sathan hath stolne away their hearts after the loue of present things euerie one his way, and caused them to lose that high estimation of the Gospell which once they had of it (though they still commend it;) they not wise inough in the meane while to obserue, how they were deceiued & blindfolded by him; nor once to misse or cōplaine of their losse whiles they may liue at ease, & prosper on earth in the meane while. And that it hath bin thus with many, (& therefore also is so with others still) hereby it hath appeared, that at their death they recovered their decayed faith: & sundrie haue more deeply descended into theselues then of late before they had done, and haue called to remembrance the seasons in which they had reioyced through their faith in another maner then in their latter dayes; much bewailing also the losse of so great a benefit as they by the decay of it had so long time sustained, eue great liberty of mind to walke with God, & that boldnesse and freedom of good conscience, which the wise man faith is a cōtinuall feast. Such therefore as see what the diuell pulleth frō them by darkning and burying this sure must & cōfidence in God, & how it goeth from the couertly as the Sun frō her line, before they be aware if it be not wel looked to: such (I say) must learne to put theselues forth, & cōsider what strōg hold they haue (& they must sticke to it) when they may say: *The Lord is my helper, whom then shal I feare? & again: I should utterly haue fainted, but that I beleue verily, &c.* Such must learne of Gods seruants to waxe more bold with reuerence, & resolute: and seeing as David saith, *Our fathers trusting in thee, were not confounded*, therefore to cry: *I though thou kill vs, yet will we trust in thee.* And such must leaue that worldly wisdom, whereby they thought it needlesse and foolish to nourish it in theselues daily; & must become fooles in the estimatiō of men, that they may be wise by the testimony of God, to keepe their faith as they would their life; & that, by oft recourse had to the Lords promises which faile not, neither chāge, prouoked therto by their daily infirmities and wants, thinking oft & much of the, and praying for grace to apply them to theselues, & growing stronger by experience: that thus they may clearly see Gods louing kindnesse daily to them, and not at some one time only, and that so they know themselves to be in continuall safetie thereby, as their hearts desire, which is to set the Lord alwaies before the, that they may not be shaken: so shall they not be snared in Sathans bāds, as otherwise they must needs be, neither greatly fall (I mean, to their hurt) although they be not free from tēptation. These are the chiefe hinderāces of faith, whereby the diuel troubleth Gods seruants, holding some in feare that they haue none at all, who yet sometime haue felt the contrary: drawing others to presume, &c. & keeping others from confirming it and growing therein daily, whether we respect faith in the particular promises of this life, or of life eternall. And these last mentioned, though they are not sayd properly, to presume as the former, yet (as it is hard to hold any good thing long) they letting loose their hearts, and being much occupied in the world, and hauing many dealings, being also in many companies, and meeting with many crosses, (besides their owne forgetfulnesse and frailltie) are darkened and distracted in themselves; and not being seruent and diligent in vsing good meanes, do doubt and feare. And this is the estate of many, and those

Prou. 15. 15.

How to remedie this let.

Psal. 124. 1.

Psal. 124. 4.

&amp; 5.

Iob. 13. 15.

Act. 2. 25.

2 Pet. 1. 10.

A of long profession vnder the Gospell. Which sort of people till they settle themselves constantly to walke with God, and will be content to keepe a narrow watch ouer their hearts and liues, can be at no better stay. For by these means they perseuer their faith, and keepe peace with God ordinarily, as we see by experience: or easily recover themselves againe, if they be dimmed and ouer-shadowed.

CHAP. 5.

B Of Sathans hindring the beleener from liuing godly, and how many wayes; and namely, by keeping him in a wandering and vnsettled course; and also of the remedie against it: and first by occasion of that, how he holdeth backe the wicked.

**N**ow it followeth that it be likewise shewed, how he letteth the beleeuers from a godly life: so that euen good Christians and they who feare God, shall yet be kept backe from many duties, which both they would do, and are heauie and wounded for not doing them; he deceiuing them with some sinnes which do afterward fill them with deadly discouragement. But because there are some who are holden vnder of dangerous and

damnable lets, and yet thinke themselves the people of God: for discovering of such, by the way before I speake of the impediments which hinder Gods children; I will (as I promised) briefly set downe some of those lets whereby he hindreth such altogether from practising a godly life, though they thinke themselves sound Christians, and yet are not, but do lie: that they may glory in themselves no further then they haue cause, that is, nothing at all, but may know that they who are letted by these, are not godly; and that true christians indeed, may know, that though they are sundry wayes letted, yet not like them.

Now these haue an heart long accustomed to euill, (which were not hard for them to see, if they would enter into the sifting of it:) and by meanes of this, they cannot giue themselves ouer to be readie to do Gods will in one thing as in another, but thinke it foolishnesse to do so: and the best of these do but performe some outward taske of prayer and confession of their sinnes, for fashion or feare or some such like cause; but not looking for any strength thereby, to be any whit the more godly, neither in their actions will be tied to be otherwise directed, then as seemeth good to themselves.

E Again they neither attaine to sound and cleare sight of the forgiveness of their sinnes, neither will they labour for it by applying to themselves the promises of God, but hope their state is good without that; so that their life, when they be at the best, is but a bold presuming of Gods mercy, without any warrant: and therefore either in that false confidence they die, whose estate (yet) cannot be good; or else when it pleaseth God to awake them out of that spirituall sleepe, they confesse the truth plainly: that they are in wo

The third.  
1 Sam. 15. 24.  
30.  
Ioh. 3. 10.  
Psal. 50. 21.

full estate. And therefore they are vnwilling to enter into consideration of the annoyances which sin bringeth: but if they do, yet it shall not touch nor greatly trouble them, neither will they trie to the full: which of their actions be sinnes, but they haue soone done with such matters, though they be neuer wearie of that which likes them. I speake of the forwardest sort of them which are vnrenewed.

The fourth.

Neither are they long perswaded, saue onely in their good mood which lasteth not, that the godly life is the onely happie life; that is, to liue as I haue described it; namely, to haue our conuersation in heauen, and to mind such things especially aboue all other, whiles we are abiding here on earth: but are strongly seded in this opinion, for the most part, that their owne (though all may see vpon how weake ground) is the best course, when yet daily care of holinesse is irksome to them, and that all such as go further then they, are but precise and foolish and full of fantasies (for so are they for the most part accounted of, who in particular draw the rules of religion into practise,) and yet they do not so easily rest herein, but oft their conscience (will they, nill they) telleth them, that the godly life is best.

The fifth and  
sixt.

To conclude, either they are snared in sects and opinions aboue their reach (which cannot stand with godlinesse) or else they are so ignorant of the will of God in the Scriptures, that if they had no other incombrance, that were enough to hinder them from so much as entring into a godly course: or so hollow, loose-minded and wilfull, that none can perswade them to do better. And therefore, what the comfort of such is, may be easily conieured.

These, (that I rehearse no more which are infinite) yea, euen some of them are sufficient hinderances from a godly life, in whom soeuer they be found: so that, although the most will put themselves soorth for godly, yet being branded with any of these markes of Sathan, they shall sufficiently be knowne to be farre off from such as they would be taken for, namely, true Christians. For remedie, such as are willing to seeke after any, I referre them to the first Treatise of this booke: wherein I haue shewed what way such should take to be deliuered out of their miserie.

The lets of  
Gods people  
from some  
proceeding at  
least in god-  
linesse, are ge-  
nerally three.

Three general  
lets.

- 1
- 2
- 3

Now I will proceed to set downe the lets, whereby Gods children are holden from practising the godly life. And seeing many weake Christians can easilier tell that they are hindred from it, then they can tell what hindreth them, as it is in bodily sicknesse: I will therefore lay open some of the lets, whereby the Diuell doth chiefly stay and hold them backe from going forward, and direct such as are troubled with them, how they may in some sort be helped against the same. And these generally are three, (to the which the particulars shall be referred.) For either the Diuell keepeth them in the wanting of some good things, without which they cannot constantly proceed in a godly life: or he presseth them downe with some euill things, as inward or outward sinnes, which take away their courage from godlinesse: or else vnsetleth them so by occasion of things lawfull, that they are holden thereby from a Christian life.

The first general  
let containeth  
3. speciall lets.

Of the first sort I set downe especially three: (for I do not undertake to mention all particulars, which were infinite) the rest will be discerned more easily

fily



A fily by these. The first is, when the Diuell holdeth vs out of a settled course in godlinesse which all the godly ought to liue in daily, though he cannot breake it off altogether. The second is, the want of our first loue, though we hold and keepe some course in godlinesse more then many do. The third is, want of a sufficient ministerie, though we be troubled with neither of the two former.

*The first.*

*The second.*

*The third.*

If these three be not in our way, I see not much which may greatly hinder vs. For if we be resolu'd to consecrate our selues wholly to God while we liue; and indeiour to nourish and preserue that seruencie which at our first calling God wrought in vs, so that such holy sparckles be not quenched; and then that we haue the word of God ordinarily to blow vp and chearish the same: doubtlesse, we are in the safest and best way to liue happily that in this life can be inioyed: although all haue not the like measure of grace and experience, by meanes whereof it cannot be alike with all; though they be voide of these fore-mentioned lets, (as I shall haue occasion to shew after) namely, what trouble and disquietnesse, the Diuell raiseth in some weake, yet deare seruants of God, by occasion of some want of graces in them which others haue.

But while I shew how the Diuell hindreth vs, I do not meane that he hath any absolute power or authoritie of himselfe, but as God giueth it him for the triall of his, and the punishment of his enemies: but the power which he giueth him, he doth most cruelly, subtilly and maliciously exercise with all diligence, that he may deceiue euen the best, and so destroy them if it were possible. Neither let any aske how he can thus deceiue and bewitch vs: for the ground of all temptations being our owne weaknesse, he being a spirit hath accessse vnto our spirits to trouble them: and through long experience knowing our nature, and practising our miserie from age to age, he is able with ease to worke our annoyance in all respects.

*Sathan hath*

*no absolute*

*power.*

*Iob. 1. 12.*

*Math. 8. 30.*

*1. Pet. 5. 8.*

And this giueth him knowledge of our minds more fully, who vnderstandeth the same by the least shew and inclination of our affection and will; not that he knoweth our hearts perfectly, (for that is proper to God onely) but by his long acquaintance with our nature from Adam to this day: this maketh him not onely to expect any outward signification of speech or gesture to conceiue our intents and purposes by; but also out of our vniuersall corruption (whereof he hath continuall prooffe) to discouer the vanitie of our minds; and the thoughts of our hearts: which after he hath found, he setteth vs forward (as he seeth occasion whereto we must incline) to disobey God and his holy commandements.

*He knoweth*

*not our hearts*

*and thoughts.*

But I will returne to the lets whereby the Diuell deceiue the simple, that they shine not as lights to honour their profession in a godly life. The first of the three (I sayd) is by holding them from being settled in an holy course. As for example: he so handleth the matter, that many true hearted Christians shall not know how, or not thinke it meete, to tie themselues to any rules or order of passing the day and leading their life, but walke (as it falleth out) with some generall care, and a good meaning at some time; whereas the Scripture teacheth vs to be directed particularly in our thoughts, words and deeds touching euery commandement, that our whole conuersation may

*The first spe-*

*ciall let in the*

*godly from bo-*

*linesse, arising*

*from vnt.*

*They tie not*

*themselves to*

*any direction.*

*Math. 5. 19.*

*Phil. 50. 23.*

*Phil. 1. 27.*

become the Gospell. Now therefore if we passe the day, and looke not before vs what we go about, that we may be caued with care for the right performing of our duties, who seeth not, that euen this one is a sufficient let to him who is holden vnder of it, as not being able to answer for many of his actions done to the offence of God and men in the day, as he might haue bene? For in that experience which I haue, I cannot say that this one let is removed from very many, euen of those which giue good hope that they would do well, and therefore it blemisheth many of their actions.

Some do propound to themselves a course of passing their time and framing of their liues in some points commendably, (as for example, in their calling to be occupied in some labour) But do not religiously behaue themselves therein, shewing patience where they ought and as they haue occasion, nor iustice and innocencie, and so walke in the feare of God; and therefore do not find the sweetnesse which a godly life yeeldeth, whereas that were a right and good directing of them: but herein they rather followe the example of others in thinking they do well, then are led by any commandment of God, or warrant of his word; and therefore they not wisely foreseeing how many wayes the Diuell will go about to hinder them euen in that, are soone broken off from that good purpose which they made, and are vnsetled againe: whether it be by their ignorance and folly, or pretence of other occasions, whatsoeuer was the meane thereof, the Diuell was the worker of it.

They are no wiser nor deserue any greater commendation then the former, who at some times and for a season keepe and obserue such order and direction to leade their liues by, as they haue learned out of the holy Scriptures; but by lide and lide they fall to do it in a sleight and common manner, euen for fashion in great part, and rather through custome and for shame (and so waxe soone vrary) then with delight and comfort: and all because their hearts go not with their actions constantly, neither do they regard or looke to their consciences in one thing as in another, that they may be kept in peace. In all which though they cannot so much be blamed for any great euill they do, yet their inconstancie in declining so soone from their good beginnings, is no small blemish in them, although they lie not long therein. Whereby who doth not see that the Diuell watcheth them narrowly, that he may spoile them of their liberties and bring them into sore dangers, although few of them giue themselves to know by whom this is wrought, neither marke what letted them, or put them out of their course, much lesse preuent or resist them? Nay, which is more to be maruelled at, some are so grossely deceiued by him, that they are not grieved (for the time) that they were letted, but glad to haue excuses for their breaking out. Again, when they are distempered in their course and fallen into euill thereby, yet know they not how to recouer, but fall further; or be afraid to go about their recouerie. Some, when God giueth them an inckling of his displeasure, yet go forward till he strike them with more maine blowes; and then they become blockish vnder great afflictions: as we reade of *Jonas*, when he fell asleepe notwithstanding his sinne, after he was told of the great danger which did then hang ouer him.

These

It is slightly  
done.

Jonas 1.3.

- A These and such like, whiles they are secretly brought vpon the people of God; do they not (thinke we) manifestly proue that Sathan hath beguiled them? And whiles he bringeth them to this point, doth he not greatly deface the beautie of a godly life in them? Do not some of them feare, that they are departed from God vtterly, no more to returne, though this (I say) should not be: And they who go not so farre from sound iudgemēt, are they not yet much appalled? where is their former peace and spirituall reioycing in God their portion? what is become of their constancie in watchfulnesse, and holy care? where is their strong confidence which they should not cast away? their feruent prayers, their fruitfulnessse in sundry duties when they  
 B feele themselves neither fit to be in company, nor to be occupied in their calling, nor without danger to be alone by themselves? I thinke these are the fruits of lamentable wants in such good things as sometime they inioyed: and not bare wants; for such shall the best of vs haue whiles we liue, and yet not be without peace, nor vnsetled: but these which I haue spoken of, both vnsetle and distemper them whom the Diuell oppresseth with them. So that it may truly be sayd, that this is one speciall kind of lets whereby he hindreth the going forward of Gods people, euen in holding them from constancie and stedfastnesse in liuing godly from day to day, and from renewing their couenant with God from time to time: without which grace it is  
 C not possible for them to be free from fore blemishes, and inward vexation, and outward reproach thereby, which the beloued of the Lord should be farr from. And although through Gods tender kindnesse, (whereby he keepeth them that they be not vtterly forsaken, and will keepe them to the end) although (I say) through this goodnesse of God, all these turne to their good; yet that is not long of them or of their securitie and sleight seruing of God, the Diuell intending no other thing thereby but the dishonor of God and their ouerthrow. If any shall say, There are none but go aside these waies: I answer, It is therefore the more necessarie that we should be warned thereof, and fenced against them. And by this it may appeare, what a maine let  
 D and hindrance this is to Gods people from a Christian life: to be destitute of direction how to please God, and thereby to be vnsetled and wander in their course of liuing, as though there were no certaine way appointed them of God.

The remedie to all these is appointed by God, and brought to light by his word, and inioyed and practised of sundrie of his faithfull seruants, who were sometime kept voide of it by the enuious man, as euen many thousands of them are still by his malice deprived thereof vnto this day. And this remedie is, first that we suffer our selues easily to be perswaded that all our speeches in the commendation of a godly life in generall, are but wind, except we faithfully indeuour to bring it into practise euerie day; and therefore provide (as  
 E we may be taught) and that about all other things, to giue to euerie part of the day some duty; or when we be weakest, that we mind no euill, (as in the former Treatise of my booke I haue proued) seeing the Lord in appointing the day to the seuerall actions which are to be done in it, doth not passe by and omit these (wherein men thinke they haue greatest libertie to forget God) namely, eating and drinking; but yet with them extendeth his charge  
 to



1. Cor. 10. 31 to all other things also, saying: *Whether we eat or drinke, or whatsoeuer we do F*  
*else, let all be done to the praise of God.* Is it not for this cause, that we are rebu-  
 Luc. 16 8. ked of our Sauour, saying: *The children of this world are in their generation*  
*wiser then the children of light, &c.* namely, for our improvident and shiftelesse  
 regard of our growing on in a christian course to heauen-ward; when yet the  
 men of the world, if they be disappointed of their earthly commodities one  
 way, will shift for them another? If we find this impossible in all points, shall  
 we therefore yeeld and giue place, and seeke shelter for our vntoward hearts,  
 which would do no more in the seruice of God, then we haue done in times  
 past? or shall we ayne vnto no further perfection then we list? And if there  
 be hardnesse in practising some part of christian duties at the beginning, yet G  
 let there be no resistance against it, but our wants acknowledged; that we may  
 see the greater cause to grow forward: yea, and know we, that the worke that  
 i. Cor. 10. 31. we haue euery day to do, euen our chiefest and onely worke is, to see God  
 truly serued and honoured of vs in one thing or other.

For such as cannot better direct themselves, I haue indeuoured to be some  
 by the doctrine helpe vnto them in the former treatise, vntill a perfecter may be come by.  
 of the former This or any other which thou approuest in thy conscience; vse reuerently  
 Treatise. and acquaint thy selfe with it, and thou shalt find it sweet and gainesfull: leaue  
 not off the practising of the rules of it, or the like, by litle and litle; for then  
 shalt thou neuer gather any sound experience of the good that is gotten ther- H  
 by; but as thou mayest obserue it better and better, and so become more ex-  
 pert in it: so doing although thou shouldst sometime be turned out of the  
 way, yet thou shalt by one part or other of it, learne how to returne againe:  
 1st. 3. 4. For doth a man go out of the way, and not returne againe? Yea, tye thy selfe reso-  
 lutely to a daily walking with God in faithfulness, for it is as a watch tower to  
 keepe from daunger, and as an hand continually to hold vp from falling: and  
 constantly giue credit vnto him, that as he hath promised to his, rest with  
 him selfe for euer; so he will also keepe them by his power to the day of resur-  
 rection.

This confidence being preserued, and heartie prayer oft vsed, and watch- I  
 fulnesse against thine especiall infirmities, with oft and due considering what  
 a precious treasure this course of life is, shall preserue thee against this wan-  
 dring course which Sathan intendeth to bring thee into; by which thou  
 shalt be vnsteddied in the seruing of God, the least euill whereof, is vnquietnes  
 of mind, or idlenesse and vnsteddinesse, if not hardnesse of heart. These re-  
 medies the better and longer time that thou hast had experience of, the more  
 thou shalt perceiue the diuels force to be weakened towards thee: and thou  
 canst not be greatly indaungered, except thou beest slouthfull in exercising  
 of them.

And that do they proue vnto vs, who although they are not altogether K  
 voide of them, yet they thinke it too much to make them daily armour vnto  
 them; alleading for themselves, that this is euen to deny to Christians the  
 libertie which God hath giuen them. And therefore at this stay they keepe,  
 and will not be drawne from it, till God bewray to them more clearly the  
 diuels subtiltie in holding them there, and what they haue lost by the hote  
 maintaining of their vaine liberties; that which they lose for them, being far  
 more

**A** more precious: and how for want of daily and more heartie embracing of these good meanes, they are driuen by experience to see and confesse, that they were kept long in bondage.

If therefore through our neglect of these we be otherwise fallen into Satans hands then we were wont, there is no other remedie but that we beare our punishment for a season, euen heauinesse and reproch, because we haue sinned: but although we haue thus fallen, yet let vs rise againe, and that be-  
Micah. 7. 8.  
Hosea. 6. 1.

**B** times: for he hath smitten vs, and he will heale vs. Let vs not harden our hearts against God when he hath so iustly chastised vs, but as humble children, let euery of vs say: My father, my father, we are ashamed that we haue turned aside from thee: for why should we prouoke our God any while, after wee once see his frowning face beginning to arise vpon vs, we being his sonnes and daughters, vnlesse we thinke it a small thing to haue him frowne vpon vs?

I stand the longer in this point, because I haue experience by many, how hardly they dare or can be perswaded to craue pardon with confidence, after that they haue bene caried by their rebellious hearts to offend in somewhat, which they knew to displease him. Of whose weakenesse regard must be had: and for such especially haue I taken this labour in hand, though I know that for such as haue experience, lesse might haue serued.

And yet whose case soeuer it shall be of vs all in triall, we shall find it no  
**C** easie matter, after carelesse or wilfull offending of God, to haue immediatly vpon the sight thereof, relenting and tender-heartednesse: and when we durst a litle while before prouoke him, so soone after to be bold to beleue in him, that euen that so great a trecherie, shall be pardoned: for canst thou beleuee  
Psal. 33. 5.  
Iona. 1. 9.

forgiuenesse of thy sinne, who beleueest not that thou must forsake sinne? No, no, relenting commeth not by and by in the best who haue thus offended God; but hardnesse of heart, till after awhile when there hath bene a considering of the matter, and of the state in which they are: that so they may waxe ashamed of their so great vnkindnesse. (But otherwise, where there is boldnesse in sinning, there is no strength in beleueing.) Thanks be vnto  
**D** God for his vnspokeable mercie, that many of these times fall not out to his deare seruants, who are resolutely prepared to stand vpon their watch; for it is an heauie worke when that betideth vs: and they who see not this, see litle in the mysterie of godlinesse. And as I would haue my good brethren farre from lying still, and abiding in vnbelieve at such a time when they haue cast themselves into it by their owne default; so yet to let all bold presumers vpon God, and abusers of his mercie vnderstand, that Gods bountifullnesse is not set forth in the Scriptures, to adde drunkennesse to thirst in men, and to giue  
Deut. 29. 19.

them libertie to sinne who are already too forward that way; this I say: That as the people of Israel perceiuing God to be iustly displeased with them for their trespasses of the calfe, and therefore removing the tabernacle where his presence was, a farre off from them and their tents, they durst not presume  
**E** to go to the tabernacle to seeke the Lord, who in displeasure was departing from them; but they sought him a farre off, that is, standing in their tent doore and worshipping; so let those who see their shame and nakednesse by sinning against God, blush and be ashamed; yet, because he neuer taketh away his louing kindnesse from those whom he loueth, let them shew themselves  
Exo. 33. 8. 10.

## Of another let: The leauing our first loue.

1. Ioh. 2.1

selues as guiltie persons, though at the first as farre off, and with much difficultie to seeke vnto him, that they may be receiued againe. F

And thus I haue made mention of the first let which hindreth from godly life; euen the want of daily direction to serue God by: and haue shewed how Sathan holdeth Christians in daungerous vnprofitablenes, by keeping them vnsetled in a godly course; and withall haue set downe some helpe against the same.

## CHAP. 6.

## Of another let: The leauing our first loue. G

The second speciall let arising from want



O W followeth the second let in this first sort, that is: that many such as do hold on in some Christian course, do yet lose and fall from their first loue; not for a short time, as they before mentioned, but euen for years & dayes as they say: whē yet they hauing once receiued it of the Lord at their first effectuall calling and conuersion, it ought to grow vp with them and accompanie them throughout their life, to make euery part of it more sweet and comfortable. H

And great reason there is, why it should be so: for if we be truly conuerted vnto God, the longer that we haue bene trained vp in his house (which is the militant Church) and tasted of the diet of his seruants how good it is in comparison of any other; the more we had need to take liking of his seruice, and with all chearefulnesse to liue in it afterwards, which at our first entrance we saw so great cause to like and approue of. In so much, that although wee shall haue strong perswasions to waxe wearie and slouthfull therein, yet there are many more and greater considerations to moue vs to constancie and good liking in the same.

But that it may the better be scene what our first loue is, I will in fewe words lay foorth the same. We are to know therefore, that when God first called vs from darknesse to light, and from vnder Sathans tyrannie and feare of hell to see our selues deliuered from them, which we saw were by our sinne due vnto vs; and that yet for all that, he would pardon our sins, receiue vs graciously and loue vs freely, whereas before we were his enemies: this astonished vs, and after due consideration, inflamed our hearts and caused vs to admire this kindnesse of his, and to esteeme and preferre it before all pleasures, and to haue our hearts knit to him for it: for this loue of his constrained vs to loue him most feruently and dearly againe. Which our Saviour Christ knowing well, asked of Peter in that case, if he loued him not more then the rest; euen as David also calling the same to mind, brake out into these wordes, saying: I loue the Lord, because in the sorrowes of death he heard and deliuered me. I

Act. 26.18.

Hos. 14.5.

Ioh. 14.24.  
What our first loue is.

2. Cor. 5.8.

Rom. 5.5.

Ioh. 15.9. &amp; 10.

Ioh. 15.13.

Psal. 116.1.

1. Ioh. 5.1.

Rom. 10.15.

Luc. 7.47.

Psal. 119.97.

Gal. 5.6. Heb.

10.32.

Thus when we first saw the exceeding loue of God and Christ to vs, we could not (I say) but loue him sensibly and heartily; and therefore our brethren, and so his word and Ministers that brought vs tidings of it: for we no sooner beleeued, but saith that worketh by loue, wrought this in vs. And seeing K

wc



- A we loued him, we therefore began to keepe his commaundements. And this is the cause why Gods people are affected thus, and delight in his seruice, and one in another, as they haue perswasion of their true conuersion; and do therefore other duties readily, which others will not set vpon, nor go about: and this is that which the Scripture calleth Our first loue. Thus seruient are Gods children in the beginning, to the admiration of many; and no dutie is thought too great for them to perforce to him, as he thinkes nothing too good to bestow vpon them. Yea, it may truly be said, If euer we loued, we loued God and Christ more then any thing; as *Paule* sheweth to the Philip-  

B *ians: and our brethren, as it is in the Psalme, All my delight is in the Saints upon earth: and the Ministers, as Paule speaketh, I beare you witnesse, that to do me good, you would haue plucked out your eyes.*

Now then, to come to our purpose, when this loue shall waxe cold (as here our Sauour chargeth many with it, and many now a dayes are iustly to be charged for it) is it not an intollerable trecherie? When we shal let slake in vs the consideration of such loue of God to vs in Christ, which neuer faileth, nor chaungeth towards vs; and we thought sometime, that it could neuer be forgotten of vs: is not this slaking of our loue towards him, a iust cause of complaint against vs? And do we not declare thereby, that either we be growne dull, slouthfull: forgetfull, or that we thinke, that the Lord hath ceased to be mercifull? Is it not a plaine testifying, that we thinke we are not regarded and prouided for by him, so as we may continue all wonted duties and seruices towards him? Yea rather, are we not iustly to be charged that we are couenant-breakers, or haue (as adulteresses) broken our faith to our first husband?

Whereas we hauing so long enioyed the priuiledges of his people and citizens, should now much more do so, and looke confidently for the promised reward, *our saluation being now nearer then when we first beleued*: For why should pleasure or profite, wealth or fauour, things present or to come, put out of place that loue of God in vs, or cause vs for the to be rebuked? Why should not our workes be more at the last, then at the first; as our knowledge is more, and our experience greater? And therefore who seeth not cause sufficient, that our affections of first loue should continue?

I may iustly make a heauie complaint of the decay thereof in many Ministers, whose glorie and crowne it was sometime, to see the peoples profiting in godlinesse, as *Paul* saith; whose meate and drinke was, to do the will of their Father, and who did well prooue that they loued Christ more then all other things, by their diligence in feeding his sheepe and lambes: and what prey or bootie soeuer they haue met with, and got since, sure I am, that some of them do sometime with those seasons past, were now present still. And whatsoeuer causes of this decay they alleadge, yet when they weigh their case vprightly, they can say no lesse, but the fault is principally in themselves. How many of the people also may I speake of, who verifie that saying of Christ: *Iohn was a burning light, and for a season ye delighted in him: who neither can honour God, as then they did, nor giue that light to other: All which I wish to consider that which was said to them that had offended in the like case: I haue somewhat against thee, because thou hast left thy first loue: Remember from whence thou*

*thou art fallen and repent, &c.*

F

Thus I haue in some sort laid foorth this first loue, which God by his spirit worketh in all his elect children when he first bringeth them home, and maketh them to know how greatly they are bound to him for their so admirable deliuerance and happie conuersion. And herewith I haue shewed, how easily both teacher and hearer leaue and depart from the same, and fall from it, though otherwise they keepe some course in seruing God; as the Church of Ephesus did, whom yet the Lord reprobued sharply for that they had lost this. For thus he saith: *I know thy workes, and thy labour, and thy patience, and that thou canst not beare with them that are euill, &c. Neuerthelesse I haue somewhat against thee, that thou hast left thy first loue.*

G

*Reu. 2. 2.*

*The cooling of  
loue foretold.*

*Mat. 24. 12.*

*Hard to reco-  
uer our first  
loue being lost.*

*Take heed in  
time.*

Our Sauour likewise in Saint *Mathew* foretelleth, that this should be one thing among many other worthily to be complained of, That in the latter dayes (in which these wherein we now liue, are reckoned) *the loue* euen of many good Christians, (as also of such as seemed by good likelihood to be so) *shall decay and waxe cold*; whereby, what other thing did he meane then this; that mens affection in the worshipping and seruing of God, the zeale of his glorie, loue to their brethren, and feruencie towards the preaching of the Gospell, should be sore and much abated ouer it was in the beginning, when they first embraced it and were enlightened by it to beleue in him. And as though he would teach, that it should be a very hard thing to recouer this first loue againe, he giueth this watch-word in the same place: [But they that continue to the end shall be saued.] Whereby (me thinkes) he doth liuely admonish and warne all sound-hearted Christians, to looke heedfully and carefully to nourish and preserue that holy, pure, and first sparkle of grace kindled in them, against all that might come in the way to quench and put out the same.

H

*The danger  
great:*

*Thes. 5. 19.  
Eph. 3. 1.*

As though he would say: Although all pietie and christian care of honouring God be not extinguished in men; yet if they decline thus farre, to suffer their earnest and feruent affection and loue to God and goodnes, to be cooled in them: euen this is a blemish not to be borne or allowed; and a sinne, which both God cannot nor will not beare and passe by in them, and which striketh at the very life and saluation of those that offend in that manner; and such a losse as will be hardly recovered againe. And, though in other wordes, yet fully to the same purpose, Saint *Paul* speaketh to the Thessalonians, when he saith: *Quench not the spirit*: as if he would say, The worke of grace wrought in you by the spirit of God, to fixe your delight on heavenly things, and not on the earth; and whereby ye were caried to set vp in your hearts, the Creator and the things which he commaundeth, before the creature: this worke of the spirit destroy ye not; neither let your feruent desires and holy affections which haue bene kindled in you therby, be as fire which water quèched.

I

K

*Which many  
find and feele.*

Now then, if the words of our Sauour both to the church of Ephesus, and his prophesie of that which should come to passe in the last dayes, how the loue euen of the godly should waxe cold (which he spake as a thing both admirable, and to be much lamented;) and withall, this exhortation of the Apostle, of not quenching the spirit, be of any weight with vs: why is it at this day with many (which are of good hope, that they appertaine to God) as it

is,

- A is, and as we see it to be: that is to say, that their good beginnings haue bene turned into vnlike, euen daungerous proceedings. For in many it may be seene, of whom it may as truly be said, that they are nothing like the people which once they were, when they first embraced the Gospell. I might iustly make the complaint of any which haue bene but abated in their zeale and feruent loue of good things, (of which sort there are innumerable:) but I would I might not also charge numbers that they are disguised, being so farre off from forward and zealous professors (which once they were) that (as Saint Paule complaineth of the Corinthians) *they are now full*, yea, they thinke it meere foolishnesse to hunger after knowledge, and thirst after grace; and *as new borne babes, to desire the sincere milke of the word, that they may grow thereby*: who if they thinke much to be still called babes, and so to desire milke; yet I hope, though they be men growne, they must still hunger after strong meate. But howsoeuer it be, and howsoeuer some haue degenerated from their first loue more then others, it is too fearefull to see, (I say not, how many haue no affection, neither beare any heartie good will to the sincere preaching of the Gospell, neither at any time euer did: for who can number them?) but it is too fearefull (I say) to see how many of them are chaunged who began well: and (as the Apostle saith) *Ranne well*, but they haue bene letted in such wise as they obey not the truth.
- C If wearinesse of, at least wise, idle pleasure taking in the publike ministerie, neglect of priuate conference and of exhorting and edifying one another, vntowardnesse to good workes and shaking off loue to the brethren, imbracing the world and the entertaining of ill companionship, with hart-burning against the Preachers for telling them the truth, whom sometime they loued and reuerenced highly; and if the making of no conscience of open sinnes, where secret and small ones could not sometimes haue bene abidden: if (I say) these and such like in men, where the contrarie haue bene, be signes that the first loue is cooled and sore decayed; there are enough, who giue iust cause of complaining.
- D Euen these (I say) are sufficiently conuicted, to haue left their first loue, who are thus eclipsed and darkened as I haue said. For how can others be drawne by their examples, when they see them not to hold out the profession of their hope with ioyfulnesse as they were wont? Nay, how can they choose but be more backward in religion and discouraged by the same? Indeed I confesse, it requireth the whole man to be taken vp and employed in this worke, that God may be serued of vs with such chearefulnesse and readines as he was at the beginning: but what then? Can we for all that denie, that we ought to be employed with all possible care therein? And what day cometh ouer our heads, wherein God giueth vs not encouragement hereunto? For what day do we not, or may we not, make our hearts merrie with the Lords fauour freely graunted vs, and his louing countenance shining vpon vs?
- E And can it be any lesse then our great sinne, to haue our hearts going after straunge delights, which shall shoulder out this which is the greatest? I grant we are renewed but in part, and that much corruption remaineth to cloy and incumber vs; and through Sathans malice and vigilancie, not onely to hinder, but euen to hold vnder goodnesse in vs; especially through so many

*Giving iust  
cause to others  
to lament their  
case.*

1. Cor. 4. 8.

1. Pet. 2. 2.

Heb. 5. 14.

Gal. 5. 7.

*Signes, or ef-  
fects thereof.*

*To keepe our  
first loue, a hard  
worke.*



*Yet a dutie  
commanded  
by the Lord,*

*Y<sup>e</sup> also en-  
courage vs  
thereto.*

occasions and prouocations as we walke subiect to in the world: But yet for F  
all that, may we not shake off our seruencie and diligence in doing the Lords  
worke. And although we cannot auoide it, but we shall be nearely laid at,  
and narrowly beset with all manner of hinderances, both allurements and  
discouragements, so as we shall be broken off againe and againe: yet must we  
therefore know, that our life is called and so we must find it, etien a continu-  
all battell with our lusts worldly and vnruely, and our affections vnmortified:  
and we must accustome our selues hereto carefully, seeing the Lord hath pro-  
mised, to teach our fingers to fight and our hands to warre: that in time wee  
may be expert, rather then cowardly to faint, or trecherously to run away.

Yea but ye will say: We are ignorant in many points how to behaue our G  
selues, which procureth vs no small disadvantage. And I say againe, by the  
grace of God, that ignorance shall not greatly hurt vs, which we cannot be  
without: but shall serue to humble vs onely. Yea, but we are forgetfull also,  
(ye will say) & that much troubleth vs. To this I answer, as to the former: It is  
not this that can vnsettle vs, if we adde not therunto our owne witting & wil-  
full negligence. And if ye obiekt, that for all our care and watch to nourish  
and preserue grace and holy affections in vs; yet who is so circumspect and vi-  
gilant, but he shall be vnsetled and turned out of his course before he be a-  
ware: I aunswer againe: Howsoeuer this be or come to passe, it is but to the H  
end we shold rise vp & recouer by making oue mone to our God, who canot  
be without pitie towards vs: yea, if we haue felt bitternesse arise in our hearts  
against this christian course which is the Lords yoke, and vnder our afflicti-  
ons; yet let not this dismay vs from clinging and cleauing to him; we are his,  
and he will forgiue and receiue vs againe. I haue obiekted the hardest that is  
wont to hinder and breake off our first loue: and were our hearts daily set to  
count it our greatest worke to keepe it, (as how great are our helpes and en-  
couragements hereto:) God witnessing to that I say: though many doe,  
who will not be counsell'd; yet we should not be they who shall lose their  
first loue.

And thus much of this second let arising from want of some necessarie I  
thing, namely, of our first loue: where in the way of aunswering obiections,  
I haue set downe the remedie against it.

A

CHAP. 7.

Of a third let in this first kind, namely: The want of the ordinarie preaching of the word of God.

B



ND now to make an end of this first kind of lets, we are to know, that there is another want which Sathan laboureth to hold vs in; and the fittest of all other to bring on the two former: and that is, The want of an ordinarie and sound ministerie of the word of God, whereby the way to saluation and godlinesse is plainly and in good order, with loue and diligence taught so oft in

*The third species all let arising from want.*

*2. Tim. 4. 1. 2*

the weeke, as the people can conueniently attend vpon the same. Which being the light of the world, and (as it were) the Sun that warmeth all the creatures of the earth with his influence: so it can but warme and inlighten them who are within the fount of it, as the Sunne doth that part of the earth to the which he can spread his beames. And although many vpon whom this heauenly light shineth, are not made fruitfull like a garden by the heate of the Sunne; but rather as a dunghill, to fauour worse: yet such as enioy not this grace of the Gospell at all, can be but as the shadowed places where no Sunne commeth, which bring foorth nothing, or else that which is soure and vnfauourie.

*Note.*

God be blessed for those which are painefull labourers, but yet for the infinite thousands who know nothing, neither can know, I would that all which will be called the Lords Ministers, did diligently and faithfully propheticie, and that the Lord would poure his spirit vpon them plentifully for that purpose. If Peter could say no lesse, but that it was meete, whiles he continued in this tabernacle, to put the people in remembrance of heauen and the way to it, yea though they were stablished in it already no more to be remoued:

*Num. 11. 39. 2. Pet. 1. 12. 13. Belouers must be daily put in mind of heauenly things.*

who doubteth, but that it must needs be a fore want to be without that help: For ignorance is a great and vsuall impediment of sinceritie and good conscience: for when the mind erreth or misconceiueth, it doth mislead the conscience and deceiue the whole man. For where that is not, besides the thousands which perish for want of it, euen the godly (if any be there) cannot see their wants in grace, their corruptions of heart, and the many occasions by which they offend in their life; neither the depth of Gods loue, how he hath taken order to draw them out of all these; nor be refreshed with the oft remembrance of these things, as their need requireth.

But this is a large field to walke in, and not of me in this place to be long taryed in: but yet I will not cease to pray and hope for that which is wanting, as to be highly thankfull for that which we haue, namely: that the Lord of the haruest would thrust foorth labourers into the haruest, and establish the libertie of the Gospell preached by authoritie, and continue to vs the glorious light and sweet and deepe insight into the will of God thereby, which we haue attained, and many moe might also haue done the same, vnder her Highnes most prosperous raigne and long peace: for whome many thanks

*Mat. 9. 38.*

be giuen to God amongst vs.

*What they  
want, who  
want that.*

Mat. 8.11.  
& 12.

Amos 8.11.  
& 12.

Now seeing by the wanting of this sound ministerie ordinarily inioyed, euen the most of Gods beloued do want the greatest part of their best priuiledges, or full weakly inioy them, let all welwillers to Sion procure this as much as in them lieth, both by their feruent prayers and other Christian endeouours; and let such as desire to be more free from Sathans snares, prouide whiles they may, to be partakers of this benefit. As for such as inioy it, and price it not aboute all that they haue, or euer can inioy in this world, but esteeme it as a thing which they set litle by, yea and could want it well enough, I will say no more to them but this: *Many shall come from other places to seeke comfort there, both from East, West, North and South, and shall sit downe with Abraham, Isaac and Iacob in the kingdome of heauen, and they themselves shall be cast out into utter darknesse, where shall be weeping and gnashing of teeth:* and that of Amos: *Behold, the dayes come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst of water, but for hearing of the word of the Lord. And they shall wander from sea to sea, and from the North euen vnto the East shall they runne to and fro to seeke the word of the Lord, and shall not find it.*

They who should weigh, how the Diuell hath laboured in all nations and throughout all generatiōs to hinder the passage of the Gospell, (as, if that one booke of the Acts of the Apostles onely were perused, doth appeare in that time) might easily be perswaded, that the preaching and establishing of it, is a singular and rare treasure (howsoever blind men can iudge of no colours:) and therefore that the want of it is none of the small lets, whereby Christians are hindered, if possibly many might be perswaded of it.

For how should a poore Christian rise vp when he is fallen by any occasion, or come into the way againe when he is strayed out: or how shall he be strengthened being weake, or be comforted in his heauinesse; if he haue not this at hand ordinarily, to bring tidings of Gods will to him, and euery way to supplie his many wants: euen as if the trumpet sound not, who can prepare himselfe to the battell? Therefore it is, that there are such maine blockes layd in the way of Gods seruants, that either they cannot inioy this blessing any long time, or in any good sort and manner, to build them vp and direct them euerie way as is meete; or if they haue all this, yet they shall hinder themselves and one another.

For it is to be lamented, to see how few can rightly vse such liberties and make their profite of them while they inioy them: as to draw out of their teachers, vnderstanding, and humbly pray and labour for spirituall wisdome whereby they may haue the right vse of their knowledge in euerie particular action: and in the spirit of meeknesse to helpe build vp one another, and to be lights to the ignorant by giuing good example; but worldly minded, or contentious, or passing their time vainely and prophanely. And if this complaint may iustly be made where the Gospell is purely and plainly preached (as who doth not see that it may?) then what need many words to proue what hauocke there is of goodnesse, where the word of God is not in place to rebuke the euill and vphold the contrarie? no lesse, (doubtlesse) then as if haile-stones in the haruest season, which battereth and

and



**A** and beateth downe the corne: no lesse (I say) doth the Diuell with his bad instruments make a spoile of religious and christian life. So that it is apparent how fore an impediment the want of sound, familiar and diligent preaching of Gods word is; *Salomon* including many hurts and dangers in one word, *Prou. 29. 18.* saying: *Where that is wanting, the people perish.*

The same I say of other helps to the building vp of a godly life, which I haue spoken of in another place, that if we suffer our selues to be hindred by the Diuell from the daily & reuerent vse of them, he shall sufficiently preuaile in holding vs backe, that we shall not flourish as plants in the Lords orchard: I meane if we do not consecrate our selues to God, pray and meditate daily as

*The not vsing the daily helps to godliness, is a great want that much hindreth a Christian.*

**B** I haue directed before to do, if we delight not in reading, or take not the benefit of christian exhortation and conference, watching ouer one another, and prouoking to loue and good workes, and to take good by examples of one another: and if we be not more humbled by our chastisements, and our hearts more enlarged to serue God by his daily benefits: but trifle out our pretious time after the manner of men of the world, finding no such fauour in any of these as we do in earthly delights, namely, eating, drinking, sleeping, playing and dealings about our profits; the Diuell hath what he seeketh at our hands, and keepeth vs farre enough off from our best portion. Finally, the want of our whole armour, or any part of it, whereby we defend

*Mat. 24. 38.*

**C** our selues from euill on euerie side, this (though all the other were present) should sensibly appeare to be wanting, for the daungers and fals which we shold sustaine for want of the same. The remedy against the wāt of the word preached, is to relieue our selues with it, where we may with most cōueniēcy inioy it: but rather that we sue eanestly to liue vnder it: which would be more generally granted of God, if it were (as a benefit which cannot be wanted) sought for & desired. But whether of both so euer be, let vs so partake it, that we may feel our selues sensibly (as by good diet) refreshed, & grow in grace & in the knowledge of our sauour Iesus Christ: for which end it is among vs.

*The want of daily keeping on the armor, is a great want.*

*1. Pet. 2. 2. & 2. Pet. 3. 17.*

The remedy of all the other wants, seeing it is a faithfull practising of the daily direction, of the which I haue spoken largely already, or any other such: therefore it is sufficient to shew the Reader, that all these wants the Diuell will hinder him by, to the end that he may hold him back from the practise of the godly life, and consequently from the sweete fruite which he might inioy thereby. The which I speake to this end, that he may be on the other side more encouraged resolutely to giue ouer himselfe thereunto daily: seeing thereby all these euils and perils of this life so vnwelcome and so much feared, may be in great part auoided.

*Prou. 23. 23.*

If any obiect, that these first kinds of lets (though not so particularly) are set downe before, and the remedies, as here they are, and therefore that this is superfluous: let such know, that I therefore set these downe particularly, to let the see that a well ordered course is a remedie for and against all diseases: and therefore I mention the manifold lets in this Treatise, which come in the way to hinder it, that they may see the better to set themselves against them, and not to thinke their labour lost, which they are moued to bestow in acquainting and exercising themselves throughly in the practise of Christian direction from day to day, as it is drawne from Gods word. And thus much

*Obiection.*

*Answer.*

of the first kind of lets, whereby the Diuell hindreth vs through wants in good things; he taking occasion from the corruption of our nature, whereby we are prone to euill and vnapt to good, to strengthen sinne in vs. F

*Many weak  
ones troubled  
with feare of  
their owne  
wants, with-  
out cause.*

Now I haue shewed how the Diuell troubleth many weak Christians by the wants before mentioned, here I thinke not amisse, to shew how some are troubled by feare of their owne wants without cause. For experience teacheth, what deadly heauinesse he raiseth vp in the hearts of many of Gods deare children by occasion of their wants in grace. And among the manifold hurts which he bringeth by meanes thereof to many weak Christians; this one is not to be omitted: what grievous and sore discouragements he oppresseth many tender consciences with, while they espie some gifts of God in other, which they thinke be not in themselves; though they seeke about all things to please God, as hauing had some sweet feeling of his fauour through faith. These (I say) when they consider and deeply weigh their owne emptinesse of grace and barrennesse, their manifold infirmities also which they beare about them; the Diuell abuseth their weaknesse to an heauie and vncomfortable sorow, which is also as vnprofitable to them. G

*Some are long  
troubled in  
this manner.*

In which state he driueth them to find out in themselves many disorders and fals, sundrie out-strayings from their Christian course, and how they cannot preuaile ouer their corruptions; and so maketh the innocent soules, not onely to thinke that they be farre worse then they are, but also troubleth and disquieteth them beyond measure: insomuch that they haue bitter sobs, and make fore complaints against themselves; in the meane while forgetting (through vnthankfulnesse) Gods manifold kindnesse towards them, and what cause of reioycing rather, and thanksgiuing they haue offered vnto them. And in this case he keepeth some of them many yeares together, perswading themselves that none are so bad as they, nor such hypocrites, &c: when yet the things whereof they do most accuse themselves; are meere infirmities, and not any grosse or palpable trespasses. This description of them (that I say no more of them) who seech not how apparently it bewraicheth the Diuels malice and subtiltie in hindring, yea snaring them (as I may say) in such sort, as they cannot wind out any way? when yet (as hath bene sayd) there are no sincerer-hearted Christians then they, nor who seeke the Lord more hartily, for that measure of knowledge & experience which they haue. H

*Prou. 23. 14.  
Mat. 5. 3.*

*Remedies:  
Godly boldnes.*

*Thankfulnesse.*

Now if they are blessed who feare and who are troubled for some wants in grace, who is so blind that he seeth not, that euen by this which is their sorow, and in their owne account euen their miserie: yet by this (I say) they proue themselves to be blessed and happie? The speciall remedie for these is godly boldnesse, to consider what God hath done for them in giuing them such hungry hearts after good things: which could not be; except they had tasted of those sweete graces already, and had some part or portion of the same. They must be perswaded to more heartie thankfulnesse to God, and see this their humilitie, meeknesse, loue of God and desire of heavenly things, to be iust causes hereof. Their vnkindnesse to God they do well to acknowledge, and that is an especiall grace of God in them; and that they find in their nature, rebellion against goodnesse: but yet, not so, that they shew themselves more vnkind by not confessing that they haue much cause to reioyce K

- A** reioyce, from him: *There is great cause of reioycing in that, for which they are heauy.*
- B** And therefore let them beleue, that their estate is rather to be highly accounted of (euen as it is) seeing the thirſtie (as dry ſponges) drinke vp much grace; and the humble ſhall find reſt to their ſoules; then that for ſome wants of grace they ſhould caſt downe themſelues halfe deſperately, as though God regarded them not, when yet their eſtate is the eſtate of all Gods children: among whom, euen the beſt haue many wants of grace, and know but in part, nor beleue but in part, although they haue through experience learned better then the other to ſuſtaine the ſame. For where faith is in Gods promiſes (without which they cannot heartily loue heauenly things) they muſt know that they haue a liberall portion; and therefore ought to liſt vp their hearts out of their deadly dumps: and as theſe and ſuch like directions do counſell them, let them grow forward, but without diſcouragement; yea though their meaſure be ſmall, and they in their owne iudgement be the backwardeſt of others.
- C** Of ſmall beginnings come great proceedings; of one little ſparckle, a vvake begin-  
mightie flame; and the talle Okes were ſometime but ſmall akornes: he hath well begun, who hath in truth begun; and he hath much, who feeleth  
that he wanteth much: and he who in an humble and a meeke ſpirite hun-  
greth after knowledge and grace; hath made good proceeding towards the  
attaining of both, and ſhall in time be ſatiſfied therewith. This I ſpeake to  
incourage thoſe, whom Sathan abuſeth by occaſion of ſome wants of good  
things in them: when in the meane while (if they knew ſo much) there is  
no cauſe; but contrariwiſe, of reioycing. Thus much of the firſt kind of lets.

CHAP. 8.

Of the ſecond kind of generall lets: namely, The vnmortified affections wherewith he oppreſſeth the beleuer. And firſt, Of ſeare that they ſhall not perſeuere: and of pride in their gifts.

- D**
- N**ow I hauing ſhewed how the former kinds of lets ſhould be removed: the ſecond kind followeth, which containeth the finnes and corruptions that are in vs, whereby the Diuell hath exceeding great aduantage againſt vs, to hinder vs from this heauenly courſe which we ſhould walke in. And they are, beſides the ignorance and blindneſſe that is in vs, (of which I haue ſpoken before) our vnruely and vnmortified affections, and the worldly luſts: which if they preuaile and be ſuffered to rule in vs, they thruſt out with violence all grace and goodneſſe. Of theſe I will mention ſome particulars, euen the moſt dangerous (if compariſon may be made) of all the reſt: and the Reader may the better iudge of the other. I adde [if compariſon may be made] becauſe they are all ſo raging, that when they are ſtirred vp in vs and ſet on fire, a man cannot tell which is moſt odious in it ſelfe, and worketh moſt furioſly, and that moſt diſguiſeth vs who make our ſelues bondmen thereto. For prooſe of that which I ſay: when filthie luſts are kindled,
- E**
- and



1 Sam. 12.  
19. 30.

and haue gotten some strength in a good Christian (though that be neuer F  
without his owne great faule) how doth it trouble and disquiet him, yea  
wound and accuse him, he thinking it the loathsomest and most shamefull of  
all others (as indeed there need no worse thing to annoy and disturbe him,)  
and it causeth him oft to say: Oh, what can be more irksome, vnfauorie and  
shameful then this? Euen as the people said in *Samuel* of their wilfulnesse: *We*  
*haue sinned many other waies; but especially in asking a King:* so I say, that sin  
seemeth to a penitent christian (when he cometh to himselfe) most odious,  
wherewith he hath felt his heart most intangled. But to proue that true  
which I sayd; so doth he cry out of the rest, when he remembreth how he  
hath bene deceiued by them: a worldly and greedy mind seemeth most G  
wearisome and vnbecoming of all other to him, and biteth most deeply,  
when that hath possessed him: and when he hath offended by anger, ma-  
lice, feare, impatience, pecuish conceitednesse and the rest, he saith the same  
of them; euerie one for the time wherein it hath bene the chiefeft prouoker of  
him to offend, is most cried out of, euen as if there were no other to be com-  
pared with it: thus he speaketh of them, I say, when he repenteth. And by  
this it may appeare, (when there are many of these euerie while assaulting  
and, as it were, arresting a poore Christian, which suffer no other good thing  
to be in place where they be) that if he be not strengthened & armed against  
these and such other of that kind, he can neuer keepe a setled course and daily H  
continue the same in a godly life. Of these therefore, as I sayd, I will mention  
some, that the beleeuing Christian may the more carefully auoide them. And  
herein this aduice is not vnprofitable, that euerie one marke, with which he  
is most incombred and most easily ouercome of: as feare, anger, vnchari-  
tablenesse, &c. and by what occasions he is readilieft drawne to them: that  
he may the more preuaile ouer them by such helpe as he shall haue ministred  
to him. The remedies so farre as I shall adde here, shall either be set downe se-  
uerally with the seuerall lets, or one remedie for sundry lets: or where neither  
is, know that the daily direction which we haue bene moued to practise,  
shall be the remedie in such a case. And among the vnmortified affections I I  
will begin with that which troubleth the most of them, till God giue them  
release or deliuerance: and that is, A fearfull doubting of their perseuerance. I  
meane, that poore Christians shall not so soone begin to be drawne out of the  
world, to any liuely hope of saluation and care of pleasing God, and so haue  
escaped one bondage, but he plungeth them into another, holding them vn-  
der dreadfull feare and distrustfulnesse, that they shall not perseuer to the end  
of a godly life, especially in fore trials, and when persecution and strong  
temptations shall come.

The first kind  
of them is feare  
and doubt of  
perseuering,  
by means of  
afflictions, &c.

It easily ta-  
keth hold of  
wounded ones.

Mat. 10. 28.

Phil. 1. 28.

And this feare he doth fasten vpon them the more easily, seeing that affe-  
ction of feare is most nearly glewed to them: and besides, when they see ex- K  
amples of faintings in many professors, and how cruel the vngodly, prophane  
scorners, Atheists, Papists and persecuters are, among whom they liue, this  
feare is soone strengthened and confirmed in them. For which cause our sa-  
uiour forewarned his Disciples of it, saying: *Feare not them which kill the bo-  
dy, but are not able to kill the soule: but rather feare him, which is able to destroy  
both soule and body in hell:* and Saint Paule: *In nothing feare your aduersaries, &c.*

For

- A** For this cannot be predominant but it feebleth utterly the powers of the mind, (as the raising of the mudde in a spring, troubleth the pure water) and consequently holdeth backe the instruments of the body from practising well any kind of dutie. In these fetters therefore of feare, and most painefull and irkesome streights, he holdeth them: or if any escape, and so begin to reioyce in their hope againe; yet shall they not attaine thereto, nor grow therein, (distrusting themselues, and resting in the promise of God) nor be deliuered out of their feare but with much difficultie and striving: and yet if they be, it shall not be at once, but by litle and litle, while the word of God soketh into their hearts, as the soft raigine into the hard ground. For I must confesse,
- B** that as all passions are troublesome, and do much vnsetle vs for the time: so feare and sorow do this most of all, especially when the things about which we feare and which cause sorow, are most deare and pretious to vs. For how were the Apostles oppressed with both, not onely at their scattering from their maister at his apprehension before his death, though he had with many perswasions and strong reasons prepared them for it: but euen while he was yet conuerfant with them: and namely that one time, when he went into Iudea to raise *Lazarus* from death? Who answering sayd to him, when they heard him prouoke them to go thither: *Maister, the Iewes sought lately to stone thee, and doest thou go thither againe?* As if they should haue sayd: Except they had bene weary of their liues, there was cause inough to make them vnwilling, yea fearfull to come there. And so it is with vs, that how great comforts soeuer we haue inioyed by the heavenly doctrine of the word of God which we haue heard, yet as if we had neuer receiued any, when we heare any newes of trouble comming towards vs, we are on the sudden so taken and oppressed with it (yea though it be but a litle) that it vnsetleth vs out of our present estate of peace and quietnesse wherein we were, and wholly possesseth all our senses, and scattereth our former comforts, as if they neuer had bene any: whereas the Lord hath to that end vnder-propped vs before with strong consolation, that when afflictions come we might the better beare them and retaine our peace with him, such as his word had before warned vs of; as it is sayd in *Iohn*, besides many other places: *These things I haue sayd vnto you,* (speaking of his comfortable doctrine, which he had before taught them) *that in the midst of your tribulations ye may haue peace in me.*

*How it laterb them.*

*Example of it in the disciples.*

*The example applied.*

*Iohn 16.33.*

This feare and faintnesse therefore vnder the crosse, we must know the Diuell will strongly assault vs with; and thereby buffet vs so reproachfully for that we reioyced so, yea & boasted of Gods fauor before, and yet now in our afflictions we find not deliuerance many times, but we are rather made ridiculous to the world thereby, and a gazing stocke therein: besides the fainting of our owne hope, which is more then all the rest. He will insult ouer vs in such extremities, as he spared not to do to our Saujour himselte: *Where is now your God? Let him deliuer you now, if he loue you so dearely,* or else know, that ye haue put your trust in a bruised reed: renounce him therefore, and shift for your selues, except ye will miscarie, for there is no helpe for you in him: euen as his cursed instrument *Rabshakeb*, Captaine of the King of *Assyria*, did perswade *Ezekiaes* men, not to trust in or depend on the God of *Israell* in their trouble.

*How Sathan troubleth vs with this let.*

*Mat. 27.43.*

And

Hovv to re-  
moue it.  
Heb. 13.

Psal. 30. 5.  
2. Cor. 4. 17.  
Heb. 12. 11.  
2. Cor. 9. 10.  
Iam. 1. 3.

1. Pet. 2. 11.

Gen. 42. 21.  
Rom. 8. 28. &  
Psal. 119. 71.  
Hos. 6. 1.  
Psal. 120. 1.  
Mat. 5. 12.

Psal. 50. 15.

Phil. 1. 29.

Ioh. 16. 7.

Lam. 3. 27.

1. Cor. 10. 13.  
Iam. 1. 4.  
Dan. 3. 25.  
2. Cor. 4. 9.

1. Pet. 5. 7.

Phil. 4. 6. 7.

Ioh. 10. 28.

And therefore that we may find some ease in our troubles, let vs gather F  
strength from him, who will not faile, neither can be resisted: his word is the  
sword that must cut off this *Goliaths* head: and our faith is the hand in which  
we must hold it. And thus God saith in his word to all his: *This short trouble*  
*of yours, is to bring you a long comfort afterwards, when yee haue indured it a*  
*while: and they are sent you, that my power may appeare in your weaknesse, and that*  
*you may haue prooffe of my grace dwelling in you;* as faith, hope, loue, hum-  
bleness, obedience: and to make the world contemned, and all that is in  
it (as our fleshly lusts, which fight against our soules) to be renounced, that  
they may not annoy vs: and to cure many diseases, as carelesnesse, high min-  
dednesse and too much ease-taking in the world; for the rodde bringeth wise G  
dome; and *Iosephs* brethren sayd: *We suffer these things worthily, for that we sin-*  
*ned against our brother.* They are not (I say) sent, but for our good; and they  
driue vs more feruently to God; and *cause vs to call on him*: yea, and they  
make vs happie whiles we suffer them, (and like vnto Christ himselfe, who  
was called *the man of sorrowes*) and giue vs matter of reioycing after: and  
therefore we should be thankfull for them. But we do not a litle bewray our  
vnkind dealing with God, who are so vnwilling to heare of them. For it is no  
lesse then a great gift; yea, a priuiledge vnto vs, as the Apostle saith: *To you is*  
*is giuen for Christ, that not onely ye should beleue in him, but also suffer for his*  
*sake.* And what vnquietnesse doth it raise in vs, when we refuse and impatiently H  
cast off the Lords yoke? the very feare of it is farre greater then the suffer-  
ing it selfe. Therefore we ought to resolute with our selues; when we see  
the will of God is we shall suffer it, that it is the best for vs & very expedient;  
as Christ sayd to his Disciples when he was to depart from them: *It is expe-*  
*diens for you that I go:* and therefore indeuour to bow and submit our neckes  
vnto the yoke, praying for that power which our God seeth we haue need  
of, assuring our selues of helpe in due time, yea though he sometime deferre  
it. For if he call vs to suffer, he will most certainly succour and deliuer vs:  
that so we may find it verified in vs which is written: *We are afflicted on ene-*  
*rie side, yet not in distresse, persecuted; but not forsaken; cast downe, but we perish* I  
*not.* And the meditation of this shall (through Gods goodnesse) be a preser-  
uatiue to vs in our afflictions.

Saint Peter teacheth such as are distracted with these feares, so that they  
vnsettle them and disquiet their minds, to cast their care vpon God, for he ca-  
reth for them. And the same in effect, saith Saint Paule: *Be nothing carefull*  
*and pensiue, but in all things let your requests be shewed vnto God in prayer and*  
*supplication with giuing of thanks: and the peace of God which passeth all vnder-*  
*standing, shall preserue your hearts* (from Sathan who seeketh by vnquietnesse  
to take your peace from you) and settle your minds in Christ Iesus. So that, if  
God haue either any credite with them, that they dare trust him in saying, K  
That he will vanquish their vnquietnesse that made them pensiue: or, if they  
beleue that he hath any helpe in him, so that he is able to helpe, they may  
with reuerence be bold in their distresse to looke for it, and promise it to  
themselues, and yet so, that as they trust in him, so they tempt him not, but  
pray for it: in token that they beleue in him, and vse the meanes to remoue  
such pensiuenesse from them.

This



**A** This remedie is found to be thoroughly proued and sufficient, as oft as it is applied to any such kind of disease. And herewith let them weigh the examples of other seruants of God; *Moses, Peter, &c.* who after greater grace receiued, belecued more strongly. But if they neglect and passe by such remedies, and so fall from feare and doubting to boldnesse and presuming, that is, to go from one extremitie to another, they are grossely bewitched, and must be taught by experience to prouide better for themselves. Which I say, seeing many are caried to vse indirect meanes, as, by forgetting their feare, putting it away by merry company and pastime, or by hoping that no such thing shall befall them any more, and so waxe secure and carelesse: and thus not onely they are deceiued in looking for that which shall not come to passe, that is, to thinke that they shall be safe and without daunger after; but also herein, that they thinke themselves the more religious and godly for that they haue had such trouble, when yet they were without fruite of it. But when the Popish holy water scareth away Diuels, then shall these remedies stay and comfort them in their troubles.

*The heed of indirect meanes, and deceivable remedies.*

But besides these lets, the Diuell hath another way, whereby he hideth the full beautie of the Christian life from many who haue well begun, namely, by raising in them a proud conceit and opinion of their profiting in knowledge and godlinesse: like them of Laodicea, who sayd, *they were rich and needed nothing*. So that when they haue but newly begun, yet they shall thinke themselves to haue no great need to go forward; and by that meanes they neuer attaine to the sweete priuiledges which are to be inioyed of them, euen in this life. And after this manner he puffed vp the Corinthians when they had receiued the Gospell, as by the Apostles writing to them here, chap. 4. and elswhere, it appeareth: *Now ye are full, now ye are rich, and raigne as Kings*: thereby shewing them their slacknesse in proceeding to grow forward in the knowledge of Christ, and their loathing and wearisomenesse of paines taking, and their pride and contempt: which was no small enemy to their profiting.

*The second vnmortified affliction is, Pride and an over-weening of themselves. Reuel. 3. 17.*

*Example of it is the Corinthians. 1. Cor. 4. 8.*

**D** The Apostles were deceiued by him after the same manner, who when our Sauour told them that they should receiue great light of knowledge and other increase of grace, when he should send downe the holy Ghost vpon them; they but dimmely vnderstanding him, imagined that they had them alreadie, saying: *Now speakest thou plainly, and thou speakest no parable*: Iohn. 16. 29. imagining that they had the full vnderstanding of his speech, when they misconceiued his meaning. Such as I speake of, being strongly possessed of this over-weening of their gifts, is no small enemy to true knowledge and godlinesse. But this vse the Diuell teacheth men to make of Gods gifts, euen to be the worse for them, and to waxe insolent by meanes thereof when they be glutted with them: imagining that they haue more then others, when the more they haue indeed, the more they shall desire; and seeke to be brought nearer to God by the sweet tast that they haue of his gifts already. Whatsoeuer tetch against any person, or other corruption be ioyned with this action in men, (as it is too common) yet the chiefe sinne in it is pride, which scornefully reiecteth to heare and learne those things which all do know they haue need of. And what commeth of this, if it be not stayed and suppressed, but a

*In the Apostles.*

*Dangerous effects of it.*

R r

waxing

waxing wearie of learning any more then they know, and a neglecting of diligence and care to grow better, a meane account making of those which are good, and an acquainting themselves with loose and irreligious persons, or a falling into sects, scismes and heresie: or if they doe none of these, yet they bring vpon themselves that curse in a melancholicke solitarie life, (hauing made themselves vnfit euen for good companie:) Wo to him that is alone, as *Judas*: *Mat. 27. 5.* So that they verifie the saying of our Sauour, that for not vsing it well, they lose euen that grace which they had.

*Luc. 19. 26.*

*The remedie.*

*Reu. 3. 17.*

*1. Cor. 3. 18.*

*1. Cor. 14. 1.*

*Phil. 119. 12.*

Such are taught to preuent this daunger, by acknowledging that they are poore, and blind, and naked, and therefore to furnish themselves yet better: and seeing they attribute so much to their owne wisdom, to learne of the Apostle: *that they must become fooles, that they may be wise*: and that *they know nothing as they ought to know*: and whatsoeuer they haue, yet to hunger and thirst after more, and to *couet spirituall things* still, and to pray with the Prophet: *Lord, teach me thy statutes*: and not to please themselves in that which they haue practised alreadie, comparing themselves in a blind manner with those which are like, or rather farre behind themselves; but be better acquainted daily with their owne wants, weakneses and corruptions; that more strength may be gathered against them: and to looke vpon them, which in the Scriptures, and now, are set before them, as the forwardest Christians and holiest examples. And as this is the remedie to auoide these snares of the diuell for the time to come; so it is the helpe and remedie whereby they must redresse their estate, who haue thus bene deceiued by him alreadie. If they haue fallen to this point, and see it not, their daunger is the greater: and a token it is, that they haue vnfaithfully, or not at all viewed and examined their purposes and doings so many long dayes as they lye in them; or very houerly and to small purpose, which is farre from the dutie of such as haue firmly covenanted the contrarie.

*Examine our wayes.*

*Note.*

*Pro. 28. 13.*

*Phil. 32. 4 & 5*

*Another vnmortified affliction:  
Sloth.*

In this case therefore we see what a benefite of God it is, that he hath appointed vs daily an examination of our wayes, that if at other times, any vnbecoming thing should haue passed vs; yet we might by this laying our actions with the rules which should guide vs, see our wandrings or other transgressions. But if the diuell enter so farre as to fasten hollownesse and falseheartednesse vpon vs, which is, when we are not willing to see our trecheries; or in seeing them, yet counting them no great disgrace or matter of accusation against vs, (neither are we willing to rise out of the sinnes which haue passed vs, bringing pleasure or commoditie vnto vs:) here as the diuell beguiled *Eue* through his subtiltie, so he hath done vs. What is to be gone about in this case, but that we duly and seriously consider that which the holy Ghost hath said in the Prouerbes: *He that hideth his sinne shall not prosper*; remembering this, that though it go sore against our nature to shame and confesse against ourselues, yet the longer we forbear to do it, so much the more bitter it will be vnto vs after: and therefore it will beloue vs to take againe to vs the sinceritie and simplicitie becomming the Gospell, and to gird our selues with the girdle of truth, which we so shamefully cast off.

If otherwise, he seeing our disposition, shall carrie vs to luskishnes, sloth, idlenesse, so that this saying in the Prouerbes be verified in vs: *A lion is in the*

**A** *the way*; or any other of that cursed litter, that we begin to take sweetnes therein which is no better then poyson; and that the works of our lawfull calling waxe loathsome and ynfaourie to vs; and the meanes to vphold godlinesse, become vnwelcome; or other parts of the Christian course, irkesome and tedious: do we not know, that *as we sow, so we shall reape*: and if to the flesh, that of it we shall reape corruption? What is to be done then of vs, but this: namely, That we looke to the roote and fountaine of this mischiefe? And if it be growne by litle and litle, trace it out by footsteps: know that thou art beguiled. For thou before didst delight and take pleasure in godlinesse, as finding no safetie elsewhere, and renouncedst all whatsoeuer might hinder and hold thee from the christian course: and what shame is it that thou shouldst after be much backwarder? Remember also, that *ease slayeth the foolish*: and the way that seemeth pleasant to the flesh, is the way to death. And how hard soeuer it be to go backe out of this course, yet God hath encouraged thee thereto infinite wayes, especially by this one, that he (in any thing that he setteth thee about) will be with thee, and not leaue thee, nor forsake thee: but will giue thee more then thou couldest aske or thinke, and therefore much more that which thou doest desire. The longer thou art led by any such slauerie, the more hardly thou knowest thou shalt find recouerie.

Remake.

Prou. 1. 31.

Prou. 14. 12.

Ios. 1. 9.

Ephel. 3. 19.

**C**

CHAP. 9.

Of other unruly affections; tetchinesse, peeuishnesse, frowardnesse, &c.

**D**



**AMONG** the inward lets of godlinesse, (I meane the vnstayed affections of the heart) though the particulars are infinite, this is not the least, when it waxeth tetchie, peeuish and froward either against persons or things being crossed by them, that we cannot haue our will, yea though it be but in trifles. For such is the nature of sinne (to the end it may shew it selfe to be out of measure sinfull) that we may be taken in such a time with the deceitfulnesse of it, and

found so naked and vnarmed, that the smallest matter may be an occasion fit enough to make vs trefe and fretting, as if one should stumble at a straw, whereas at another time great prouocations could not moue vs; and all for that the desire of the heart is not satisfied as it wisheth: (as *Dauid* could not be angry with *Saul* for all the iniuries with which he pursued him, and yet was caried headlong by his passions against *Nabal* for one discourtesie offered him.)

1. Sam. 24. 7.

8. & 25. 13.

**E** Which is neuer done, but a sensible disquietnesse of mind and vnsetlednesse of heart doth arise therewith, which ouerthroweth the wel-ordered course: seeing he that is led and caried of his lusts as the cart drawne by wild horse, is made vtterly vnfit for the time, to pray or walke before God in peace, or to do any other dutie acceptable to him. And therefore who can deny but that such are caught with the deceitfulnesse of sin, as well as he who is overcome of anger, wrath, or any fleshly lust another waye

R 1 2

And



And if in this tetchinesse, we haue to do and deale with men, our per-  
uersenesse, fullen and disguised stomacke cannot be hidden: no, although  
we would hide and conceale it from the sight of men, yet such is the nature  
of it, that it ouerwhelmeth and couereth grace from shewing it selfe or exer-  
cising any power in vs, as the cloude couereth the sight of the Sunne, and as  
though we had alwaies bene impotent, and had neuer enioyed any other  
estate: and it blindeth the iudgement from seeing the foulness of such dis-  
guising: and hardeneth the heart, that for a time it cannot relent for it, nor be  
humbled vnder it, vntill the burden grow so great to the soule, that it can no  
longer beare it; and the partie come to himselfe, and can no longer suffer or  
abide it. It may be perceiued how this cankred corruption taking hold of a  
man, (not otherwise destitute of grace) so carieth him to be incensed against  
some person or thing, that it can no way be stayed or contained. A shadow  
of this appeared too euidently in two rare seruants of God, *Paul* and *Barna-*  
*bas*: when they dissenting betwixt themselues about taking *Marke* into their  
companie, were so snared, that they departed one from the other; and with  
no lesse offence to others then checke to themselves, brake off their fellow-  
ship for a time.

A&amp; 13.39.

Remedie.

In such a case therefore, this is to be done for the redresse of it: that seeing  
it is an high offence to God, a needlesse and fond troubling of our selues,  
and a breauing vs of godly wisdom, yea and of common reason, (that I  
say no more) this (I say) is to be done: that we make diligent search & inqui-  
rie, whither we be prone and disposed to such seruile and base maisters, and  
so shake off that yoke of bondage: and if we haue fallen into it, and haue bene  
deceiued and disguised with it, that as soone as we can, we do in trembling  
and detestation of our sinne, separate our selues from all other affaires and  
dealings, and fall into the consideration of the vnseemeliness and absurditie  
of it with all speed possible, till we feeble & perceiue our stomack to fall and re-  
lent, which will be by litle and litle, if we harden not our harts, but go aside of  
purpose, that we may faithfully debate the case betwixt God and our selues.

Zac. 12. 12.  
Mat. 7. 7.

The Lord hath promised, that such going apart one fro another, yea (if need  
so require) euen the husband apart, and the wife apart: that such seeking of  
him shall find him, and such dislike of our corruption (and namely, of such  
impotencie for want of grace) shall be the next way to recouer it againe: and  
when we haue seene what we haue gained thereby, or rather how much we  
haue lost; that (as our Sauer admonished in the like case) we go our way and  
sinne no more in that manner, lest a worse thing befall vs. And this for a tast  
of the corruption.

An other: is  
wearinesse of  
well doing.Phil. 2. 12.  
2. Pet. 1. 7.

Now when we shall consider, how many of these sores there are to ble-  
mish, wound and feeble the soule, that it may be (as it were) in the severall  
powers thereof made vnfit to euery good worke by one or other of them;  
and how the diuell waiteth as a fowler, hauing set his net to catch vs with one  
or other of his ginnes & snares: what constancie and care (thinke we) had  
there need to be kept in a Christian mans life, to the end he may be rid of  
them, or that he may not lye long in them, or not fall from one to another:  
which is the cause, why we call vpon men, as the Apostle teacheth vs, that  
they should worke on, that is, hold fast and maintaine the assurance of their  
salua-

K

**A** saluation with feare and trembling, giuing all diligence to ioyne with their faith; vertue, knowledge, &c.

But if we escape this snare, are we out of daunger? Nay, he hath many more to catch vs in. For through our ignorance or vnbeliefe, he maketh the Christian life seeme so difficult and tedious to vs, that we shall waxe faint and be wearie of proceeding therein, or at least in speciall duties thereof: who knoweth not how fickle and inconstant we are in all good things, and how soone vnseited? Infomuch that oftentimes, euen when we haue renewed our covenants after some fall, or daungerous coldnesse espyed and repented of; yet shall we by litle and litle, fall to our old bias againe. Now if herewith

**B** good means faile, we are set so much the more forward herein: as we reade of the people of Israel, euen in the short absence of *Moses* from them, being but fortie dayes.

*An other vn-  
ruly aff-  
tion  
that much  
troubleth vs:  
weariness in  
going forward.*  
Exod. 14. 18.  
& 34. 18.  
Exod. 32. 1.

I do not speake of the vnfitnessse and naturall vntowardnesse of the mind, or vnaptnesse of the bodie to Gods worship, or to the duties of our particular callings, which being sometime in the best of Gods people, are by moderate and honest recreating of them (if they cannot otherwise) expelled and shaken off: but I speake of the vnwillingnesse that the flesh feeleth to hold on constantly in dutie, further then it liketh; and that is, not vterly to cast off the yoke of Christ, but to serue God and it self too. For there is nothing more de-

Rom. 7. 19.  
11.

**C** fired of it, then when some duties haue bene perfourmed to God, that it may haue libertie, as it liketh, to occupie and set on worke both heart and hand in some manner to the displeasing of God. For euen as the hypocrites and vnreformed persons do neuer serue God heartily, but from teeth outward; and seeing Gods seruice is holy and pure, but they carnall and earthly minded, cannot at all delight therein: euen so Gods children being sanctified but in part, haue many prouokings of them, by that wisdom of the flesh that remaineth in them, to be wearie of liuing godly, and are troubled with strong reasons to induce and draw them thereunto.

And this is so true, that euen the best after they haue renewed their covenant with the Lord to be more fruitfull and constant, & also do purpose the same with full resolution: yet by litle and litle, they shall feele that seruencie of theirs weakened and cooled, and sensibly declining, euen as the Sunne toward his going downe. For which cause, the Apostle doth oftentimes strongly fence the Christians against it: saying, Be not wearie of well doing. And againe: Stand fast in the faith: quite you like men; be strong. And thus if we curbe not in the unruly affections and lusts, which would soone fasten vpon vs, and do not oft record our many sweet liberties which we find in seruing God, (which shall also be greatest, when we haue continued longest:) we shall find this too true by our owne experience; namely, what wearines

Gal. 6. 9.  
1. Cor. 16. 13.

**E** groweth vpon vs now, and then especially, of holding on chearefully and dutifully in our Christian course.

For as the diseases in the nether parts of the bodie do make the heart heauie and the head to be distempered, and they being healed do ease and quicken both: euen so, these vnmortified affections of ours being out of order, do trouble the soule and disquiet it; & therefore the well ordering of them, is a singular chearing and comforting of the soule and mind. Herein therefore

Remedies a-  
gainst these  
corruptions.

Mat. 11. 31.

Sathan labour-  
eth to unsettle  
and discourage  
vs with re-  
proches.

Mat. 5. 12.

The last of this  
kind of ill af-  
fections here  
mentioned,  
consisting of  
many.

we must know and be perswaded that Gods grace shall be sufficient for vs, who by the disgracing of them by his word, will weaken them in vs, and will make the way easie vnto vs euery day more and more vnto the godly life, and take away the difficulties which stand vp to hinder vs: euen as we see how he encourageth vs thereto, saying: My yoke is easie and my burden is light. Moreouer, though the diuell cannot breake vs off vtterly from a daily care of pleasing God, yet he will so labour to unsettle vs with reproches, ill opinions vniustly conceiued of vs, false reports and disgrace with our betters, which shall meete with vs in euery place; that we shall be much disquieted, if not vnsetled for the time, or stirred vp to bitterness, & take counsell how we may be reuenged, with sundrie other discouragements: euen vntill we enter into the sanctuarie of the Lord, and come to due consideration of our estate againe; namely, that the Lord is not chaunged toward vs for all that, but wil- leth vs to reioyce, saying: *If you be ill spoken of for my sake and the Gospels, re- ioyce and be glad; for great is your reward in heauen.* But whatsoeuer may stand vp in our way to prouoke fainting and wearinesse in our christian course, we haue strong and many perswasions against them: as, that we shall reape our reward without wearinesse, *Gal. 6. 9:* euen a crowne of righteousness, *2. Tim. 4. 8.* But because the matter ariseth more large then I looked for, (al- though I studie with all breuitie to set downe the diuerse kinds of vntamed affections, barely with their remedies) I will therefore shut vp this second sort of lets with naming the particulars onely, which are not alreadie mention- ed: that the reader may know, and so be able to discernie them, and so be- ware of them as of the rest.

So he sometime prouoketh vs to vniust anger, (which is no better then a short madnesse) especially when we can say, we had cause offered vs: so easi- ly doth he turne our affections against vs, which God teacheth vs to vse to good ends and purposes. At some other time, he poisoneth vs with deadly conceits and heartburnings against such as we dislike; also with loosenesse and lightnesse of heart; also with rashnesse and hastines, wherein we do no- thing well; with lumpishnes and melancholic, and with diuerse such like: the beginnings and first risings of the which, although our owne hearts do breed, yet the strength of them is of Sathan. By all which, as he seeth his best opportunitie, he so possesseth our hearts, that they are no more fit (in that sort, being vnsetled) to be employed in any part of Gods seruice; then the running water when it is stirred and troubled in the bottome, is for our necessarie vse. And thus it may appeare, how many of Gods deare seruants are holden backe by occasions of their owne corruptions (the diuell adding strength thereto) from shining as lights in a christian course: and when God hath mercifully begun in them the life of godlinesse, how they do afterwards (though it be litle to their commendation or reioicing) breake off or hinder their growing forward in the same, through some great fault of their owne; not subduing their rebellious hearts, as God teacheth them, neither stirring vp and cherishing the good gifts of God which were given them before, as they might with ease haue done, being taught and shewed how: especially, their fault is this, that they haue given themselves to many fond and vaine li- berties, both in speaking, thinking and liuing; which to be pulled from, it would



A would seeme to them (when they should but euen heare of it) to be as the cutting off a peece of their flesh. I speake not now of the vnreformed, for their visuall course is ordinarily thus, neither are they in any order before men except they haue their owne mind satisfied.

For the remedying of these and such like, this is no small helpe, that they set themselves to marke their disposition and inclination better, to what sinne they are most prone: and besides, except they haue a wise care to keepe themselves beseeching the Gospell, especially in those parts of their liues which lye open to greatest daungers, that therein they be best furnished: and if they take a foile and sustaine a checke to their conscience, yet to seeke the curing and ease of it by due humiliation speedily. But this will not much preuaile; except their owne hearts haue bene brought to take sound delight in the christian course, and waine themselves from that which they shall know to be against it, and to be glad to be aduised and directed how to recouer. But of this second kind of lets thus much.

CHAP. IO.

*Of worldly lusts: and namely, The loue of carnall pleasure, and the inordinate desire of riches.*

C



VT further, as he findeth best oportunitie, he deceiueth vs many other wayes; and namely, in taking vp our hearts in endlesse, foolish and vaine desires of things, which we neither can nor ought to enioy; as the lust of the heart, of the eye, and the pride of life: and so feeding vs with the ayre, euen with most vaine and deceitfull dreames, besotteth vs with too much pleasure-taking in transitorie liberties and commodinies of this life; which pull our mindes as much from godly duties, as they carie them after such vnfauourie follies. About many dangerous fantasies he occupieth our heads, that we may neglect the seeking of better things, especially in the time when we should be best occupied.

I meane by these, all sorts of worldly lusts, which are more noysome and daungerous then the euill affections mentioned before: though (one would think) we had little need to be shaken and distempered with greater then they, but rather studie how to make them weakened and subdued in vs. These worldly lusts, are lusts of the flesh which belong to the present state of this life and world: as the exceeding loue and desire of pleasures; riches and estimation, or honor, &c. For if he can fasten our delights on these, we are carried headlong, as the chariot by wild horses is ouertumed. I will shew the daunger we are in by meanes of these worldly lusts in two kinds: The lustes of the flesh, properly so called, and the inordinate desire of riches and cares of the world. How a true Christian may possibly be disguised by these, (I say) that he shall be thereby as another man, and sometime grossely overcome of them, I will first shew, and then adde some remedies against them. The first

*Carnall pleasures.*

*Prou 31. 30.*

*How it cometh to passe, that Christians fall thereby.*

*Iud. 15.*

*Example thereof in Sampson.*

*What an bea-  
stie estate is  
causeth.*  
*Pro. 6. 37.*

*Iam. 4. 17.*

*Note.*

*Beware of the  
least occasions,  
especially  
where vve are  
weakest.*

*No preciseness  
to beware of  
sinne.*

is; when he shall be drowned in sensualitie, and the fottish pleasure of the bodie, so that he is blind and impotent; and hath no power to consider, what the Scripture saith: Favour is deceitfull, and beautie is a vaine thing. And what is the cause of this? for it would not easily be beleeued, that a true Christian should fall so farre. The cause is this, that he hauing giuen his heart libertie to desire stolne waters, and to count them sweet, when he should rather haue loathed and cast them vp as vomite, and haue made a firme covenant against the nourishing of such delights; and he hauing giuen his eye leaue also to feed it selfe with such sights: he was made vtterly blind. And that being done, his prayers became feeble and weake (though sometime attempting it) to expell and driue out such fottishnesse; but it lodged in him, and made him a slaue vnto it. Which cannot be plainelier scene then in *Sampson*; a man of great gifts (as may be gathered by the storie) but made so impotent by the looke of a woman, that he yeilded himselfe to her lure most reprochfully: and being caught with that which was precious in her, became a foole in Israell, who had bene wise enough before to rule the whole land. And to this bondage doth a man, indued with grace, bring himselfe, when he will not see the daunger, which he cannot but know is readie to meet with him: *For can a man take fire in his bosome, and not be burnt?* No more may such an one, who will be caried of his raging lusts, looke to be free from great euill and daunger. But behold further, what goeth with it? euen this, that he is senslesse at the sight of it, when he should rather tremble to behold in what estate he is. For besides, that he knoweth he doth euill (which makes his sin the greater) his prayers are lost which he bestoweth about it, his burden of conscience is importable, the losse of grace thereby is vnspokeable, the griefe of the godly that heare of it, vnutterable, and the reioicing of the wicked, vn-  
satiable. And yet this is not so to be taken, as though it could be no otherwise with any of Gods people; for many are free from that slaueerie, who yet haue the same allurements: but they giue not place to their vnurly desires, beleeu-  
ing that which is taught them; How deare it will cost them. Oh subtilities of Satan, hardly to be discerned and deceitfulness of the heart, not to be trusted! so soone to let loose, not a filthie man or woman onely, giuen ouer to euill desires, (who can do no other but fulfill the same to the vttermost) but a sonne and daughter of *Abraham*, who doth loath and abhorre such wickednesse: and yet to be taken in such a time, that they should be readie to venture vpon that which must needs worke their vndoing, and to wish that, by the enjoying whereof they were better be dead! But I must say, such do purchase to themselves the iust fruite of their labours: for though they may be sealed vp by the spirit of God to saluation, (for of such onely I speake) yet what then? Ought they not therefore to be more holy, and beware of the least occasions of emboldening them to sinne? And of all other sinnes, to be most suspicious and fearefull of those, to the which they know that they are most prone and inclined? and by the committing wherof, they are sure, that their shame and sorrow must needs be greatest: Which two, when they are by their iust deserts, once brought vpon them, they will confesse with vs  
then, that we cannot be too circumspect and warie: and that it is no preciseness, to beware of the deceitfulness of sinne at any time, or in any place

- A or companie: the which grace (yet) and care was thought to be too much austeritie, till they smarted so bitterly for the want of it. But euery one can tell that this is true: He that standeth furthest from a raging flame, is freest from burning; and he who goeth farre off from the brimme of a riuer, is safest from drowning: *A word to the wise is more, then an hundred stripes to a foole.* And I pray God, that numbers of them who mocke some for their precisenesse, haue not oft times iust cause to blush and be wounded for their bold sinning, I meane, as well the sinne which I now here speake of, as other kinds: and all for this, that they were no more precise. For if they may be deceiued and o-uercome who are thought to be strict; namely, when they will at some times be too secure: what may be thought of such, whose vsuall course is Carelesnes and a trusting to their owne wisdome, who count it their disgrace and shame to be affraid of sinne?

- But to returne to the godly, how good is it to learne and be able to hold in these fleshly lusts, as it were, with bit and bridle; that no such wofull things befall them at any time, neither that they make themselues fooles in Israell, nor spectacles to the prophane world to become their pastime? All which they shall auoide, if they make their greatest reckoning to abide in the fauour of God from day to day, and hold fast the assurance of it, and not count it too base a thing for them to doe: Secondly, if they continue vnder Christs go-uernment, to be willingly subiect to him, and to put on his yoke: Thirdly, if they giue not libertie to their wicked lustes, to range after the cogitations and desires which may soonest poison them; but follow their particular callings diligently: And last of all, if they will shunne and auoide the occasions and obiects of such mischiefe; and namely, those which we reade that holy *Is-rahel* did eschew in the like case, being tempted by his whorish mistresse, that he would not hearken to her, nor come into her companie.

- Another way which the diuel layeth open to obscure and weaken the godly life in vs; & that, by another of these worldly lusts, is: to fill vs with noysome cares about the things of this life. A common euill vnder the Sunne; and not the sinne of the poore man onely, (which yet is not allowed of God, no nor in him: for euen he is taught to depend vpon God, being commaunded to pray in faith, Giue me this day, &c.) but it is rather more common to the rich, as *Salomon* speaketh: *I haue seene a rich man, as if he had nothing*: And againe, There is one who hath neither sonne nor brother, yet there is no end of his trauell, neither is his eye satisfied with riches, neither doth he once say: For whome do I labour, and depriue my soule of goodnesse? This thorne where it groweth, it suffereth no good thing to grow by it, but choaketh it, and o-uershadoweth any other gifts of God whatsoever. For a worldly mind is a monster of many heades, and infecteth the vnwise with her poyson, that not onely the common sort, who haue small practise of religion; but euen the best sort of people are made drunken with the dregges of her golden cuppe: and this is reached out so secretly and subtilly, that hardly shall one perceiue the daunger of it, vntill he haue taken hurt by it. Which worldlinesse where it fasteneth vpon a man, it deuoureth godlinesse, as if there had bene none before; and so chaungeth the best men who are not aware of it, and who feare not the daunger of it, that they shall become most vnlike themselues.

But



But in describing of this, I cannot vse the like breuitie as in the former. **F**  
 Nay, I must needes confesse, that it troubleth me very much, how to lay open this packe, it is stuffed with such store of contagious and infected wares; and yet men are so greedie to catch them vp hauing respect onely vnto the gaine, and therefore vnfit to be dissuaded from the trafficke thereof: so that few may be noted for examples in vsing the world aright. Saint Paule setteth out this sinne which is compact of so many, this roote which hath so many branches, when writing to *Timothie* and charging him to make this his text in preaching to such as haue riches, he saith: *The loue or desire of money is the roote of all euill: which while some lusted after, they erred from the faith, and pierced themselves through with many sorrowes.* Again: *They which will be rich,* **G**  
*fall into temptations and snares, and into many foolish and noysome lustes, which drowne men in perdition and destruction.*

By the helpe of this Scripture & some other, I will first lay out some of the branches of this roote; and some of the heades of this monster which deuoureth pietie and religion so fast; and the deadly daunger that commeth from thence, & the remedie against it: that all these considered, we may see what iust cause there is that men should be circumspect in this behalfe, in a more especiall manner throughout their dayes, besides the generall care which they haue ouer their liues. And first a litle, of the sinnes of this kind committed in and about the affaires and dealings of Christians, (for my purpose is to awa- **H**  
 ken such as are willing to be directed, not to shew all the sorts of euill which are practised in the world:) then somewhat of the sinnes committed by the occasion of riches, without respect of mens dealings; and the daungers that accompanie both. To these two, I will referre that which I meane to speake of this first point.

*Daungers in worldly dealings: Greedinesse.*  
*Rashnesse in couenants-making, &c.*  
*When riches increase, the heart is on them.*  
 In dealings, some of the sinnes which good men are like to fall into, are: Greedinesse in seeking and getting their commodities, when they consider not who is hurt thereby, so they may get; nor what daunger they purchase themselves in things which are more precious: with the which as a daily companion goeth Hastinesse and rashnesse, when couenants and promises **I**  
 are vnaduisedly made, and afterward seldome performed and kept; being as fast repented of as they were entred into, because rashnesse doth nothing wel. This way, in and about the world, many abuse the peate which they inioy. But if there be any shew or hope of profite set before vs (with what hard conditions so euer) we are commonly so moued and tickled therewith, that it may be scene apparantly, we be much vnsted and almost made drunken thereby; as when we first enter vpon our inheritance and commodities, whē they come in more roundly by the rising of prices, or great gaine in our bargaines, or any such like.

Another euill of this sort, is the deceitfull loosenesse and light-hearted- **K**  
*Loosenesse and lightnesse.*  
 nesse in our affaires, which shaketh off all reuerence and feare in our actions; and admitteth no suspicion, much lesse question, whether we walke safely in the meane while; or as though our commoditie-seeking were our heaven and happinesse; and as though, because we haue some libertie giuen vs of God herein, therefore we may cast off care of better things, and passe measure in them without check or cōtrolement: so that we sensibly feeble our desire aba-  
 fed

**A**tted to the Gospel and heavenly things. To this is annexed (as a familiar companion) foolish, excessive and earthly reioycing, when we haue successe to our liking, and gaine comming in. And from this ariseth reioycing in our wealth (which *Iob* durst not do; but said; That had bene a denying of God) and pride of life; as also a lifting vp our hearts aboue others, liuing in pleasure and wantonnesse, excessse in diet and apparell, and nourishing our hearts as in a day of slaughter; disdainig our inferiours, repining at our betters, with a greedie and hastie seeking to go beyond our equals; and infinite others like: for euen in these may Gods seruants be drowned.

And so on the contrarie: if we thriue not, nor attaine to that which we looke for, what commeth from vs but fretting and vexation of heart, for that we obtaine not our desire, that is, the good successe which we hoped for? So that before the issue commeth, we do not with contentation rest vpon God, and meekely commit the successe to him: no, but rather vnquietly and distrustfully carie our selues vntill the triall come. Besides these, there are other kinds of offending, which a Christian man may fall into: as when he shall ouer-lay himselfe with such multitudes of worldly dealings, that there can be no place nor time giuen to holy exercises of prayer, or regard had of christian walking in his ciuill or common actions; but all the wisdom which God hath giuen him to farre more excellent purposes, is bestowed this way, euen to be rich: then the which folly, what greater may fall into one who thinketh himselfe wise? For what hath he provided for himselfe, but care, toile and miserie couered with iolitie while he liueth, and the fruite of his follie at his death; that he being turned out of all here, he is much vexed and disquieted, hardly brought to cast off this burthen, and heartily to repent this his disguised estate; is hardly receiued into euerlasting habitation after, but hath worse provided for himselfe, then the meanest godly person which liued vnder him?

I graunt it is to be allowed that *Salomon* saith: A diligent hand maketh rich: and, The slouthful commeth to pouertie. But that none may be deceiued with mis-vnderstanding his wordes, let him be the interpreter himselfe what diligence it is which he alloweth to grow rich by; euen such and no other, as will giue him leaue to seeke wisdom as gold; and to lay it vp as treasure, and to labour for vnderstanding aboue all things: such also, as in the midst of his diligence to become rich, he be affraid to offend: and such, as it may not be his trauell that he doth most looke after. Such an euill is to be seene in the world (I meane, euen amongst men otherwise well to be hoped of) that they do not marke, when the sweetnesse of gaine comming in is felt, how godly duties grow as bitter and vnfauourie to them, which was wont to be otherwise with them. Last of all, besides these before named, in christian mens dealings, worse things for the getting of this worlds good, may come to passe: that is, that vnlawfull meanes may be practised; as iniuring one of another, whiles either by deceit in bargaining or otherwise it be offered; or whiles violence be shewed, oppression and rigour, and there be none against them able to resist it: more particularly, whiles men, contrarie to Gods commandement, do put their money to vsurie.

If in this sort or the like, we should be prouoked in our affaires and dealings

*Earthly reioy-  
cing.*

*Pride &c.  
Iob. 31. 24. 25  
28.*

*Fretting when  
we thriue not.*

*Deut. 7.  
VVe depend  
not vpon God  
for the issue.*

*VVe ouerlay  
our selues with  
worldly deal-  
ings, and no  
time left for  
better uses.  
Prou. 23. 3.  
Our folly  
herein.*

*VVhat dili-  
gence is good.  
Prou. 3.  
Prou. 28.*

*Other ill kinds  
of dealing.*

*Deut. 8.  
lings*

*Other abusing  
of riches out of  
worldly deal-  
ings.*

lings to go to worke, (as it is the manner of the most to do) we should so ble- F  
mish, yea deface the christian life, whatsoeuer graces of God should be in vs,  
that we lying open to our aduersarie but in some of these for want of a parti-  
cular regard had against them, we should need no other occasions to make  
our liues irksome, reprochfull and vncomfortable. But I haue hitherto laid  
foorth onely some of the diseases that grow out of a worldly mind in mens  
dealings: but there is no lesse euill incurred of an earthly minded man, though  
otherwise religious, (euen whiles he is free from all affaires) wherby his pro-  
fites and substance are increased. For he who doth not yet see the deceitful-  
nesse of riches, how they blindfold the heart that it cannot see clearly the  
beautie of christianity, alas, how is he led about of his fantasies (like a foole) to G  
dreame of the happinesse of his outward estate? Oh, what pleasure is it to him  
to thinke of that which he hath? How is his heart made drunken with the  
fleshly reioycing in his wealth and welfare? How doth it delight him to think  
what libertie he hath in the world by reason of his abilitie, to please himselfe  
in that which his heart carieth him to, or his eye lusteth after? when yet he is  
so much the more miserable, because he hath nothing to restraine him from  
such libertie. How doth he cast in his head what he will do hereafter, and  
within some few yeares how conueniently he will haue all things about him,  
(I speake still of a Christian: for euen so may such an one be beguiled for a  
season;) and before the time be expired he is taken away from all, like the H  
foole in the Gospell, and laid in the earth?

Luk. 12.30.

And thus his spiders webbe which with much care and long time was in  
working, is now suddenly swept away in one moment. It were infinite to  
say that which might here be vttered, and to very good purpose, how many  
waies and how farre the poore soule may be led to deceiue it selfe; and final-  
ly to be vtterly vndone being altogether bereft of all heauenly furniture,  
through the foolish and sottish dreames of earthly felicitie, which do often-  
times fasten euen vpon good men sometime vnawares, through the corrup-  
tion of the heart and the commonnesse of this euill which they see in the  
world.

*Men slaues to  
their riches.*

All which how clearly do they proue, that riches are commanders and I  
maisters, and men slaues and seruants to whatsoeuer they will force them;  
and get such secret loue and liking in their hearts, that it will be a matter of  
great difficultie to breake their fellowship, and yet a greater vexation of the  
hart when it must be broken? There is such a neare agreement and liking be-  
twixt our nature and them, that we can talke with them as with a friend; and  
are led by them to many euill purposes and ends. So that we may possibly be  
brought to abuse them to the satisfying of our lusts, both in excesse; licen-  
tiousnesse, pride and the ioynting of our aduersaries; and what not (that I  
say not much of the deceitfulnesse which there is small hope to make men K  
see: that is, to become very slaues and droiles for the aduancing of their chil-  
dren, neglecting for that cause whatsoeuer oportunities God offereth them of  
doing much good)? For it may be scene, that many rich men haue seemed to  
liue to no other end, then to leaue great wealth to them whom (yet) they la-  
boured not to make fit to vse it aight, and therefore provided to the vndo-  
ing of them. And yet to comfort the hearts of their poore brethren with the  
or

Philem. 7.



**A** or to apply them to any such ends, they are backward and slow, yea too pinching, spary and niggardly, as if all were too litle for a few bellies. And as they hardly come from vs to good vses, so are we as much pinched and vexed with feare of losing and forgoing them: that it is not in vaine commaunded, That Luke 21.34. we beware we be not surfeited with cares of this world, and that we make them not thornes and choakes to hurt and annoy vs.

By these or any of them, or the like, as euery Christian is most prone to offend: so if he shall not wisely and circumspectly preuent the same by this Great heed to be taken. Christian watchfulnesse through the day, besides other helps before set downe, auoiding all occasions and weaning his heart from all noisome loue thereof, learning also contentation, and nourishing a mercifull hart to the necessities of the poore, with such like remedies as shall be set downe, he shall be constrained to complaine of grieuous distractions of his mind, disquietnesse, and vnsetling himselfe hereby, besides the hurt which others shal take by him. And thus it may appeare by this which hath bene sayd of this matter, how needfull it is, besides a generall watchfulnesse in and throughout the day, to be more especially affraid of some speciall weaknesses which we cary about vs, and to be armed against some speciall discouragements and hinderances by worldly goods.

**C** I haue shewed some of the abusings of worldly goods, both in mens dealings and out of them: the daungers that accompany them, who knoweth not without large laying out of them, seeing they follow them, as the shadow doth the body? For though I speake not of them who are drowned in the world, whose God is their belly and their wealth: it is too apparent, how honest and good Christians haue (for the most of them) Some of the better sort, not willing to heare how to vse riches aright. no heart to heare how they should vse their worldly wealth, how many daungers they are subiect vnto thereby, and how their loue is glued to the same; but they thinke themselves able to guide themselves in vsing and disposing of their riches and commodities: therefore do they fall into no meane or common dangers. That whereas they might haue libertie aboue others, to leade a sweete and godly life, and to draw many to the same: yet they get litle knowledge, faith, experience, comfort and other grace, themselves; neither are many of them prouokers of their neighbours to a religious course, to loue and to good workes, by word and example. And beside this, that if they sinne as other men, they are sure to meete with the punishments of other men; in iust reproaches and an ill name deferredly, in an euill conscience and many vexations, beside many bad dealings which they find at the hands of wicked persons, which they might haue bene voided of: beside these, (I say) what a iudgement is it, that they being borne to honour, haue deprived themselves of it?

## CHAP. II.

*Of the remedies against this worldly lust: namely, Couetousnesse  
and excessive love of riches.*

*The second  
point about  
this matter,  
how to re-  
dresse it.*

*The first reme-  
die.*

*1. Thef. 4.6.*

*The benefit of  
this remedy.*

**B**Ut to set downe somewhat more clearly and distinctly for helpe and redresse of this sinne of couetousnesse and worldly lust, because I haue somewhat largely spoken of the same: I could wish that the remedies and reasons to redresse these many and dangerous sinnes, (and to preuent the same, where they haue not as yet broke out in many of Gods people) that the remedies (I say) and reasons against them were well marked, and also the direction how to vse them both, (as followeth) duly regarded. And to begin with the remedies which I will here set downe, they are foure, euen as the reasons also are. First, he that desireth to be free from great blame and offence by the vse of worldly goods, and consequently to hold fast his peace with God thereby, (as I know not what morall action is more to be desired) let him looke to this as he would to the auoiding of the collicke or stone: That no man be hurt or sustaine losse and danger by him; but let him thoroughly be perswaded of it indeed, that he ought to do thus: as we are straightly charged by the Apostle: *See that no man oppresse or defraud his brother in any matter.* So that, as we will be sure that none shall wrong vs, so farre as we be able to resist it, (and therefore we need not be bidden to regard our selues:) so because few of vs will be carefull to see others with whom we deale, to inioy their right, but will be ready rather to plucke from them; therefore is this charge giuen vs towards others (not a litle foiling to this sinne of worldlines, if it be regarded.)

For then we shall be free from all the sinnes against our neighbour, condemned in the eighth commandement (as far as we can discern them) both in bargaining, (which are not a few) and also in other dealings with men, (which are almost innumbrable:) neither shall we desire it in our harts, to inioy them, seeing the law that bindeth vs is spiritual. And what a treasure were it, so to mind this charge in all our dealings with men through the day, that we might haue the blessed and sweet fruite of it at night, when we are to lie downe? Oh, what liberty may such haue, as look faithfully to this? (In like manner, do not sorowes inough abide the who restraints not their harts from such iniurying of men with full resolution?) Again, he who will be subiect to this charge of the Apostle, and covenant holily, to vse this first remedie throughout his life, namely, that none shall sustaine wrong or hurt by him; shall be free from many branches of couetousnesse: yea, he that is armed to do no euill this way, or if he haue, doth correct and redresse it, shall shew himselfe to be a man that hath strugled commendably with the world and earthly goods, and also to haue gotten great victory thereby. And therefore are there few such; because few do tie themselves to such covenants. Which kind of men, if they could be free from blame in many other things, yet should

**A** should they sufficiently be branded for worldly and couetous, if they be found vnarmed against this.

The second remedie is: not onely that we hurt them not, but also that we do them good. Which is to be vnderstood of all with whom we haue to do. Euen as that Scripture teacheth, confirming this rule: namely, That we should owe nothing to any, but this, That we loue them. And this reacheth (and is of vs to be performed) to foure sorts of men: (1) to Princes: (2) to teachers: (3) our owne families: and (4) to others, our poore neighbours and brethren: to all which, we owe a feuerall duty not to be neglected. For breuities sake to our Christian Prince we owe tribute and other duty by our goods, as

*The second remedie:  
To do good to all.  
Rom. 13. 8.  
The first sort to whom we should do it.  
Princes.*

*Rom. 13. 7.*

**B** we see it to be required of vs both in peace and warre. About which I say no more but this, that as all drawing backe and vnwillingnesse to performe duties necessarily imposed, is euill: so this is not a small blemish, when such as go for good Christians, do commonly contend and raise strife about their payments, and do not rather proportionably discharge the same with willingnesse. The next is, to the vpholding and maintaining of the Ministerie and the Gospell preached: which due, they who being able, are not ready to discharge, but draw their neckes out of the collar: besides that, they shew they are neither friends nor fauourers of that holy ordinance of God; so they proue, and that too truly, that they reape small benefite by the preaching of the glad tidings of it. So that euen the poore who are able to giue nothing, are in no better case, if they be not in affection and good example with the best and forwardest, in token, that if they had abilitie, they would not be behind others in that duty.

*The second:  
Gods ministers.  
1. Cor. 9. 14.  
Gal. 6. 6.*

*The poore mans duty in this case.*

The third sort to whom we owe this, To make the partakers of our goods, are our owne familie, as wife, seruants and children: who must haue this performed by vs, to haue all good necessities prouided them at our hands, as foode and rayment, with what soeuer else conuenient for them; that they may be the better encouraged and more inabled to liue christianly, and to walke in their callings diligently and chearfully. And if we be occasions to them of neglecting their duties, by pulling from them any of their necessaries helps, yea if we haue not a care to see that they inioy them, we in so doing, shew our selues worse then infidels. And yet on the other side, will not the Lord allow vs to fall into any other kind of ill dealing, as couering that which is anothers, or irreligious seeking to increase our owne for the maintaining of our charge: but that care and trauell of ours, in our particular calling, which auoideth both these; (that neither religious worshipping and seruing of God be neglected of vs, nor our neighbour wronged nor iniured by vs) that is the manner of prouiding for our families, which is befeeming and meet for vs.

*The third:  
Our family.*

*1. Tim. 5. 8.  
Note.*

**E** The fourth and last sort of them which ought to haue a part in our goods, (so that the giuing of that to them which we owe them, may helpe to hinder and abate couetousnesse in vs:) this last sort, I say, are the poore, whom we shall alwayes haue among vs (as our Saviour saith) that we may do good to them. Therefore much more we must take it as graued, that we may in no wise hurt or wrong them, which we may not offer to any other, (though with some, all is fith that cometh into the net (as they say,) and they care not who forgo it,

*The fourth:  
The poore.  
Deut. 15. 11.  
Iob. 12. 8.  
Not to hurt them.*



To shew com-  
passion to them.  
Iam. 2.13.16.

Lay somewhat  
aside for this  
purpose.

1. Cor. 16.1.

1. Tim. 6.18.

2. Cor. 9.6.

2. Cor. 8.7.

Rom. 12.

The third re-  
medie.

To take heed  
that riches be  
not meane to  
draw vs to  
sinne.

Prou. 18.11.

1. Tim. 6.17.

Riches puffe

vp the mind.

What comes

of it.

Eccles. 5.10.

so that they may haue it.) We must know further, that to these we ow mercy **F**  
and compassion: and that, in this manner, namely, to giue them for their  
present need: to lend to them for their vpholding in their trade: to beare  
with them when they haue it not to pay at the due time: and to remit it to  
them altogether, when they cannot, and yet faine would discharge it: and to  
helpe them vp againe who are decayed: (Alwayes looking to this, that the  
subtile and slouthfull be excepted.) And for the performing of these duties,  
let somewhat be layd aside as God blesseth vs, either quarterly as we receiue  
it, or otherwise, as God bringeth it to our hâds, not thinking the tythe of our  
gaine and sauings in the yeare to be too much for them. The Apostle willeth  
men to be rich in good workes and not niggardly; & God calls Giuing a grace. **G**  
And know we, that the Lord loueth this, that we do it with chearfulnesse,  
and (where much is not) that the widowes mite was highly accepted.  
And thus I haue shewed who are the persons, and in what maner our hearts  
should be enlarged towards them. And this briefly be sayd of the second re-  
medie against a worldly and couetous heart: which being layd with the first,  
shall not be found a small meane to disfigure and maim such a sinne: especi-  
ally, when they shall both go with the other two which follow.

And these do concerne our selues, as the former teach vs how to deale  
with others. The first of them is, that they hurt vs not: that is, that they be  
not meane to draw vs to much sinne, which will as payson in the body, **H**  
worke vs much euill. And this they may do, as well in those that haue them,  
as they may in them who seeke, and cannot come by them. In those who  
haue and inioy them, the danger is to be feared, which *Salomon* speaketh of:  
that they be not to vs as they be to the most, our strong holds. The *riches of a*  
*man*, saith he, *are his strong holds*: and make him, as the Apostle saith, *to be*  
*high minded*. For thus he writeth to *Timothy*: *Charge them who are rich in this*  
*world, that they be not high minded*. For if they puffe vp our minds, and make  
vs swell, they will draw vs on to any sinne: as licentiousnesse, idlenesse, va-  
nicie and boldnesse in euill, whiles we thinke we haue that which will beare  
vs out, and hold vs vp against any which might rise against vs, vntill the fruits  
of them breake forth in vs more bitter then gall or wormewood. Againe,  
they will make vs worldly, prophane, niggardly, discontented: for he that lo-  
ueth siluer, shall not be satisfied with it: and he that loueth riches, shall be  
without the fruite of them, Eccles. 5.9. Also they will fill vs with slavish feare  
of losing and forgoing them: and what will insue of this bondage, but a  
wearisome and tedious troublefomnesse: that they will not suffer vs to rest,  
but (as the flies of Egypt, which with no beating off, did cease to disquiet  
the people) with care and pensiuenesse will torment vs waking, and with  
fearefull dreames sting and wound vs sleeping, yea breake off our sleepe alto-  
gether, when we should take and inioy it: till, as a moth, which taketh away **K**  
the beauty of a garment, they consume and eate vp all the spirituall grace that  
was in vs.

This is some part of the hurt that riches may do vs, euen as they do pro-  
cure and bring all these with many other to the men of the world; as agree-  
able to *Salomons* words: *I haue seen an euill sickness vnder the Sunne: riches re-*  
*served to the owners thereof, to their euill*. These sinnes therefore, with their like,  
and

**A** and the woe that they bring, if we will wisely and carefully preuent and auoid, (as who doth not see, that great diligence must be vied for the shunning of the same:) we shall helpe in good sort to breake the necke of this couetousnesse: which otherwise will beare sway in vs, howsoeuer the name of it be odious to vs. Now such as haue not riches in any plenty, but are poore; *Sinnes of the poorer sort, about riches.* may haue worldly minds as well as the other; and are more like to couet, to be discontented, fret, and to vse vnlawfull shifts to come out of their wants: whereby no small hurt doth insue vnto them. All which, true Christians *How to auoid them.* must learne to resist and withstand; and to see what allowance God affoordeth them, and not what their greedy appetite would desire. And besides  
**B** other meanes by which they resist, let them labour in their calling diligently, both they which want, and they who haue much: for that becommeth vs all well, so as with it we prouide, that we be not hurt by the worldly goods, that is, by diuerse sinnes which they cause, whereby we should vterly disgrace our profession. And thereby and by no better way, we shall proue that we are not couetous, while we arme our selues against al such euils as riches do cause men to commit for the excessiue loue that they beare to them: a great number of the which I haue set downe. And this of the third remedie.

The fourth and last is this: that we not onely prouide that we be not hurt  
**C** by them, but also that we looke to it carefully, that we be much bettered by them towards Gods seruice, more then if we wanted them. For although poore and rich are commanded to consecrate themselues to God, yet they may best do it, who haue most helpes thereto. And who can deny, that in the wealthy estate there are many more helpes hereto, then are to be found in the needie and poore, (this being graunted, that both sorts feare God, with whom onely I haue here to deale): For first, they haue more time and freedom then these, to all exercises of religion and the worship of God, both publicke and priuate: I meane, they may offer inioy the preaching of the word, haue recourse to reading; Christian conference in good company, meditation also and prayer: (which, how great helpes they be to the keeping  
*The fourth remedie: That we prouide, that we be bettered by our wealth. Psal. 10. The wealthy haue more helpe to godlinesse, then others: More time and freedom to religious exercises.*  
**D** of a settled course in godlines, hath bin before set downe:) whereas the poore, besides that they shall looke to themselues commendably, if they be not discouraged and made impatient by their wants; so they cannot for the most part, take the benefit of the afore-mentioned helpes in any such sort as the other may.

Now if any here will obiect and say, (as indeed he may, if he marke the course of the most wealthie at this day, yea euen of those who will seeme religious:) That these benefits of God do rather draw me away from seruency and forwardnesse in a godly life, then further and helpe them thereto: I answer, that if it be so, it is the sinne of the persons who are so vnthristie vsers of Gods blessings, and their grosse vnthankfulnesse to him, who do thereby prouoke him to take away his bountie from them, or to giue it them in his wrath and heauie displeasure. For I am sure the Lord teacheth them the contrarie, namely: that where much is bestowed, there much shall be required: and that this is the end of the abundance of all good things which he giueth vs, that we should *Obiection: Most are worse for their wealth. Answer: Such are bad vsers of good things.* *serue him with ioyfulness and with a good heart.* In Deut. 28. 47.

deed, as men go to worke in the world who haue receiued great riches at Gods hand, it is hard to proue, that they be most fruitfull : but let such know that their account shall be the greater. Therefore, the obiection being thus answered, it remaineth cleare and without controuersie, that men who haue receiued greater outward benefits of God then others, may and ought to be the better for them to God-ward (as from whom iust cause of care and thought taking is remoued) then the poorer sort, who lie open to them both.

This good therefore we must see that we do to our selues, who haue receiued of him the commodities which many of his deare seruants do want, that we hold the profession of our hope with ioy from day to day, that we may say it truly, that our soules are much more well liking by the abundance or necessities of this life which we haue : or else, we shall neuer be able to free our selues from the blemish of worldlinesse. But if this grace accompany the three former in vs, we shall well declare that we nourish an heavenly mind, and labour against this great sin of coueting & worldlinesse.

But to go further: our riches should do vs other good, beside that which I haue spoke of. For we should make them our friends to helpe vs into euerlasting habitation : so our Sauour counselleth vs, saying : *Make you friends of your riches* : and that is, by laying them vp in the Lords hands while we be carefull to bestow them on Gods poore Saints. For thus, we giuing them to the poore, do lend them vnto the Lord, and do (as it were) put them in his hands : and so whatsoeuer we lay out, shall plentifully be payed vs againe,

Mar. 10. 30.

*euē an hundred fold, in peace (which passeth vnderstanding) in this life,*

Heb. 11. 6.

Reuel. 14. 13.

*(though not alwayes in riches againe) and in the world to come, eternall life. Yea verily, such acts shall not be forgotten, but shall be witnesses and testimonies of our faith : (for why do we giue but because we beleue in the liuing God, who is a plentiful rewarder of all that seeke him, and the sauour of all that beleue in him) and the workes of such shall follow them. Euē thus should we do our selues good with them : and therefore we must not thinke*

*Men make themselves drudges for their children.*

*all too little for our selues and those which are ours. And it will one day be wished, that we had thus done good to our selues by them, rather then to be seruants, yea slaues to our children in providing greedily for them, (for it so falleth out with the most) while we dare scarcely take any part of our goods to honest and necessarie vses, lest we should thereby plucke from them:*

Eccles. 5. 15.

*therein verifying the saying of the wise : This is an euill sicknesse, that in all points as we came, so shall we go : and what profit haue we, that we haue travelled for the wind, that is, in vaine and for nothing? Oh the good that many might do with their goods (I say not, to others, but euē to themselves) if they were carefull to bestow well but some part of that which they haue!*

*The fruites of all these remedies.*

But this is no place to bewaile such cases : neither haue men almost any cares to heare, or hearts to lament such neglects of duty. To conclude therefore this last remedie against couetousnesse and worldlinesse, the monster of many heads: euē this good, which I haue sayd, we might do to our selues with our riches (euery one in his seuerall estate, who is able to giue and hath no need to receiue:) which if we did carefully looke to, who seeth not, how it would chase away the grossenesse and daunger of this foule sinne? And therefore much more if all these remedies be vsed: (1) that we do noman hurt



**A** (2) but good, as occasion shall be offered: (3) nor hurt our selues by them, but benefit our soules; vs may be bold to assure our selues that we shall disgrace couetousnesse in vs, one of the greatest mischiefes that the Diuell can worke vs. For if we did take heed, that no man in any dealings might charge vs iustly with vnmercifulnesse or iniustice; nor our owne consciences: if our hand and our heart did go where we are bound to relecue and discharge duty: and if we did wisely shunne the sinnes which by riches we are prouoked vnto (as needlesse spending, and nigardly sparing, and their affinities) and take benefite to our soules, and by more religiousnesse looke after the life to come; we should bind this sinne in bands and chaines, which will otherwise breake our hearts with griefe, and drowne both soules and bodies in vtter destruction.

And the poore (whom in this argument I haue litle mentioned: who are not therefore free from couetousnesse, though they haue no great store of riches) shall best testifie, that they be not (as the most of their condition) tainted with this sin, if they hold fast innocency, contentation, yea thanksgiuing: that is, if they hurt not others by ill seeking goods; but be content with their estate, though it be meane, and thankfull to God for it, seeing they deserue not euen the poorest estate. For of both, this may be sayd: *If their conuersation be in heauen*, that is, gouerned by heauenly rules, then may they well go through their dealings on the earth. And seeing *the snare is in uaines for that which hath wings*: therefore, they flying and mounting with the wings of watching, meditation and prayer, ouer the snares which are layd for them, shall safely auoid the deceits of him who seeketh to intrap them. And this be sayd of the remedies against worldlinesse and couetousnesse: the reasons follow briefly, which should disswade vs from the same.

The first is: seeing we cannot inioy them long, but either they shall be taken from vs, or we from them: and yet this short time is also vncertaine, as in the parable of the steward is declared, to whom it was sayd (euen as it were vnlooked for:) *Come, giue an account of thy stewardship, for thou mayest be no longer steward.* This is the slipperie estate of all things here below: as by Scripture is proued, *all to be vanity*; and by experience which teacheth what alterations and changes there are euery where, both by death and otherwise: which while it is layd to heart, and seriously thought on, doth much quaille the pride of life in vs: and therefore also will weane vs from the loue of the world, and to the contempt of it.

The second reason is: seeing the riches of this world are not our owne, but borrowed, as our Sauour Christ saith: *If ye haue not bene faithfull in another mans goods, who will giue you that which is yours*: where he likeneth them to things that a man borrowes of his neighbour. Now we see, that no man maketh reckoning of that which is another bodies, as his goods & substance: if he valew his estate, he counteth himselfe neuer the richer for that which he oweth, and is euer about to pay it backe: and the honest man will be the more carefull to restore it: but to flourish and beare it out with another mans goods, and occupie with them when they are required and called for, it is neither the part of a wise man, nor of one which loueth quietnesse and peace. Now then, for vs to busie our selues endlessly and gripely about

wealth, as though it were our proper heritage, when the owner is euery day calling for it, what madnesse is it to be counted? And yet if it were our owne, it were the smaller riches: *godlinesse is the great*: and though we are occupied about many things, yet that one is necessarie.

And if he that goeth to warre, *doth not intangle himselfe with the affaires of this life*: ought not we much more to be free from snaring of our selues with the goods of this world, when neither they are our owne, and when we are called to another maner of battell, where they are sure to get no victory who are intangled in the world? But these words [mine and thine] are so commonly in our mouths, that we giue manifest prooffe thereby, that although we know that our goods be borowed, yet we do not greatly remember or thinke vpon it; and that we are tied with such loue and liking to them, that we price them farre above those which are our owne proper goods indeed, I meane, knowledge and grace. But let this be inough to the wise, that for this very cause they should loue them little: because they be but borrowed.

Knowledge  
and grace, our  
proper goods.

3  
If we be not  
faithfull in the  
smaller, much  
lesse are we  
in the greater.

The third reason, which ought to perswade vs to vse the world soberly, that so we may not be tainted with worldlinesse, is this: For that if we be not faithfull in this, (which is but little in respect of the great and pretious treasures of saluation and happinesse) we will not, neither shall be faithfull in them, but shall shew our selues not too meane as we beare the world in hand when we professe, that we seeke eternall life by the Gospell preached: but shall proue that all our prayers, confessions of our sinnes, and hearings are in vaine, and that we shall be neuer the better for them. And what a point of madnesse were that? And yet our Sauour affirmeth it to be so, saying: *He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much*. And who doth not see it to be so? For he that will wound and trouble his conscience for a little commoditie, will he not much easilier do it for a greater? and he that will ieopard his saluation for a penny, will he not much more do it for a pound? and he that will hazard it for a pound, will he not do as much for an hundred?

Luke 16.10.

Obiection.  
Answer.

The abuse of  
riches, a heauy  
vniustness  
against men.

Neither let any obiekt this: That some will indanger themselves by a great robberie, who will not haue their hand in small pilfering. For, as that is no prooffe of faithfulness in the persons: so it cannot ouerthrow Christs words which cannot be resisted, that is to say, If a man will make shipwracke of conscience and credite for a small benefit, he will do it much more for a greater. A great and maine reason doubtlesse, why a man should be true and trustie, plaine and simple in and about worldly things, and commit no vnrighteousnesse, neither offer any iniurie to enrich himselfe thereby; when that shall be an vtter discharging him of the fauour of God, and a frustrating of all his hope of heauen and happinesse. Therefore if we looke for any benefit by Christ, any comfort by the Gospell, and any communion with the Saints, and in a word, if we looke to reape any fruite of our holy profession: looke we to it, that we be reformed in this part of our conuersation; and if we desire to vse well and rightly things spirituall which are the chiefest, let vs not be loose, or (which is worse) vnconscionable in these earthly things which are the meanest.

The fourth and last reason to perswade hereto, is this: that we shall giue

an

- A** an account, as of other things which we haue done in our life, whether they <sup>we shall giue</sup> be good or bad, so especially of our getting, vsing and forgoing of our goods <sup>an account.</sup> and commodities : as appeareth by the parable of the talents, deliuered to be <sup>Math. 25. 14.</sup> occupied, till it should be demanded how they were imployed : and by that <sup>Luke 16. 2.</sup> of the steward, who was called to giue an account of his stewardship. The ac- <sup>Howe it shall</sup> count which shall then be demaunded, shall be according to the doctrine <sup>be demanded.</sup> which hath bene set downe in the foure remedies : namely, whether we <sup>1</sup> haue not vsed them to the hurt and iniurying of others : and how long, and <sup>2</sup> wherein. And secondly, whether we haue done good with the, as we in con- <sup>3</sup> science haue seene our selues bound to do, and as occasion hath bene offered. <sup>4</sup>
- B** Thirdly, whether we haue not our selues yeelded to commit some noisome <sup>3</sup> and fearefull sinnes, for and by occasion of them, which we should not o- <sup>4</sup> therwise haue bene bold to do. And lastly, whether we haue bene furthered <sup>4</sup> by them to euerlasting life.

By this we see, we may not deale and behaue our selues about these earth-  
ly commodities, as we shall thinke good : for we are but stewards and dispo-  
sers of them, as the owner our Lord and maister hath appointed. Wherein as  
we haue failed, we shall haue litle cause to reioyce, considering that whatso-  
euer we haue gotten and gained, yet the worst is behind : euen our account <sup>Note.</sup>  
giuing, which we shall not be able to yeeld, no not one of a thousand. And

- C** though I deny not, <sup>but there is mercy with the Lord,</sup> and plentifull redemp- <sup>Psalm 130. 4.</sup>  
tion : yet it is, <sup>that he may be feared of vs</sup> for the time to come, in occupying  
our goods and talents as he hath commaunded : and it is also for them that  
tremble, when in remembring and thinking how ill they haue vsed them,  
they say penitently within themselues, <sup>What haue we done ?</sup> But to the rest <sup>1er. 8. 6.</sup>  
shall be tribulation and anguish, when they not wisely casting their recko-  
ning before, shall be vrged to it by the Lord, they being vterly vnready for it.  
In this regard therefore, as in all the former, we see good cause to with-  
stand carefully this sinne of worldlinesse.

- These are the remedies, and reasons which perswade to giue a foile to this <sup>Direction how</sup>  
**D** couetousnesse : now heare the direction in few words, how to vse them both : <sup>to vse the re-</sup>  
For although we know them, yet if they do but swimme in our braine, and <sup>medies and</sup>  
be talked of now and then, they shall be so farre off from doing vs the good <sup>reasons.</sup>  
they may do, that we shall the rather deceiue our selues with a false conceit of  
practising them, when yet we remaine drowned in some grosse point of  
worldlinesse still. Therefore it is necessarie, that we nourish and retaine a mind  
willing to see and find out what is amisse in vs this way : and then, as the fins  
of this kind are most dangerous and many ; that therefore we force our  
selues from day to day to stoupe and submit our selues in an honest and good  
heart, to vse these remedies, and be perswaded by these reasons, till we find  
**E** ease by them, through practise of them : that is, a ready mind to vse the world  
soberly and aright, and desirous ( lest we should deceiue our selues through  
selfe-love ) both to learne by the publicke ministerie, and by our priuate rea-  
ding, as also by the helpe of any faithfull brother, ( which can shew vs ) what  
blemish remaineth to annoy and hurt vs. Thus vsing both remedies and rea-  
sons from time to time, ( for this must be no worke of a dayes or a yeares  
continuance ) with seruent prayer to God both to see and cast out such ex-  
crements,



crements, we shall not need to doubt, but that we shall be blessed in our worke. F

And yet this I will adde: (because I know that the matter which I haue set downe for the redresse of couetousnesse, will sauour but harshly in the tast of worldly minded Christians) that I do not in all that I haue sayd, speake or except against any libertie that God alloweth his people, about the vse of the world (for some will be ready so to gather.) For concerning skill and wisdom in mens trades, dealings and occupyings, I am so farre from counting them points or properties of couetousnesse, that I hold them for comely ornaments, if they be not choaked and ouer-growne with the weedes of their corruptions. Yea I say more, that ignorance and vnskilfulnesse (if ye except the contrarie extremities: subtilty and craftinesse) is one of the greatest occasions of euill dealing among men. Also I deny not but that forecasting and thrifty prouidence in a familie, is both lawfull and meete, and that no more be spent, then for necessarie and comfortable vse; to make prouision also of things needfull in the fittest time, so as it be without fraudulent dealing in fore-hand bargaines; also good husbandrie, warinesse in their doings, sure bindings of men in their contracts and couenants; and sufficient securitie (for mortalitie sake) euen betwixt the best, by writings or witnesse; and a taking heed of suretiship (as *Salomon* willeth) that one be not vndone by another; diligence also in mens callings; with such other like: religion and Gods word alloweth them all. H


And all to this end, that the more outward dangers a man can auoide, the more free he may be to liue godly. But seeing it falleth out commonly, that the wisest are the worldliest, and these fore-mentioned liberties are much abused of earthly minds, and such do too easily passe their bounds, and much niggardly nipping go vnder the cloake of frugalitie and honest sparing; therefore these fore-mentioned liberties (which being well vsed, are also commendable vertues) grow into ill report among the ignorant and vntayned: which otherwise are not reproachfull, neither deserue any blame. And this I haue spoken to meet with an obiection, which might rise in the minds of some by occasion of that which went before. And if this content them not, they shew themselves iustly to be suspected of worse meaning, then in their obiection they pretend.

As for them who say: If they had riches they might ioynt their enemies; and stand against them; and do many other things which now they cannot for want of them; it is not worth the answering. For God doth not giue these his blessings to men to bestow them on their lusts, but to profitable and necessarie vses. And where men do not make that reckoning of them, and learne not to be maisters ouer them rather then to be seruants and slaues to them; what one among a thousand is the better, but the worse for them? And therefore to a reasonable man I would say: What if we could in diet and apparell, countenance and controlling of others, flourish and please our selues; also in other iolity, libertie and exercise: what were we the better? All men see, that we may want these better then the pairing of our titles; and that we may please God better without them, and that we shall not haue so many things to let and hinder vs, if we be free from them. We haue promise of

**A** offufficiencie, if we desire to liue vnder his gouernemnt : and without that, cursed is all plentie. But here an end of this matter.

CHAP. 12.

*Of the third kind of generall lets : whereby the beleuer  
is hindered from going forward  
in a godly course.*

**B**  Ow followeth the third kind of generall lets, which do much hinder a Christian from fruitfull and chearfull walking through his pilgrimage, as becommeth him. And to this I referre all the outward occasions, whereby Sathan draweth vs to euill, and by the which he stirreth vp most poysoned thoughts and affections in our hearts, though the things themselues, whereby he vnsetleth vs, be not euill : as, by afflictions and chastise-<sup>ments</sup>ments; by prosperity and abundance, or variety of Gods blessings; by family matters at home, by our worldly (yet lawfull) dealings abroad; by that <sup>outward things, not e-</sup>which we see and heare; by chaunge of our estate, place, acquaintance, and <sup>will of them-</sup>other our affaires; by the deepe securitie, and bold sinning of others, who feare no iudgement day; by the hard handling of those which liue godly, by such as are mightie and in authoritie, who (yet) ought not to be terrors to to such as do well: and to be short, by other things innumerable, yea, to say the truth, we go about nothing in the world how lawfull soeuer, no not our prayers themselues, and hearing of Sermons, which are the holiest actions of our liues, but from them all doth he take occasion to hurt and wound our soules: as I will for the better instruction of the Reader, in as few words as I can, set downe and shew; to rouse and stirre vp such as haue care to do well,

**C** to become more vigilant against his sleights and snares when they shall better know them, and be mory wary in all their wayes; and that they may see, that there are causes sufficient, why they should daily be fetled in a godly course, when they haue so many occasions on euerie side to hinder them.

And to touch these in order: First, how iustly is this to be complained of almost vniuersally, that for all the encouragements we haue to the patient and well bearing of our afflictions; yet rare is the man, who is not made worfe, and whose heart is not hardened against God by them, rather then the person more meeke and humbly minded: For if they be heauie and grievous they do oft times raise bitternesse and impatience: and if they continue long, they will commonly worke a feare of Gods wrath for some sinnes, although repented of, yet comming a fresh into his remembrance. The Lord hath taught vs in many parts of his word, that his corrections are sent from him to all his beloued ones, as from a most louing father, and for their great good; that they may not perish with the rest of the world, but haue triall of their faith and patience thereby, and so most sound ioy: so farre is it off, that he taketh pleasure in hard handling of vs, but doth all for our good: yet how many

many are so wise, as to make these vses of their afflictions, as God would haue them; but contrarily, are led by the diuell to impatience, fretting, frowardnesse and most painefull pensiuenesse: all which do vex them more by many degrees, then the troubles themselues. For this doth he often ring in their eares: How can it be, that he loueth you, and yet afflicteth you thus? Againe, God hath taught them, that he hath many waies to deliuer his; and promised, that their afflictions shall not be aboue their strength, and also that he will send a good end of them: which being weighed, were enough to vphold them: but Sathan washeth away all such encouragements, and carieth them headlong from resting vpon Gods word with peace; and yet for all this his preuailing against them, they see not themselues to be made his bondmen. And thus it may easily be seene, that the diuell doth vsually take occasion by the chastisements of Gods children, to turne them aside from their stedfastnesse in a godly life: neither can it be otherwise, if they will not prepare themselues for them before they come, that their vnruely passions may not breake out so impatiently against God, as there is litle cause why they should when he telleth them, that of very loue and faithfulness he afflicteth them. This the diuell had experience of in the dayes of *Iob*, when he said: *Lay thy hand vpon him, and thou shalt see that he will curse thee to thy face*: and although he was deceiued in *Iob*, yet he hauing had long triall of the nature of man, spake the truth in the generall, as hauing long proued, how readily it is caried to vnquietnesse by occasion of the crosse. F  
G  
H

Remedies.

He therefore who hath learned in prosperitie to want and be abased, and to looke for a chaunge before it commeth, that he may not in the same be chaunged from a godly mind; he it is that shall be deliuered in the time of affliction from manifold disturbances, yea although they be fore and great. But if our troubles be many and grieuous, (as no man can warrant himselfe to be free from either) it is to be knowne, that all the priuiledges of Christians, and their whole armour, will be litle enough for the enabling of vs to stand safe and vpriight in them, and to keepe our hearts in the peaceable and faithfull seruing of God. And otherwise, our froward nature being sodainly prouoked by losses, iniuries, heauie tidings, disappointings of our hope, or other such molestations when we looked for no such things before, will passe her bounds in a moment, and carie vs into sundrie vnquietnesses. And when we are vnsettled in such a manner, we do easily fall into further degrees of impatience and fretting, whatsoeuer we thought of our strength before. And therefore our Sauour said: I haue given you many comfortable instructions, *that in me ye may haue peace* when tribulation commeth. And I haue not marvelled when I haue often heard, that many vexations and bitter anguishes of mind haue possessed the liues of some Christians by reason of their crosses: who hauing many commendable parts in them, haue not for all that, such wisdome to prouide for themselues better shelter against the time of neede (God yet ministring such varietie of helpes to them) to the end they might not be destitute. These therefore if we enioy not the benefite of daily, to make the heavenly life sweet and pleasant vnto vs in the midst of so many crosses as we meet with, and namely, hope which experience bringeth; it can no otherwise be, but that there shall arise many vnsettlings, discouragements I  
K

Rom. 5. 4. 5.



**A** ments and vnchearefull times, euen vnto them which haue receiued some good fruite by the Gospell: so farre off shall it be from them, to learne experience of Gods helpe in their need, whereby they might hope for the like afterwards.

But to say somewhat of other occasions by which the diuell hindereth our proceeding in a godly life: if we liue vnder abundance and outward blessings of God, enioying health, peace, sufficiencie of all things for this life, are we then free from daunger on his behalfe? Nay rather, then is our perill greater, when we haue so many more strong allurements and deceiueable prouocations to set our delight vpon the things of this world, then when we were holden vnder of afflictions: for he worketh vpon our hearts by occasion of these commodities (which many other do want) to puffe vs vp with pride, and high-mindednesse, and so imbolden vs to say, (because we haue much)

*Who is the Lord?* and to forget our selues to be mortall men, when we be not in pouertie, wants and sorrowes, like the common sort of others: and to make our riches, peace, health and such like, *our strong hold*. But these are not the one halfe of his lye practises, by the which he maketh prosperitie (as much as in him lyeth) to be our bane, euen as it is to men of the world: for he subtilly maketh drunken our hearts with the loue of our goods, and so holdeth out the loue of the christian life and the true loue of God from vs: for the one

**C** of these cannot stand with the other. The particular infections which from these generall diseases, the diuell seeketh to bring vpon our soules, and all by occasion of wealth and worldly pleasure, who so weigheth but indifferently, shall easily be brought to confesse, *that happinesse consisteth not in the things which a man possesseth*: neither that the rich man is the happie man, but is most commonly the miserable, the wofull man, and he, whom the diuell doth so much the more easily draw to grieuous iniquities because of his prosperitie; and when he hath rocked him asleepe, then he secretly murdereth and woundeth to death his soule, no lesse palpably then *Iael* did the bodie of *Sisera*.

For who doubteth of this, that as prosperitie it selfe is Gods blessing, and commeth neither from the East, nor the West, much lesse from the diuell: so yet, that all the mischief which commeth thereby, is his procuring and subtil and secret bewitching of them who haue this wealth, and liue in this prosperitie: According to the saying of the Apostle: *It is the prince of this world that blindeth mens eyes, who beleene not the Gospell*: that being in darknesse (whether they be poore or rich) they may not be able to see how to vse their estate aright. And our Sauiour saith: *It is the diuell, who stealeth the word out of mens hearts, when they haue heard it* (whether they be poore or rich:) so that although it reach them both how to walke, the one in contentation, the other in lowlinesse and doing of good workes; yet neither of them is a whit the better: and therefore the rich man, (for of him I am to speake) if he be not poore and meane in his owne eyes, and fruitfull in doing many duties and in bringing forth much fruit, seeing the diuell so watcheth and hindereth him, *can no easilier enter into the kingdome of God, then the camell through the eye of a needle*.

Neither let any man object, that the diuell deceiveth not a godly man thus: for except he haue learned to vse his prosperitie aright, as in Gods word

1. Tim. 6. 17. he is taught, as, not to be *high minded*, but to be more plentiful in good F  
 workes thereby, (as I haue said) then otherwise he could; to loue it litle, see-  
 ing it is not the great riches, which Saint *Paul* speaketh of, but the meane and  
 small; and except he haue learned to want also, as God shall trie him: if (I  
 say) he be not thus armed, euen he who is otherwise the child of God, may  
 be haled by the diuell to dangerous euils, and to a grieuous ouerthrow, and  
 that by the occasion of his prosperitie and welfare. And therefore it is an espe-  
 ciall point of wisdom while God giueth vs peace, health, and a safe enioy-  
 ing of our outward commodities, to take heed that we rest not in them, nei-  
 ther make them or any other to be fleshly holds or proppes to leane vpon: for  
 full easily they will be cast downe with very small blastes of aduersitie and G  
 trouble: and howsoeuer we went for zealous persons before, yet full faintly  
 shall we performe our duties, being readie to be led about by the diuell so  
 many wayes, by occasion of our prosperitie, and yet (perhaps) most of all,  
 when God shall send a chaunge.

The right use  
of prosperitie.

But let Gods louing kindnesse shewed to our soules, (because it is re-  
 newed vpon vs euery day) prouoke vs in all estates, to be true and faithfull to  
 him: and let vs not serue him for his outward benefites, although I deny not  
 but that we may haue more libertie thereby, both to doe our duties to him  
 and to our brethren, and that more plentifully then in wants and necessitie.  
 And as it behoueth vs thus to vse prosperitie, as that we may not abuse it: so, H  
 if we haue (by any occasion) bene turned out of the way, let vs suspect our  
 false hearts the more afterward, to withdraw them further off from the loue  
 of the world, and in token of our repentance and pardon obtained, to re-  
 uenge our selues; yea, if there be cause, to make restitution as *Zachens*  
 did.

Luk. 19. 8.

But to proceed: Another occasion the diuell taketh of quenching grace  
 in vs, by family-matters: about the which he so busieth and occupieth our  
 heades, that right good Christians do perceiue themselves sooner to take  
 hurt thereby, then they can espie it, and see themselves vnsted thereby, be-  
 fore they are aware. And that is, in the varietie and multitude of worldly af-  
 faires, when either they are more then with the practise of christianitie we  
 can looke to, or being not so, yet they being sundrie and diuerse, our hearts  
 are wholly taken vp with them, and so they become vnsted and vnprofita-  
 ble, especially because we are wont to deale rashly, loosely and vnadvisedly  
 in the most outward things we go about. For otherwise, we taking our law-  
 full workes in hand aduisedly and watchfully, and walking circumspectly in  
 our diuerse affaires, the diuell cannot so easily preuaile against vs, whiles we  
 are carefully taking heed to our wayes, and confidently perswaded, that God  
 alloweth vs and is pleased with vs in the doing of them. But (to say the truth)  
 the most part euen of good Christians, attaine not to this grace in household K  
 affaires and matters about their maintenance, thereby so moderately and  
 warily to carie themselves, as that they auoide the common hurts which the  
 most men do sustaine, that is: an vnquiet mind, distracted or vnsted with  
 some other corruption by occasion of so many dealings. In which case they  
 make themselves (as I haue said before) utterly vnfit to do any good for a  
 time: yea and so abide for a long space, if they haue not the more tender con-  
 sciences

Another let, is  
in vs, by family-  
matters.  
Note.

The better sort  
ouercome this  
way.

**A** sciences to call them backe the sooner. For both they themselues haue bene wont through custome, to be hastie, forgetfull and vnwatchfull in these matters; and haue scene it so common a thing with others to do the same, that although they come euen from prayer, or from a Sermon, yet can they hardly speake or do any thing about their businesse and dealings, but they shall too easily shew and bewray, how farre they be from hauing their conuersation in heauen, while they are occupied here on the earth; and that, it being a thing so common to be vnsted, wounded and sore shaken by earthly dealings and commodities.

*A cause third.*

And another great cause there is of this sinne, and that is: a perswasion rooted in them, that no man how godly soeuer he be, can go about them with an heavenly mind; and that a Christian is not tyed to measure and square out his earthly and domesticall affaires after the rules of Scripture, but that euery man is to do herein as he seeth good; & that he can do such things of his owne head, without helpe of the word of God. Which opinion is so deeply setled in mens minds through sathans crafty beguiling of the, that the most euen of those who be of good hope, are both at home, and about their dealings in the world, with wife, seruant, neighbour or straunger, oftentimes more like brute beastes or franticke persons, then sober and religious Christians. And it may be easily gathered, that they tie all religion for the most part, to the publike place: that is to say, to go to the church once in a weeke, to do as others do there, and to order other matters after their owne discretion. So litle do such consider what the Apostle hath taught: *Whether we eate* 1. Cor. 10. 31. *or drinke, &c. And againe: Do these things, as though ye did them not.*

*Another cause.*

Now when men giue this libertie to themselues, not to be directed by God in their most common dealings, and when the diuell hath brought the to this point: who seeth not, how euery thing which they are occupied about, is made a let and a snare to them, and becomineth a blocke in their way, which they stumble at? A man shall not speake to his wife, but he breaketh into frowardnesse: one neighbour contendeth, falleth out with, and railleth at another for a matter of nothing: and one is vnquiet with seruants, vexed at children, yea cursing them that euer they were borne, impatient and wayward at euery thing which goeth against him: fretting, if any man saue a penie by him, though it be by good and lawfull dealing: reioycing, if he can pull ought to himselfe from any: and infinite other such. And this is the life of many: yet, who is wise to see and marke this, but that the diuell may leade the most (as it were) blindfolded, whither soeuer he will?

*Fruites of the heart vnsted, by occasion of family-matters.*

A wise man will therefore (I hope) better consider this, and learne to discharge himselfe of multitudes of worldly dealings and businesse, seeing they suffer not the mind to be free: and to subdue his affections, so (as I haue before taught him) that he may haue them ruled and vnder gouernment, in one part of his life as well as in another, and about family-matters as well as those which are most weightie. Other remedies cannot be set downe: but seeing this euill riseth from the heart which is stuffed with sundrie corruptions, (as distrust, too great delight-taking in the world, rashnesse, desire of getting, feare of losing, &c.) that therefore it be carefully kept, purged from these, and that he be wel armed, (as I haue counselled before) and particularly

*How to remedie it.*



with that part of the armour which is requisite against this point of Sathans F  
deceiuing him (as, righteousnes, patience, & such like:) seeing he who is thus  
bewitched by him (as hath now bene set downe) highly dishonoureth God,  
and reprocheth his profession: but faith must banish distrust, and hope must  
chafe away doubtfulness and feare: and he must know, that whatsoever he  
wanteth of them and such like graces, to suppress the said noysomenesse of  
the heart, so much the greater ought his trauell be, till he attaine vnto them,  
and yet when he hath them, to stand fast in holding them: and if he know  
not his sinnes to be doubtfulness, distrust and feare, &c. let him take to him  
the sword of the spirit, euen the word of God, which may clearly shew them  
to him: more particular remedie must be sought according to any particular G  
sinne, by well obseruing these in generall.

Change of  
company an  
other let.  
Gen. 19. 30.

Good company,  
rare.

1. Cor. 15.

Furthermore, the diuell taketh occasion by change of companie, dwel-  
ling and acquaintance, to steale away mens hearts from goodnesse, as he did  
thus deceiue Lot; and to neglect the vse of good meanes publikely and pri-  
uately, as the maner of many is; and to change religion (as they say) with  
the place. And no maruell, when neither the word of God meeteth with  
them where they become, to awaken, instruct and admonish them; neither  
good neighbours to obserue and prouoke them to loue and good works, nor  
to admonish them, when they haue turned out of the way: but contrarily, e-  
uill talke and companie is found in stead of them: for such force we reade to H  
be in them, that they are able to corrupt euen good manners. But although  
they meete not with these, yet the diuell taketh occasion by the very change  
of place, to make them change their maners: which mightily ouer-weigheth  
with good men, that they sooner gather rust (as coldnesse, loosenesse, &c.)  
from other, then they shall season them with goodnesse: and when they liue  
not with such as know them to haue bene forward Christians, it is a strong  
prouocation to them, and a tempting of them to be like others, and to be-  
come more backward then they were before, as we may heare of many: for  
they shall be set vpon by the wicked traine, till they haue found out what is  
in them, that if they cannot draw them to euill, they may leade them with I  
despite and reproch.

Godlinesse not  
set by in the  
world, but  
contemned.

The godly, by  
this occasion,  
stumble.

Mal. 3. 3.  
&c.

Againe, when we see how litle account holinesse and christian practise of  
dutie is in the world, either in high or low, for the most part; yea and that  
wise men are growne to count it meere foolishnesse and nicenesse, to make  
conscience to do those duties, whereunto our knowledge leadeth vs; is it not  
(thinke we) a strong cord to draw vs after the multitude, especially when  
they who boldly contemne goodnesse, shall yet be seene to be merie and lu-  
stie, and without feare as though they had done nothing but that which they  
can iustifie, and as if there were no feare of the iudgement day at all? How  
mightily he preuaileth euen against the godly by this occasion, the example K  
of the Prophet doth plainly declare. For when I saw (saith he) the wicked,  
licentious, and to talke presumptuously, and set their mouth against heaven,  
&c. yea (and more then this) to vtter it boldly: [How doth God know it?] and  
for all this, yet they prospered in the world and increased in riches: Cer-  
tainly, I (saith he) haue cleansed my heart in vaine, & washed my hands in inno-  
cencie. So that the licentious course of bad men so commonly continued, and  
oft

**A** oft without plagues, as to Gods seruants they seeme to be: and contrarily, their owne life to be (as it were) a continuall mourning and a sowing in teares; it is (no doubt) through Sathans malicious subtiltie, a fore weakening of the courage of Gods people, that they do not grow forward daily from grace to grace.

But how much more (thinke we) shall we be imbondaged and kept back from beautifying the Gospell daily in our conuersation, if we shall be so vn-<sup>Beware of fa- miliaritie with the wicked.</sup> wise as to like of, and ioyne our selues to the companie & familiarity of such. For then must we grow to be of one mind with them: for two cannot walke together (as the Prophet speaketh) but they must be of one mind: therefore <sup>Amos. 3. 3.</sup>

**B** *Salomon aduiseeth vs, that we should depart from the foolish man, when we per- <sup>Prou. 14. 7.</sup> ceiue not in him the lippes of knowledge. q. d. if he declare his folly (that is, his*

*wicked state) by shamefull sinne, and by his speech bewray that he hath no fauour in good communication; but despising and scorning knowledge and instruction, and hating to be reformed. And againe: He that walketh with the <sup>Prou. 13. 20.</sup> wife shall be wise: but a companion of fooles shall be afflicted, that is, take part*

*with them of their punishment. We reade of Ioseph, when he was importu- <sup>Gen. 39. 18.</sup> nately vrged from day to day by his whorish Mistresse to adulterie, that he not onely consented not, nor hearkened to her to lye with her, but would not so much as be in her companie. And that was a speciall cause, why David*

**C** *would not go home with Saul, when he reconciled himselfe kindly to him, <sup>1. Sam. 26. 29.</sup> and bad him come againe, the second time: for he knew his Court was full of flatterers, lyers, slanderers, and malice-bearers. But the allurements to ill companie are so forceable, the perswasions so many, and, Sathans sleights so subtil to deceiue, euen those who haue some feare of God, that they preuaile with too many to their cost, while the hope of pleasure, profit or preferment doth blind their eyes in such wise, as they do not onely quench, yea and so grieue the spirit of God in the, that thereby they be left destitute of the power and effectuall working of it: but also are led captiues by the diuell into many sinnes, and are snared in them, as the bird in the net, that they cannot tell how to winde out.*

**D** For helpe against this let, let vs be made as wise as we may, by the for-<sup>Thermedia.</sup> mer counsell and example to shun it: but if we be once woond into it, common perswasions or ordinarie prayers will do vs but litle good, (though euen they are farre enough from vs, when we be brought to like of such fellowship) nay, that kind of diuell is not cast out easily, but by fasting and prayer, &c. And yet this is not so to be take of vs, as though the Scripture did not giue greater strength, then that these or such like temptations should overcome vs. For if we enter into the Lords sanctuarie, and weigh vpon what slipperie places the vngodly stand, and how soone they are cut downe (whē **E** yet Gods promise standeth fast for the safety of his: ) euen this one part of armour, well handled for our owne defence, and wisely vsed against the aduersarie, doth set them at great libertie, which were so deeply plunged into daunger.

But it were endlesse to set downe all occasions whereby the simple who <sup>Many other occasions whereby</sup> wold do wel, are hy the diuell beguiled. Our outward senses he so poisoneth <sup>by Sathans be- guileth vs.</sup> that we shall haue no right and pure vse of them if we be not well stayed,

(and yet it shall be long before we can espie and see it;) that one shall not heare **B** that which agreeth with his nature, though it be shamefull and euill, but he shall be tickled and affected with it, often remembring it with liking thereof, and pleasing himselfe in thinking or vttering of it (be it a foolish iest, a secret nip, a filthie rime, a foolish tale, a grosse lie, &c.) till it haue taken such hold of him, that he cannot shake it off when he would. One shall not cast his eye aside, but it shall be as a glasse window to let sinne into the heart, and cause it to be delighted with the beauty of a strange woman, and to be taken with her eye-lids: nor one shall not see any man earnestly following the world, or too seriously occupied about his profits with successe therein and sweete comings in, but we are drawne and (as it were) tickled with the like; and so our **G** minds begin to be snared and intangled, and itching to be doing where we ought not. And so we are ready to be led by occasion in other things innumerable:

- 1 We cannot see our enemy, but we haue our hearts rise against him.
- 2 Nor hurt our foote neuer so litle, but we curse.
- 3 If a thing go not forward as we would, we fret and become impatient at it.
- 4 If we be prouoked neuer so litle, we storne.
- 5 If we be told of a fault, we swell and conceiue ill, Prou. 9. 7.
- 6 If we be absent awhile one from another, we waxe strange. **H**
- 7 If we be merry, we waxe light, &c.

What go we about, wherein we may not sensibly and easily perceiue, that the diuell is at hand to hurt vs: so truly is it sayd, that he raungeth about the whole earth to bewitch, not the vngodly alone (whom he hath sure inough already) but euen Gods people; as may clearly be seene and felt of vs, if we giue him neuer so small aduantage. This I haue sayd of some of the lets, to stirre vp the Reader to obserue others by them; as, coldnesse, deadnesse of spirit (a neare companion to slouthfulness) which causeth men to say: A Lion is in the way, when they haue quenched the spirite of grace in themselves, which sometime made them willing and ready to their duties. Then, Delay **I** and driuing off good attempts, til the season and fit time be past, wherein they should either resist euill, or do good: a common euill euen among the better sort of Christians, to let passe the oportunitie; and vnder this pretence, that they cannot do the good which they would, therefore to do none at all: whereas we are taught, that *a word in season is like apples of gold and pictures of siluer*; so is a thing in season: and we haue bene taught, not to driue off from day to day. To these may be added, a carelessnesse in obseruing and looking to our hearts and wayes, which grow fast vpon vs: a yeelding too readily to temptation; whereas we ought in such cases to put a knife to our throate, and weane our appetite, Pro. 23. 2. A common custome and boldnesse in sinning: **K** when yet we should feare all our wayes, Job 9. Prophanesse: which yet ought not to be among Gods seruants, Heb. 12. 16. Loosenesse of the eye, care and tongue: though the holy Ghost hath commaunded, that we should be slow to speake, James 1. and our Sauour hath willed, to plucke out such an eye, Math. 5. and both teach, Prou. 15. 32: That he who turneth his eare from instruction (much more if he should lend it to euill words) despiseth his owne



A owne soule. Now therefore in so many assaults, by so many occasions taken against vs, and that euerie day one or other, yea many of them by so malicious and subtile an enemy, to no lesse danger of ours then the losing of our soules: who escapeth, vnlesse he be armed? What wise man will not prouide carefully against these and such like annoyances? And if he know not how, yet he will count his labour best bestowed in learning: then shall he vnderstand his way aright, and know that he walketh in safety. And thus doth *Salomon* describe a wise man, saying: *It is the wisdom of the prudent, to vnderstand his way.* This I haue sayd, that the Reader may see what manifold lets there are, first in our selues through the corruption that is within vs: and then without vs, by the Diuell raised vp against vs, (which is not perswaded to many, as were meete it should:) that we may see iust cause to be better acquainted with the armour of Christians and other helps before mentioned, by the which onely God hath appointed safe deliuerance from these fore-mentioned lets and annoyances.

PROV. 14. 3.

C He who shall be found willing to liue after a Christian direction daily, shall more easily be brought to feare, and so withstand these and like occasions, that they disguise him not, making him to seeme as other men, who feare not God. Wherein more specially, we must looke to our selues, that we wisely auoide and preuent the occasion of these, seeing we know how we haue smarted by them: and when we cannot altogether auoide them, yet to arme our selues by resolute couenant and feruent prayer against them; and when we haue bene overcome by any of them, we must see it, and marke our weaknesse, and pray more earnestly, and giue not ouer: and Gods grace shall be sufficient for vs, both to quiet our minds by hope of pardon, and to weaken our sinnes afterwards.

And by these impediments from the constant holding out in a godly life, it may be seene, that it is no idle occupation to be a true Christian, and to continue so: and that his worke is not a ceremonious tasking of himselfe with reading some prayers or other things, when he thinks good or be inioyned it, which yet (as little labour as it costeth men) would be neglected oft, both of minister and people, if they were not tied to it. Also we may see what need the seruants of God haue, to guard themselves strongly, and so to abide, as hath bene shewed before: and to be acquainted with Sathans crafts and policies, and by what means they be repelled and resisted. And that their temptations are sometime so forcible, that they are not subdued and overcome, but giue them a fall into some open sinne, (for the which cause *S. Paul* admonisheth, that men quench not the spirit, *1. Thes. 5. 19.*) yea into the same sinne after repentance; but to the end they may rise againe by the remedies appointed for them by the Lord himselfe in that behalfe. And here we may see therefore, how they be tossed as the ship by the waues of the sea: sometime aloft in vaine hope and confidence, that they are safe and in good estate, and yet nothing so: and at other times, cast downe and plunged into the depth and bottome of feares, yea of very despairing: which was the estate of *Peter*, when neither he, nor any other (when he forswore his maister) thought he could haue bene pardoned. And this is their miserie, that they are euer for the most part caried (when they be not well stayed and fast seded in faith and

What observations are to be gathered from this doctrine of the lets.

The first.

The second.

The third.

The fourth.

2. Cor. 5. 10.

The fifth.

hope) into extremities. And yet (a thing most admirable) they are neuer safer, the when they are thus exercised. For as the yron that is vncoccupied, doth soone waxe rustie, and the stone that lieth still, is couered with mosse: so they, if they be not examining and obseruing themselves, considering their state, watching ouer their hearts, fore-seeing dangers comming, and learning experience by things past, and in such like maner occupied for the time present, they waxe barren and vnprofitable, euen the best; and in time, do breake out dangerously.

And as they are in no estate safer, then when they are thus exercised: so would not they themselves be put out of that course, neither are weary of it, though they depriue themselves of many liberties thereby; but desire to hold constantly in that well fenced and safe course, (this being added, That they may haue the grace which is sufficient for them.) Furthermore, by these impediments with their like, so many and sore, the faithfull may see what they are beholding to God, & how deeply they be indebted to him, that for all the rage and violence of their temptations; yea so sore, as sometime they may commit a sinne of presumption, and be in some kind of despairing: yet God sendeth a calme againe; and a deliuerance out of their deepest sorrowes and feares. For as *Iacob* wrestled with the Angell; and when he was hurt, would not depart til he had blessed him: euen so, the seruants of God haue conflicts with the Lord himselfe: who keepeth them downe with one hand and holdeth them vp with the other, that so he may exercise their faith, that it may not be vncoccupied. Last of all, by this doctrine of the lets of faith and godlinesse in the children of God that they shine not out so clearly in them, we may see, that they behaue not themselves in their struing against sin and in going vnder their afflictions, as the wicked do: (who the more loaden the Lord layeth on them, the more they murmure and rebell:) but they when they haue the greatest sufferings, they strue to trust in him, and in some measure do so; and are strengthened with greater power of Christ, and ioyfulness: *Col. 1. 11.* Also they, though they feeble the power and rebellion of sinne, as well as the other, yet they hate it with a perfit hatred, and would not be drawne with the coardes of it at all, and so looke to Gods mercy through Christ: But the other, would not let go their hold of sinne, the tast thereof is so sweet to them: if they breake off, it is against their will, and for feare of Gods wrath, neither lay they hold indeed of pardon. These obseruations Gods seruants may make by this doctrine of the lets, and many other such, to their singular benefit. And what should I say more? For it were infinite almost, to say all that might be sayd to the like purpose.

Now it remaineth, that in few words they be put in mind, that they acquaint themselves better and better with the Christian life; and daily delight and solace themselves in it, I meane, in one part or other of it (for it hath great variety.) For howsoeuer there fall out many difficulties in their liues, yet know they, that they shall be fewer and weaker, as they themselves grow more in knowledge, and stronger in faith and other grace. And although before they be brought to yeeld themselves to them, many darke mists are cast before their eyes, to extenuate and make small the sinnes which they should commit, both by hiding the punishment, and couerly obiecting the mercy

The first.

*Psalm. 19. 13.*

*Psalm. 77. 11.*

*Gen. 32. 18.*

*Exod. 8.*

*Psalm. 33.*

*Iob. 13.*

*Psalm. 130. 1.*

&c.

*Prou. 9. 17.*


*Math. 7. 21.*

The great remedy against them all.

- A** mercy of God : yet let them know, that if they haue once committed them, they shall be aggrauated as fast on the other side, as that there is no mercy for them with God. And let it be remembred, that occasions to prouoke to sinning, shall neuer be wanting, nor in no place, but shall be ministred, rather then not at all, euen by things not euill of their owne nature (as hath bene sayd) as shall be fit for the disposition of euery man, yea euen in the assembly of Gods people, that they may not be bold at any time to cast off feare of danger. But let them fight the good fight of faith, and lay hold of eternall life, and follow such good helpe as they haue receiued and learned of God : and so doing, though they find not the comfort some time, which they desire, but feare, because of their present struiings and conflicts; yet I dare assure them ( the Lord hauing spoken it ) that they know not the happie fruite and end of that which seemeth their greatest miserie: for they shall reape the fruit of righteousnesse in peace, when they haue bene exercised with their trials, and haue waited a while with patience.

CHAP. 13.

- C** *An example of a Couenant made by certaine godly breithren, declaring what manifold lets the faithfull haue in this world. (fit to illustrate the former doctrine:) contained in the two next Chapters following. In this Chapter: Of the first part of it, namely, a Complaint.*

- D**  ND because I haue shewed what impediments our vnstayed affections and worldly lusts are, from a constant course in a godly life, and what remedies are to be vsed against the same: I will adde an example of the practise of diuerse well minded Christians, wherein the weaker sort may see this more clearly: seeing examples helpe much to such as they are, to make better vse of rules to direct them.

- E** In the yeare 1588, there met in a Christian mans house certaine well minded persons, which dwelt in one towne together, with whom also the Preacher of the place did meete at the same time. Their meeting was for the continuance of loue, and for the edifying one of another, after some bodily repast & refreshing. And yet know, that they were no Brownists: for they were diligent and ordinarie frequenters of publicke assemblies with the people of God. Neither were their meetings Conuenticles, for the disturbing of the state of the Church and peace thereof; as many imagine that there can be no priuate fellowship among Christians, but it is to such ends: the contrary may be seene by their conference. These with one consent, fell into communication how the case stood betwixt God and themselves.

Some accusing and complaining of themselves, that they had not vsed their long continued peace and libertie of the Gospell to the end for which God did send both: but that they had bene dimme lights. The rest consenting, and by occasion offered among them all ( well nigh tventie persons ) fundry



fundry reasons and proofes were set downe, to make their complaints more weighty; and also what euill fruite they did see to proceed from such a dead and vnprofitable course of liuing: and yet the persons spoken of, did as farre exceed the common sort of them that professe the Gospell, as the common professors do exceed them in religion, which know not the Gospell. F

When they had proceeded thus farre, it was demaunded, whether there were no way to come out of this wearisome and vnprofitable life, not be- seeming such as imbraced the Gospell. If there were any: what might be the fittest and best remedies to come out of such bondage (for they counted it no better:) and betwixt them they agreed vpon certaine, with such good liking, after they heard and conceiued them, that it might appa- rently be scene, that their heavy hearts were much eased, when they did but see a way to be deliuered from that yoke of bondage; whiles their plentifull teares were turned into chearfull countenance. The conclu- sion was this, they did couenant faithfully and seriously, to set vpon these re- medies forthwith and speedily; thinking that such a weighty matter had need of no delay: and thereupon, desired the Preacher to set downe the summe of their conference and communication together, for the better put- ting of them in remembrance of it to practise it; as also that they might see what the summe of their conference was: which, seeing they agreed vnto, they called a Couenant. G

Now it may be, ye looke to heare what fruite there came of this: surely euen this meeting was a great whetting them on to inioy the publicke mini- sterie more chearfully and fruitfully afterwards: and this meane with others, both publicke and priuate; did knit them in that loue, the bond whereof could not be broken, either on their part which now sleepe in the Lord, whiles they here liued; nor in them which yet remaine, by any aduersary po- wer vnto this day. And this I set downe to this end, as well that godly con- ference may be had in more account among Christians; as principally, to shew what hinderances there are from a faithfull proceeding in a sound and godly course, and how necessarie it is, that all good remedies should be vsed to continue the same: this was the chiefe end why I did mention it. And the summe of this couenant I haue here set downe in the words following: H

*The true report of a conference; had betwixt certaine well minded Christians, (Anno 1588) who saw that they had not liued according to the knowledge which they had, nor to haue answered to their profession, as they might and ought to haue done: containing a complaint of their coldnesse and negli- gence, with remedies against the same; and a couenant to returne to God by repentance: profitable for many in these dayes.* I

*An entrance  
into the mat-  
ter.*

**W**E weighing aduisedly and by due consideration here of late, the glo- rious and goodly beauty of a Christian life, as it is commended and set forth in the word of God; how full of heavenly comfort it is sayd to be vnto all such as make it their treasure; and how amiable, yea and fruitfull also it is (in whomsoever it be) vnto others which truly know the price and ex- cellency of it; and we so dimmely and darkly beholding the image of this in K  
our

- A** our selues, who yet had hope, and that not small, that we had a part therein: we saw iust cause why we should confesse, that we had bene much wanting herein, and that the patterne of our life was farre vnlike this rule, when we compared the one with the other: and therefore complained with bitterness, that we had fallen into a deepe slumber, being rather ready to thinke our selues in safety; then carefully looking to those testimonies in our selues, which might indeed assure vs of it. Whereupon we fell into an heauie and bitter complaint in this maner, with plenty of teares: Oh, we see now, that we haue not walked with the Lord, as by diligent marking the examples of other deare seruants of his, we haue found that they haue done: nor honored our God in the course of our life, according to the mercifull occasions and encouragements which he hath giuen vs. The feruent care and earnest zeale which we see required in the people of God, hath bene much wanting and cold, in respect of that which we might well haue attained vnto. And as we see now more clearly, that our blockish and vnprofitable life was not glorious to God, nor beſeeming vs who should haue stood foorth among the rest of Gods people to giue light vnto others: so we did many times feare it before, and thinke, that whatſoeuer vnprofitablenesse and coldnesse is to be ſcene in many other weake Christians who behold and liue with vs, it might rightly be imputed to vs, from whom and ſuch other they commonly take direction. This and the like we complained of: and lest we should ſeeme to make it a matter of course, and to shew no manifest cause hereof, let vs consider ſuch prooffe of the ſame, as our woſull experience hath yeelded and afforded.

- That this complaint therefore may iuſtly be made, it appeareth in all thoſe duties pertaining either to God or man: our ſelues or other. For in all we haue failed manifoldly: whereas yet by meane or indifferent heed-taking, in great part we might haue done better. Concerning God, we haue not purchased ſuch glory to his name, and ſhewed foorth his louing kindneſſe to the ſonnes of men, as we ought and might haue done: neither glorified his Goſpell, as, if it should haue bene taken from vs, we would haue promiſed to do. Further, it may appere hereby, that we ſee we haue not profited in the knowledge of the will of God anſwerably to our time, and to the helpes which we haue ioiued for that purpoſe. For many of vs are as yet but weakly ſetled in the chiefe points of christian religion: much leſſe are we fit hearers, with ready minds to put in vre any doctrine which ſhall be neceſſarily, ſoundly and faithfully deliuered vnto vs. Nay, we muſt needs confesse to our ſhame, that the meanes to come by knowledge, haue bene very negligently vſed of vs: as, ſeldome reading; and in hearing, not vſually preparing our hearts before we come, with caſting off the ſinnes which might hinder vs, and coming with meekneſſe: neither in hearing, haue bene diligently attending and hearkning to the voyce of God; neither after our hearing, haue vſually meditated or communed with other of that which we haue heard. So that this hath not bene our delight, but with much vnreuerence (for ſo holy and heavenly a ſervice) gone about. Moreouer, we haue not ſo tamed our corrupt nature, and ſo ſet our ſelues againſt the ſame in many particulars, ſo as we haue preuailed ouer it in our temptations; (for we haue thought

*The complaint.*

*The first prooffe of the iuſtneſſe of this complaint.*

*The ſecond prooffe.*

*Seeing the negligent ſeeking of knowledge by ſtudie, is one meane to come by knowledge, we muſt not ceaſe, till we can haue delight in ſtudie and reading.*

*The third prooffe.*

it

*The desire accomplished, doth (without great grace) make a man more secure and in greater danger.*

*The dangerous fruits of favouring our selves in our finnes.*

this too tedious and irksome for vs: ) but we haue fauoured exceeding-ly and giuen too much libertie to our selues in our finnes; not readie to mislike and withstand the same, as either some of vs sometime haue done, or as we haue seene other of Gods seruants to haue done as *Ioseph* (*Gen. 39.*) did in onetime, *Moses* (*Hebr. 11.24.*) in another. Yet the meanes which we vse sometimes to obtaine grace, if they were continued, would bring to passe some effects this way not to be complained of: therefore seeing we thus faile herein, we must needs complaine bitterly. And what is like to be a greater hinderer of true godlinesse in vs, then this tender bearing with our selues in our finnes, as being hardly brought to offer any violence vnto them: when yet we know, that the smallest euil of our euill lustes, do fight against our soules, are ranke poyson vnto vs, and haue need to be driuen out with most strong medicines?

And as concerning the daunger of fauouring our selues in our finnes, though secret and smaller then many finnes seeme, these fearefull effects haue followed: that hauing winked at the smaller, we haue rushed and bene plunged into greater: and not chasing away light and wandering desires, we haue fallen into deeper and more dangerous delighting in the, which hauing once taken hold of vs, could not with ten times so much ado be remoued: yea by this sleight struiuing against some, we haue bene overcome of many and fundrie other. Some haue taken great hurt by worldlinesse, decaying as fast in grace and goodnesse, as they haue gone on with too much intemperancie and excesse in that deceiueablenesse: some haue growne into great coldnesse, and in apparent securitie haue not espied their estate once to be chaunged; but haue kept a kind of perswasion, that they haue bene in as good case for all this, as euër they were when greatest care was in them: some haue bin readie with conceitednesse and froward iudging to breake off their course of Christian walking sometime, and their fellowship and communion with their brethren. Oftentimes such an acquaintance hath growne by this fauouring of our selues in some one, with falling into many, yea and those very perillous, (as strangenesse betwixt neighbours, hollownesse, vntrustinesse, jarres, a growing after the common sort, slow growing on in that which yet was our profession, with many other such annoyances) that it may well be said, that fearefull effects haue followed this bearing of our selues, euën in vs who haue bene thought to be of the forwarder sort. Now when these and such like vnfauourie fruites haue come from vs, and that we haue in such like manner (as hath bene said) walked in the world, what hath bene our estate and condition, but that which might well enough beseme such as haue in no carefull sort bene professors of religion?

Our comfort hath bene flatterie, and deceiuing of our selues: our seruencie and zeale, which ought still to haue increased, hath bene benumbed and turned into senselesse blockishnesse: our companie vnprofitable, if not hurtfull and dangerous: and when we haue in any manner looked into our selues, wound of conscience and terror hath bene found within vs, shame and reproch hath bene without, or (which is worse then both) hardnesse of heart hath ouergrowne vs. As for the Lord, neither could we, neither durst we haue our recourse vnto him: and from any besides him, we knew no sound



- A** found comfort could be attained. To forget this our miserie, was impossible; & to be thinking of it, intollerable: and so betwixt the one and the other we could not be (when we were at the best) but most vncomfortable. But yet we liuing through Gods goodnesse, vnder the ministerie of the word, could not be so forgetfull of that which had bene in vs, nor so blockish in thinking and considering of that which was taught vs, neither all religion so vtterly extinguished in vs, but that the sparkes of zeale which were in vs, must needes be kindled one time or other: by meanes whereof, we were enforced to see a maruellous decay of godlinesse, and a chaunge from that which had bene in vs; and thereby were driuen into exceeding heauinesse, to behold from what
- B** we had false, and yet vtterly vnable to recouer our selues againe for the time. If sometime by more earnest stirring vp of our selues, we could obtaine this of our selues, to humble our hearts before God by prayer, confession of our sinne, &c. (which yet in such a case we were brought to very hardly, whē we had greatest need:) yet we may behold here what a bitter fruite we reaped (and that also long continuing with vs) of our forenamed liberty seeking, and for giuing the beginnings of sinne such intertainment within vs.
- Another prooffe, that this our complaint is iust, is: that we haue not so growne in grace and in the fruites of godlinesse, that we haue bene hereby amiable in the eyes of God and of his good seruants, neither haue we taken vp our delight in labouring after them: as for example, In our afflictions and trials we haue not felt our selues contented, that the Lord should exercise vs as it hath bene seene good to him: we haue not overcome impatience in them, much lesse reioyced in bearing them, *Act. 5. 41.* We haue not taken occasion by Gods blessings, of libertie, peace, health, fellowship one with another, prosperitie & such like, to be more fruitfull and chearefull in doing all good duties, as occasion hath bene offered: lowlinesse, meekenesse, kindheartednesse, faithfulnessse to men, sinceritie to God in the good things which we haue done, haue oft and much bene wanting: very sparie and niggardly we are in prayer, meditation, triall of our selues, and labouring to know sinne better, and confessing against our selues that which we know: soone wearie of well doing, yet not griued at it; vnwearied in things needlesse. We so hardly and slightly see the necessitie of practise of many duties and precepts, which by doctrine are commended vnto vs, that we rest in that which hath bene, and coldly arise vp to any new or further proceeding. Our crucifying of our selues to the world, that we might be content to be despised and of litle account in it; or our crucifying of the world vnto our selues, that it might not blear our eyes with the vanitie and deceiueable inticements and baits of it, hath bene very faintly gone about of vs: our experience in marking the course of Gods dealings towards vs, in comforting vs after well doing, in letting vs feeble that an hundred fold for the forsaking of any part of our will: also in this chastising of vs for our securitie or other defaults, alas it is very small. So that neither may it be sufficient for vs to encourage others to a godly life vpon our owne trial (it is so weak): neither is it such, as ministrerh any great wisdom or direction to our selues to hold on in a good course; and yet how frozen and faint our perswading and encouraging of others is, when we are not well seled our selues; it may be considered with griefe enough to him

## Of the first part of the Couenant, &c.

that listeth to weigh it. Our litle watching of our hearts against folly, or of our whole life, that in our solitarinesse we might commune with the Lord and our owne hearts, in companie be fit to do good or take good, that euill might be farre from vs; may iustly shame and feare vs to thinke of: our litle labouring through loue (as our callings will permit) to be fruitfull and occupied in that which might increase our peace, and vphold our christian estate, is lamentable. And thus by this, and such other like, it may easily appeare, that seeing we may charge our selues in this wise, we haue good cause to complaine, that it is not with vs as it ought to be.

*The fifth proof.* And from these accusations ariseth another: that we take too liberall an vse of lawfull things, neuer suspecting that any hurt or daunger can thereby come vnto vs; as in diet, apparell, sleepe, the vse of marriage, dealings in the world, and talking thereof: forgetting that which the holy Ghost hath taught vs; that is, that these lawfull things, namely, pleasures and profites, are called snares, and therefore easily able to intangle men and hold them fast; so as it shall be hard for them to runne the race of christian dutie required of them: and that they are said to presse men downe; that by meanes of them, they cannot with such chearefulnesse and fruite liue vnto God: Wherein to be directed, this may serue vs for a rule: that as euery one of vs can see what is sufficient, so we bestow no more time about the world then we needes must, neither in talke nor other dealings: fearing withall, lest we should be caried to loue it too much: wherein the more that euery man laboureth to overcome himselfe, that his chearefulnesse in good duties may not be hindered; so much the more he shall haue to reioyce, that he hath bene content to a-bridge his owne delight for better things.

*The first proof.* Another prooffe of this our iust complaint, is: that we haue had litle feeling of the wants and miseries of others. To see how many thousands walke ignorandy; other many, in securitie, hypocrisie, superstition, &c. many to haue fallen away vtterly, after they had receiued a tast of the Gospell: who should not be moued at the beholding of it? and pitie them, as much as in him shold lye: and not to be content, that we our selues should do well, whiles we see so many in calamitie. But it cannot be denyed, but that their estate, either of the desolate beyond the seas, in many countries; or of the distressed ones amongst vs, doth litle touch or come neare vs: whereby as our prayers are weak which are made in their behalfe, so are the other fruites of our compassion small and few. For as liberalitie is cold in respect of the abilitie which many haue, so few of vs are grieved at their euils, or go about to call backe and reclaime such as we may: we haue not much set our minds on this, how we might best preuaile with, and draw our kindred, acquaintance, familiars, families, &c. neither of purpose to order our wayes so, as we might by our holy conuersation winne either these, or straungers to God: neither to strengthen the weak, and helpe forward such as haue bene at a staggering. And that which is more, if we haue done any of these, yet we haue done it more hotly and coldly, whether with our families, or other with whom we haue had to do that way: not in meekenesse, loue, compassion, bearing as there hath bene cause with them, or heartily seeking to winne them vnto God.

*The causes of these defaults.*  
*The first.*

The cause hereof was no one, but yet chiefly our euill hearts: which for all the

- A** the tast of holy doctrine, and light which we had of the life to come, yet being cleansed and renewed but in part, were evermore in respect of our corruption prone to euill, and vnapt to goodnesse: so that, not onely after good meanes vsing, they caried vs to a forgetfulnesse of that good which was offered vs, either in prayer, conference, or the ministerie of the word, and to a sensible desire at least of some declining; but euen in the time of our enioying of them, our hearts deceiued vs, that we could not make (I speake of the most times) any great vse or profite of them at all. But that the euill of the heart may the better appeare, and so the cause of our vnprofitablenesse the more clearly be seene, it shall be good to set downe some of the particular
- B** corruptions of it, and how easily they breake forth and shew themselves by the smallest occasions. Now the heart is deceptfull, whereby when we are towards or in the way to great daunger, yet we are not willing, or not able to see and decline it. It is hardened in great part, so that it is not easily brought to relenting, nor to be touched, and to melt: and so good meditation and the fruitfulllest doctrine doth hardly affect vs. Frowardnesse, which disquieteth and distempereth the whole life; peeuishnesse, when we cannot abide any word vttered, but it is taken in ill part, and most rancke poyson gushing out against them that displease vs; and impatience and vnquietnesse vnder our afflictions and crosses, are in it: hypocrisie also. It is also idle and slouthfull in going about dutie: yea and vntoward in the same. It is fraught with self-love, which is, when we fauour our selues too much, and please our selues in our sinnes, when yet the smallest prouocations thereto, should displease vs.

*What corruption may be rooted out: and what are so hereditarie, that they cannot.*

- Earthly-mindednesse is another streame running from this fountaine, when we are drawne to the loue of the commodities of this world, and are led with a desire of growing rich: which snareth vs, and calleth backe our minds from liuing holily, and causeth such as wisely resist it, not to haue their treasure in the earth. In prayer great coldnesse and wearinesse of wel-doing possesseth (as it were) this heart of ours, when by any occasion we haue attempted it: anger, malice and reuengement, in degree one exceeding the other, do easily appeare to haue their abode in this hart: pride of heart, though sometime priuie, is one among the rest, which poysoneth our best actions, and soone ariseth when any good hath bene done of vs: the repining at the gifts of other, doth many times assault vs: what barrennesse and emptinesse of Gods grace is too commonly found in vs, our wofull experience doth cause vs to remember: vnclane desires (among the rest) are here: an innumerable rabble of other vnfauourie, daungerous and carnall thoughts do swarme in vs: and temperancie and moderation is so meanely reached vnto, that we can hardly be merie without lightnesse; sad without vnfruitfull dumpishnesse; beleeuing God without presuming; or feare him without some doubtings and inclinings to despairing. These here set downe, with others many like vnto the, hauing place in our harts, & long continuance, without any occasion offered do set themselves a worke in vs; but especially by occasions do fearefully breake out from vs, we being (if we could marke it) not long without some of them whatsoever we go about. What maruell though other causes did not go with them, if by meanes of these we should haue our best actions blemished, yea, poysoned, and our common behauiour and
- E**



## Of the first part of the Couenant, &c.

course of life to be vtterly vnholý:

*The second  
cause.*

But now, when these shall be let loose in vs, when they are not holden in as it were with bit and bridle, when they shall gouerne vs, and not wee them, but we become slaues & seruants vnto them: how can it be otherwise, but that our liues should giue litle light vnto men and glorie to God; and for all our profession of the Gospell, and the account that we make of it, yet that the fore-mentioned offences be found in vs? And this is the second cause why we bring forth no greater fruites of amendment. For when our harts which in themselves are too euill, shall wander where they will without checke, and feed themselves by occasions without controulment, litle watching ouer them, or keeping in of them with diligent care and obseruing of them; full easily and right soone is this vnsetlednesse and vnprofitablenesse, which we complained of, ingendred in vs: and so, bringeth forth fruite accordingly, euen like vnto it selfe, as hath bene said. Now for our owne parts, we cannot but confesse and remember against our selues, that we haue either not knowne many of these forenamed corruptions; and therefore could not vse any violence against them: or if we haue seene them in our selues, yet haue we made light matters of them, dallied with them, and delighted in them; and if time or other dealings haue not brought vs into the forgetfulnesse of them, yet with some sodaine sighes and weake mislikings, they haue bene beheld of vs: which hath bene no decaying nor cutting off of so ranck corruptions, but that they haue budded forth againe immediatly, and so haue sowed our actions with their bitter leauen most daungerously. Whereas, if we had bene ieaious ouer them, if we had first cleansed and purged our hearts of them; if we, knowing that the greatest offences before men, are first nourished in the heart to the prouoking of God, and therefore had set our selues against them: we should haue seene, that with much comfort to our selues, in sound practise of dutie, we should haue proceeded in our christian course, as being hereby at libertie from such bondage to our lusts; according to that which is written: *1am. 4.* Resist the diuell and he shall flie. And in this estate we haue pleased our selues most commonly, because we haue sought ease to the flesh, and haue bene loath to take such paines, as to abridge and cut off our manifold vaine delights and fleshly liberties.

*A cause of the  
former cause.*

Oh, it hath bene a death to vs, when we must be rowzed out of our luskishnesse, and be enforced to graunt, that such a life hath bene but meere security: when we must confesse much against our selues (which hardly we haue bene brought vnto;) and yet not rest there, till we haue also obtained of our selues to cast it vp as an vnflauourie gorge. For when in our decay in grace we haue feared secretly, that all hath not bene well with vs; and yet for all that, because we would feele no smart, and it was irksome and tedious to vs, to thinke that we must enter into a streighter course: we haue lyen still in it as long as we could or durst: so truly is it said, That ease is a sweet poyson and slayeth. We dreamed like the Apostles in their foolishnesse, of an earthly happinesse: that it was the sweetest life of all, to thinke what riches and treasures we had alreadie, and more hoped to come vnto daily: to feed our appetite with thinking on our outward peace, in hoping (though without warrant) that it should be continued: to imagine how we might here be settled after our hearts

*Prou. 1. 32.*

*Mat. 20. 21.*

**A** hearts desire, though we neuer perhaps shold attaine vnto it; and not weighing, that although we at any time might, yet how rotten a foundation we had laid in so doing, which could not abide the wind and tempest. This ease it was which would haue slaine our soules, and was the cause of our so great loosenesse. An estate of life full of daunger, and full of deceitfulnesse: with which (yet) none haue euer so besotted themselves, (being holdē captiues of the diuell at his pleasure) but they who haue escaped the daunger of it, haue as highly reioyced; and, as from a bottomlesse dungeon, haue kept themselves with all care, from falling againe into it.

Now we falling into this fond ease, loathed to take such paines in running the race of christianitie, and in labouring to keepe in, our selues vnto dutie. When we had bene any time vnexercised with crosses and afflictions it was bitterness to thinke, that againe we must come vnder them (so litle did we hope for any comfortable or fruitfull vse of them:) and when we had bene proued with them, for the most part we were vncomfortable in them: Wherby it appeared, that whatsoeuer we thought of our selues and of our great profiting, that our strength was neuer great, because we were found weake in trials, *PROV. 24. 10.* Hitherto it belongeth, that we were so vntoward to the vse of any good meanes: I speake not of the loose and negligent vsing of them, which was a fruite of this vntowardnesse, (for that hath bene spoken of before) but of our great vnwillingnesse to breake off our luskish and sottish course of life. As for example: to priuate prayer vtterly vnapt, when we should yet see much necessitie of it: as being loath to awake our selues out of our spirituall sleepe, and loathing the painefulnesse of going about it. Against publike meetings we felt sensible rebelling, as seeing that the loosenesse and libertie which we delighted in, must be made odious to vs, and our selues thereby disquieted: we feared, and were in a ieaousie of our good brethrens companie, by reason of an euill conscience, thinking that we must be of one mind with them; and that could not stand with our vsauourie liking. And what a slauerie is it, that we should bring our selues to such a point, that we must obey our filthie lustes, and become seruants to our vile rebellions: What madnesse is it, that we should deprive our selues of the best things, and yet contented to abide so still: And by this it may appeare, how many defaults are like to breake out from our liues, when such dangerous ease and loosenesse haue their harbour in our hearts.

And yet another cause why so litle good hath bene done, we may remember to haue bene, that we haue looked so narrowly to the liues of others, to gather hurt thereby; not remembring that we should follow none further then they follow Christ: of which, some being of the better sort, and others of the common, we haue taken exceeding great hurt by them both. For these latter, when we see how they haue many times continuance in outward peace and prosperitie, so that they are merrie, and take no thought about prouiding for the iudgement day, neither are withholden from any intemperancie of liuing; though we become not like vnto them, yet as men not so fully perswading our selues of their miserie, we begin to thinke that it is but vain for vs, to labor greatly after innocencie, & to shine as lights, which (we see) is litle regarded. And so we grow to iustifie our owne course of life, as very sufficient;

*The third cause*  
*psal. 73. 12. 13.*

## Of the first part of the Covenant, &c.

ficient and well liking to the Lord: yea and besides this, we gather some rubbish and scurfe from them, by beholding, by dealing, and being too conuersant with them. And if of these, some be lesse euill then others, and retaine some points of honestie, and of better behauiour in them; yet what a grosse bewitching of our selues is it, to compare our selues with those, of whose happiness we haue no perswasion? Now as the liues of this bad sort of men are laid too neare vs, & we may see that we are weakened in our course by the: so the liues of the first sort, euen right good men, we either litle or not at all doe profite by; or (that which more is) we many times take hurt by them.

For as concerning their best actions and most commendable duties, we do not vse to haue them in reuerent admiration, especially if the persons be daily amongst vs: but we count them common things, and meetter for them then for vs. Yea and we thinke, that we haue some other gifts and parts of our liues comparable to them: so that we can be content to go without those graces, and to lose the benefite of such good examples: which yet for this cause God setteth vp as lights amongst vs: that we might neuer please our selues in our liues, till we had wonne this at our owne hands, To frame our selues after their examples, which are most gracious and godly amongst vs. And further, we will not thinke, but that euen such men haue also manifold infirmities in them; though we know them not. But if we do, it is enough to perswade vs, that euen then when many things ought iustly to be remoued out of vs, yet we are to be well thought of, and to be accounted commendable.

*The fourth cause, which is compounded of many.*

And these are the speciall causes, that so iustly much fault may be found in our liues; vnto the which briefly these may be added: that we haue not bene carefull to be straungers to such companies, where we might be easily corrupted, or cooled and discouraged: neither taken occasion to be in good companie, or to haue made profite of the same when we were in it: but in a common manner spent such times, either in endlesse or needlesse worldly talke, or some other way vnprofitably; rather framing our selues to their humours, and to approue of their euill custome, then bethinking our selues how to stop them.

*The fifth cause.*

A fifth cause hath bene: that we haue not laboured to nourish our delight and ioy in the benefite of our redemption: but diminishing the price of it, as though it were nothing so great and precious as it is commended to be: or soone forgetting it, for that it is of small account and litle reckoning in the world; do feede vpon vaine and deceiueable pleasures: and so taking part with the world, do also with the world grow vnseasoned with grace: and therefore euery such man after his manner becommeth vnprofitable. For when we begin to make a common thing of that assurance of our saluation, (which without comparison is the chiefeft and most precious treasure of all other) and do not maintaine and preserue the preciousnesse of it by all good means, we must needs in stead thereof, make account of other vaine reioycing, and so the care of godlinesse waxeth small.

*The last cause.*

And last of all, that we hauing sometimes felt our selues vnfit to be well occupied, we haue fallen to idlenesse: and therewith acquainting our selues, haue (for the time) neither espied it to be a fault, and so refisted it in the beginning, by dislike of the same, neither haue betaken our selues to our callings,



**A** lings to the hindering of the same, as being ministers, to attend to reading, or being private men, to labour every man as it hath behoued him. And thus much for the prooffe of the iustnesse of our complaint, and of the causes thereof.

CHAP. 14.

*Of the second part of the Couenant, namely: The remedies against the complaint mentioned in the former Chapter.*

**B** **N**OW forasmuch as in the weighing of the truth of these things, we could not but be grieved heartily: (as who can behold so great depth of corruption and the fruite of the same, so many wayes with deadly vncomfortablenesse threatening his confusion, but must needs seeke and vse all possible meanes, speedily to pull himselfe out againe?) we therefore immediatly after the due consideration of our wofull condition, turned our selues to be-

thinke vs, what remedies we might apply to this fall, if thereby we might possibly recouer our selues againe: and also make them helpes for hereafter, that we may as well continue in a fruitfull and cheareful course vnto the end of our liues, as at all, to returne into the right way againe. First therefore, we thought thus, and tooke order as followeth: that such of vs, as did find our fals to be so great, and our offences so dangerous, that either for our too too great delight in them, or long lying therein, we could not by our visuall prayers and humiliation, or by helpe of any ordinarie and daily practises of repentance, by hearing the word and preparing our selues for the Lords supper, come to peace of conscience, and obtaine confidence and godly boldnesse with the Lord: such (I say) should humble our selues before the Lord with fasting and prayer, without which meanes such diuels are hardly cast out. Especially, because we had let go the hold of our faith, and had suffered the same to faile in vs; (which when it commeth to passe, what can there be in our life but meere vnfauourinesse; to speake of the best?) our fasting tended to this, that we might more forcibly pray for the recouerie of our faith, and cleare beholding of Gods louing kindnesse restored to vs againe. That in such manner we being abased in his presence (as there is iust cause that such should be) and beleeuing againe his old accustomed mercy, we might in some good measure be purged from our former vnfauourinesse, yea noysome vncleannesse: and so made fit to renue our couenant with the Lord againe, concerning more holy walking with him. And if we should find, that our hearts might be brought to vnfained displeasure with our selues for our former defaults, without fasting: then we determined to turne vnto the Lord with all our hearts in sinceritie, so as we might obtaine comfort and release at his handes, as if fasting had bene adioyned thereunto.

After this, our couenant was to know our hearts better: how euill they are: what falshood, fickleinesse, lightnesse and such like naughtinesse, and vau-

## Of the second part of the Covenent, &c.

*An euill heart  
marresh all.*

rietic of corrupt affections we carie about vs; that thereby we may be enforced to take more paine to weaken them daily. For we saw, that if we be not diligent to search them out, as by occasion we shall be moued to do, we shall both walke in continuall vnsettlednesse, and in an vncomfortable estate; because we can go about nothing, but some one of these or other shall be espied to carie vs some way amisse in the same. And thus we purposed to note and find them out in vs, by a diligent view, of and taking heed vnto our waies, that so we may be in daily combat with them. A worthie worke therefore and commendable we saw it, to take knowledge of them, and not to be content to be blind in the beholding of them (because we are neither easily brought to confesse and see them; and yet that he which hideth them shall not prosper): that so we may behold more filth and venome in them, then we would haue thought could haue bene in vs. And we agreed, that if we should be vnwilling to discouer this packe, that euill this willingnesse to hide them, is one of the most dangerous euils among the rest.

*The third remedie.*

Now further, because the knowledge of our hearts, (if we stay there) I meane, of the manifold euill lusts of them, doth make vs the more headie and greedie to fulfill them, when we know them by the lawe of God to be condemned in vs: we haue further faithfully determined to watch ouer them with all diligence, that neither any of those which haue already bene mentioned, neither any other (as farre as we may know them) may lurke or haue their abode within vs with our liking, but that we may purge them out: and not those only which are apparently grosse, but euill such as are more secret, being not yet come neare their ripenesse: and therefore wheresoeuer we become, or in whatsoeuer we haue to do, nor to neglect this part of Christian dutie; but especially there and then, where and when we suspect or haue cause to feare more danger thereby: as in vehement and strong temptations, and grieuous and long continuing afflictions, there to stand the more vpon our watch, &c. So that whether we be in companie or alone, in dealings abroad or matters at home, by one occasion or by other, yet still to haue this purpose fixed in vs, that as farre as our fraile memorie will suffer vs to remember it, we may go forward in the watching and obseruing of them. Which must the rather be done, because, as the heart is the fountaine of life, and from thence we haue it, That we liue; so from thence we must fetch the beginning of well liuing: from an euill and vncleane heart, cometh no part of good life, no more then good fruite from an euill tree. But all the abomination of the life, euill the most odious and vile, (as adulterie, murther, idolatrie, heresie, &c.) they haue their beginning there, they are conceived and nourished there, they haue their proceeding from thence; and God is long and grieuously dishonoured there for the most part, before man by the fruite of it can be or is offended.

So that as by the Romains law, it was streightly enacted: that their springs should be carefully preferred from all filth which might attaine and poyson them, that their riuers and water conduits might be sweet and wholesome: so it must necessarily be, that the heart of man being once renewed and made cleane, it should be kept and continued so, that being a good treasure, good things may be brought out of it continually of all sorts, as occasion shall require.

- A**quire. For here we take it as graunted, that all which shall haue their part in this couenāt, or haue already desired to haue, must be renued in their minds, and haue their hearts purged and made cleane by faith in the Sonne of God; whereby their sinnes may be defaced and all their old conuersation pardoned, their soules through the same with most comfortable and sound peace enlightened; and so their hearts purified, both to will and also to liue well and godly. Of the which making cleane and purging the heart, as this is no fit place to speake: so they must haue learned it and haue attained to it who are here mentioned, that is, such as haue couenanted vnfaignedly to watch and obserue the same. Therefore (to returne) seeing the heart is a deepe dungeon
- B** and pit, full of all vncleane thoughts, and yet deceiuing men; so that they shall thinke farre otherwise, and suspect no such thing (as 1. King. 15. 8.) seeing in all their actions some one or other portion of it is readie to corrupt and staine euen the best of them, so that not the holiest parts of Gods worship can purely and holily be fulfilled without the careful holding in of it: it is worthily and for iust cause, made one part of this wholesome remedie of the well ordering of our liues. So that, if any be giuen to seeke the libertie which God hath not allowed him, to let loose his heart after any folly and vanitie, and counteth it too great streightnesse and precise curiousnesse to keepe a dominion and a superiority ouer it, so as he might thereby bring it into subiection; he is iustly to be pitied, if he cannot be otherwise perswaded: but if he thinke that way
- C** to build vp a godly life, vntill the Lord call backe his word (which now standeth for a perfect direction of well liuing) he shall neuer attaine to that which he seeketh.

Now this watching ouer the heart, that it may be with the more fruite, must haue accompanying it a suspitious and ialous feare, lest at any time it breake forth into such delights as are worldly, carnall, &c. Of the which feare, for the great good that it doth those who are ledde by it, the wise man saith: *Blessed is the man that feareth alwayes*, that is, his euill heart in one point or other, and therefore taketh the more paine about it. This being so

- D** farre to be vnderstood and practised, as our weaknes will giue leaue, (i. so as we do not willingly nourish idlenesse and vnprofitable liberty and loosnesse in vs) we are to take view of the fruite which it bringeth vs; and to measure by dayes, by weekes, and so forward, what ease to our consciences, what chearfulnesse to our soules, and what better fruit in walking in our callings more then we were wont, is reaped of vs and inioyed. And when we shall see that there is no comparison betwixt the one and other: that is, betwixt a wandering heart, and betwixt a circumspect care, we may more fully berefolued to hold out in this course still: because although much foolish and fleshly licentiousnes is forgone, (which is naturally most desired)
- E** yet it frameth and maketh vs fit for the Lord, & weaneth vs more and more from the world, and is a meane by which with great ease and readinesse wee go on in our Christian course. For this is that which we hope for hereby. And there shall be no doubt, but when the meditations of our hearts shall please the Lord, that the wordes of our mouthes, and the practise of our liues shall also be acceptable in his sight. To conclude this point: it is againe to be remembered, that we weane our heart from earthly delights: which of

*With watching, there must go feare of offending.*  
2. Cor. 7. 2.  
Deut. 5. 29.  
Pro. 28. 14.

*Psal. 19. 14.*



*Of the second part of the Couenant, &c.*

tentimes tickling it with a pleasant sweetnesse, do steale it away from heauenly things, and hold it here below : and so by little and little bring it to find a contentation here, and breed a wearisomnesse in that godly life. And further, that we be very wary that our hearts be not stolne from a liking of good waies, neither brought out of frame by loathing our duties, and so deprived of their peace : especially, that we be not hurt nor wounded that way, where there is greatest cause of feare and daunger : nor brought into subiection to those sinnes, to the which by nature we be most inclined : as to the loue of the world, vncleannes, breaking off of brotherly affection, &c. And here, if at any time we should be ouertaken, (which is not to be doubted of, no not of the most circumspect and best aduised) we resolutely purposed not to sleepe nor slumber in our sinne, neither promise to our selues forgiuenesse too easily: but first to awake our selues, to be amazed that we should let go the strength and hold which once we had, to rebuke and checke our selues sharply, till shame and sorow for so offending, may humble vs : and then we may be bold to assure our soules, hauing an aduocate with the father, Iesus Christ the righteous, that we are receiued of him againe.

*Note.*

*The fourth remedie, compounded of many.*

And to the end, that in this worke we may more happily go forward, and this watch be the better kept : our purpose was to auoide carefully all outward hinderances, and to auoide occasions of quenching Gods spirit in vs, as we shall haue wisdom to see them : as, too farre entring into dealings or talke about the world, to call our selues backe from all excesse that way : also vnprofitable and dangerous company and acquaintance, any vnecessary and idle talke : and whatsoeuer else like vnto these. And contrarily, to be carefull to continue with diligence and delight, not onely the exercise and vse of such holy meanes of meditation and prayer, as well by our selues as with others also, reading, hearing and conference, &c. but also with minds to reape fruit by the same : which is not alwayes intended, nor sought for so oft as the things themselves are vsed. As for example: seeing the readiest and best way to nourish and continue this holy desire, and carefull watching ouer our hearts, is increase of knowledge, by the helpe of hearing and reading (for zealous and holy affections are like a flame of fire, which without the adding and putting to of wood, as new matter, will soone be quenched and extinguished; so will our looking to our hearts, and obseruing of them, be loosely and lightly continued:) it is our purpose to stir vp our selues with more earnestnesse hereunto, because we know that we shall otherwise frustrate and make vaine our whole couenant.

That is to say, as foloweth: We do acknowledge, that our negligence and vnreuerence in these, haue so greatly deprived vs of fruit in vnderstanding and iudgement, as well as other wayes, that before our hearing we trust we shall prepare our harts by casting off that which would hinder vs: namely, rebellious gainsaying the truth, security, hardnesse, worldly affections, &c. that with meeknesse and teachablenesse, we will bring honest and good hearts to the hearing of the word, & in the action it selfe, be attentue, and marking that which shall be taught, so as it may worke in vs, and raise vp answerable affections to that which we shall heare, as ioy by comfortable doctrine, feare by that which moueth fear, &c. & after we haue heard, we wil beware that it per-  
rish

**A** rish not in vs through our owne default or negligence, in minding other matters more then that which we haue heard (whereby we should bury it in forgetfulness:) but carefully seeke oportunitie to muze vpon it by our selues; or commune of it with others, as our small abilitie will suffer vs; or both. And when we shall haue learned to put in vre this part of the remedy, we intend to marke how this with the former doth bring our minds better in frame: that we may both take encouragement (in beholding any fruit) to continue it; and in seeing the contrary, to marke where the fault lieth, that it may be removed.

And to sharpen our desire to heare and reade the more willingly, seeing  
**B** there is much vntowardnesse in our nature to such exercises, and we haue strong temptations to perswade vs that it is as needlesse, as we feele it irksome: we haue scene it necessary for vs to stirre vp our dulnesse, not onely by the commaundement of God, that we should search the Scriptures, (and so, reade the) & that we should giue care daily to the Apostles doctrine, (and therefore heare the same in season and out of season, that by both, the word of God may dwell plentifully in vs;) but also to haue in fresh memory the power of the Scriptures: which, besides that they are able to saue our soules, so they can fill vs with goodnesse and comfort euery way, as we shall haue need, and haue done so often in times past vnto vs. For many times we haue bene  
**C** brought so low in feeling of any present comfort; to such a barrennesse & emptinesse of all good instructions; sometime (which was worst of all) to such an vnfauourinesse in the good things of Gods word, and so vnapt and vntoward to them; that we thought in our weaknesse it would neuer be otherwise with vs: yet when we haue come againe to the ministerie of the word, the Lord hath scattered our darknesse, raised vs out of our deceiueable dumps and drowfinesse, and shewed vs ioy and comfort againe: so that we haue bene taught thereby, that this is the fountaine which refresheth vs in our vn-sati-able thirsts, and cooleth the heate of our sinne; and finally, giueth greater grace, then Sathan for all his subtilties and tyranny.

**D** And further, because experience hath taught vs that we easily lose that in the world amongst the manifold incombrances, discouragements and dealings thereof, which we learned of the Lord by any good meanes; we haue faithfully couenanted for the better keeping of our hearts watchfull, and safe fro euill, once in the day (if it be possible) to set apart a time from all other law  
— full and necessary duties, for meditation and priuate prayer, to the seasoning  
— of our hearts with grace, and to the stablishing of them against all temptations, afflictions and other hinderances. Not, to free our selues hereby from  
— other times of communing with the Lord, as occasions shall be offered, & necessity shal require: but because our vntoward harts would otherwise draw vs  
— altogether to breake off this duty, if we should not determine of some speciall  
**E** time; therefore one quarter of an houre, or as euery one shall find himselfe  
— able, we haue scene meete to appoint hereunto, if we can haue good opportunity; that is to say, if God giue vs minds fitly disposed thereto, and minister profitable and plentifull matter accordingly: or if we faile in both, so much the more to take occasion by our present wants and infirmity, to re-  
— paire vnto God.

And

## *Of the second part of the Couenant, &c.*

And because the morning when we arise, is both meetest to be employed F  
that way, as wherein our minds are best able to thinke vpon heavenly mat-  
ters, when we haue not yet bene about our worldly affaires; and for the most  
people, the best time that may be spared: therefore we haue purposed to allot  
the first part of the day thereunto, with this prouiso, that if through neces-  
sarie occasions we should be hindered from it, we may yet carefully performe  
it on some other part of the day. And although at the first we shall see some  
vntoward beginnings herein, by which, discouragement from the continu-  
ance hereof might arise, yet we resolu'd with our selues, that it is some pro-  
fitting to begin, though in weaknesse: and there is hope that good procee-  
dings, and great, shall come euen of small beginnings, being faithfully entred G  
into. And if by these meanes we should not become better seasoned in our  
harts, it is litle to be hoped for, that other meanes should do vs the good that  
we haue need of. But when the day is thus begun, that wisdome commu-  
neth with vs in the morning, and awaketh vs with heavenly salutations, we  
are for the most part kept more sober, and continent from all out-straying  
the whole day following: for when good things, either concerning the life  
to come and the glory of it, or the vanity and change of this present life, are  
deeply digested and thoroughly thought vpon, it is no small occasion to make  
vs more stranger-like to this present world, and to cary about vs greater free-  
dome ouer our secret corruptions.

And because it is hard, especially for priuate persons to haue alwayes mat- H  
ter in a readinesse, which is profitable to meditate vpon: (for he that shall be  
furnished herewithall, must be one which hath a daily obseruation of his life,  
without the which grace, euen the learned sort shall be to seeke:) therefore  
some points were set downe for those which are least able to helpe them-  
selues: that by some few of those which are very fit & auailable, they may set  
themselves on worke, and by them learne to find out others like vnto them,  
which do most nearly tend to the well ordering of the life. By which meanes  
appointed and found out for their helpe and furtherance, if yet vnfitnesse of  
mind & an vntoward heart shall hold them backe, being troubled with cares I  
of the world, or deceiued with dreames of vaine pleasures (which make the  
meditation of heavenly matters loathsome:) they are to know, that they can  
haue no better occasion offered them to the performing of this duty, then  
for them to complaine of, and seeke redresse euen against this euill and earth-  
ly heart, of which they presently complaine: and as they can bring that vn-  
der, so to proceed in musing of, and praying for such grace as they shall see  
most needfull.

Lastly, we concluded to obserue, what fruite we reape by these remedies:  
*The first reme-* what release of our strong and vsuall maladies and diseases: what weakning  
*die.* of any such lusts, as sometimes had strongly preuailed against vs: Also K  
what liking we find of this manner of dealing with our selues; or contrarily,  
whether we feele any watchfulnesse ouer our hearts throughout the day,  
since we entred into this couenant: and whether any bettering of our waies  
by the same: whether in company we haue bene more wary of taking or do-  
ing good according to the occasion offered: in our dealings, more carefull  
not to be found offensive. And weekly, and by daies, to marke it, and to com-  
municate



- A** municate our estate with some faithfull brother, with whom we may freely and faithfully open and impart our whole course: what meanes, and how farre forth we vse them: what we see cause to complaine of: and what is more required of vs, then that which we do: that thus we may be set forward, counsell'd and confirmed; and seeing what course we ought to take for the bringing of this to passe, we may be stablished in a Christian life. For it doth not a litle helpe to haue this communion with some. Also, that we our selues should be helpers of others, where either any do require the same duty of vs, or through bashfulness dare not be bold, or through simplicity cannot do it: yet we seeing that they stand in need of such counsell and direction, should through loue shew them what we can, and what we haue learned in this behalfe. And here we purposed for the hope of the great fruite of this communion, to auoide strangeness: which as it breaketh off all profit betwixt vs, so it giueth feare of some secret conceiptednesse and that much loue is wanting. This direction, if it be read ouer (as we shall see cause and may do it cōueniently) with a mind desirous as wel to see what is amisse in vs, as also in faithfulness to vse these remedies: we may be bold (the Lord working by meanes) to assure our selues, that we shall not labour herein in vaine. And when we haue attained hereto, we determined not to rest in that, but to be directed still by such rules as Gods word doth minister to vs.
- C** Now hauing set downe remedies, by which we may raise vp our selues out of any declining from a godly life, we added some reasons to perswade vs thereto, for as much as we may be sure that hinderances and discouragements inough shall meete with vs to withhold vs. First this: that by such a course and seeking to walke with God, as the former remedies do direct vs vnto, we are brought to a most sweet and holy communion with the Lord: in comparision whereof, nothing is to be desired. For it is an honor and prerogatiue which the world neither knoweth, neither can attaine vnto, To get principallitie ouer him, who is the prince of the world, that is, the diuell; and to obtaine grace against our owne euill hearts in well ruling them: which is a greater honour, then to subdue kingdomes. Also that hereby we haue libertie, with godly boldnesse to come before the Lord in our complaints and prayers; being assured, that whatsoeuer we shall aske of him according to his will, it shall be granted vs: and that our peace and comfort hereby is so great, that none who hath but euen tasted of it, would chaunge his estate for any other: and that the conscience of such men is not beaten and disquieted with hellish and fearefull torments. In this case a man need not feare malicious accusations, because he hath bene circumspect in looking to his wayes: and therefore (deseruedly) euill speeches can take no hold of him; seeing he that is carefull to please God, cannot iustly incur the rebukes of men. As for euil tidings, he is free from the feare of them, because he hath armed himselfe to looke for the hardest. And they who like not this state, (which al things considered, shall be found to be the richest part and best portion) they must feede themselves with folly, and take their fill in vanitie, till their miserie ouertake them in the mid way, and destruction meete with them when they lide thinke vpon it.
- E** Moreouer, howsoeuer this indeuouring after a godly life, hath euer of the world

*Perswasions  
to vse this di-  
rection.*

*The first.*

*The second per-  
suasion.*

## Of the second part of the Couenant, &c.

*An admonition  
or caual.*

world bene litle regarded; yet the happiest and men of greatest commendation for godlinesse, haue alwaies preferred it, and made it as the flower of their garland, and the crowne of their reioycing: we haue a cloud of witnesses, and not all in one age, who haue walked with God, euen from *Enoch* and thereabout to this day, who testified this daily looking to their liues, to be the best thing of all. Now if by these and such like perswasions we be brought to like of it, we faithfully couenanted with our selues to vse these remedies which haue bene set downe for continuance, and to make our beginnings sound and substantiall; for as they may be able to beare and vphold the waight of all that shall presse them downe. For although our temptations be strong and many, yet may none of them preuaile thus farre, as to make vs breake off this our happie couenant: for if we be not strongly armed against this, we shall easily find that hinderances enough will arise, which will quickly weaken the power of our best purposes, and frustrate all that we haue taken in hand. Here will inward lets come in our way; and those, of many sorts: as, to thinke it more then needeth to liue thus: also that many who are godly, do not thus: the inordinate loue of some speciall sinne may withhold vs: and much dulnesse, vnprofitablenesse and rebellion, may make vs vterly vnable to hold forth this course. Many outward discouragements also and hinderances will be readie here to stand in our way; as household troubles, and disquietnesse by them, disorder in seruants and children, vntowardnesse and ill successe in businesse, want of blessing somtimes where it was hoped for, losses, &c. also much toying & occupying our selues about these things below, with neglect of our heauenly and christian calling. These are some of a great number, and the commonest whereby holy duties do most easily grow out of place and vse with vs. Let this rule therefore (said we) be well regarded of vs, and that which followeth shall be the easier: for many loathsome wearinesses will in short time arise, which (if it be possible) will breake vs off from this enterprife.

*An admonition:  
that this direction  
be neither left off,  
nor used for  
custome onely.*

After this, we said: that if we with diligence continue it, we must beware we make not a common thing of it; so as, though we vse it, yet no fruite nor blessing returne to vs by it. The which as it falleth out most vsually in the doing of good things, so in this the best of others, it is most to be feared. In the first setting vpon many duties some chearefulnesse may be seene in vs, and some time and trauell bestowed: but alas, within a very short time, we grow full of them: they become irksome and tedious to vs; and though we do not vterly breake them off, yet we may perceiue, that without any great sweetnesse and delight we go about them. The reason hereof is, that our fleshly hearts can like of no good thing long. If therefore either of these two wayes, we depriue our selues of the benefite of growing forward by these forenamed remedies: that is, by the negligent vsing of them, or the leauing off of them; yet the fault must be quickly espied, and not long lyen in: for that is more dangerous, then can easily be beleued.

To the better attaining hereof, we may vnderstand, that we may grow to a commonnesse in a good thing two wayes: either when we be in prosperity; in which estate, it will be very hard to see our great need to vse seruencie and zeale in holy duties and seruices of God, when we see varietie of earthly delights

- A** lights set before vs to enioy; and we without controulement of any person, may take our fill of them. Therefore if in this estate, we perceiue any loathsome-ness of well doing to grow vpon vs, we must charge our selues with sickenesse, inconstancie, falshood against God, secret dissembling, vnfaithfulnesse, &c. If we should be content thus to fall from the Lord, and if we be not readie without contradiction to stirre vp our selues to a fruitfull and chearefull vse of christian meanes againe; yea, if we be the worse for Gods benefites: we must looke that he will take them from vs, and cause vs to yeeld him other manner of fruites by the want of them. Also we must here call to mind, whiles with delight we serued the Lord, what comfort and godly boldnesse with him we found: which now, if we begin to decline from him, we can enioy no more, but may looke for some such recompence as shall be meete for reuolters: yea and we must tell this (we said) to our owne hearts without flatterie, that if we waxe wearie of the Lord at our pleasure, it is to be feared, and that iustly, that he will shake vs off in our feare and necessitie, & we shall not dare to set vpon this christian care againe, if once we be glutted with it; and though we do, yet shall we not find it easie for vs to go forward, although we set vpon it againe, but that one time or other we shall be like to be driuen backe: which iudgement is fearefull aboute many, and next vnto despaire. We must thinke that the Lord dealeth tenderly with vs, if we may haue libertie to glorifie him by manifold encouragements, in outward blessings: whereas many haue thought it a singular priuiledge and great kindnes of his towards them, that they may do it in imprisonment, in bonds, in po-uer-  
**B** tie, in reproch, &c. And generally, we ought to thinke, that if we thus vse his benefites, that we grow more vndutifull towards him then many which want them, it is time for him (as hath bene said) to take them from vs, and to bestow them vpon such as will yeeld and render vnto him better fruites of them. And if this should be any occasion of licentiousnesse to vs, that many, yea, the most of such as haue a great portion in earthly commodities, do delight in them, and take them not to be giuen them of God to the  
**C** end that they should liue more holily, or be the fruitfuller in christian duties by them: we must answer to our selues thus againe, that we neuer were taught it of God, to follow examples, no not of the best men, contrarie to expresse rules of Scripture; much lesse, the euill examples of the multitude, and common sort of such as reiect all Scripture.

Now though we fall not this way by meanes of our prosperitie, (for that were very grosse) yet if we should more couertly deceiue our selues by thinking thus, that we haue sufficiently profited by this direction now, and therefore may cease, and neglecting to see our wants, daungers, infirmities and discouragements which are in our way (as in time past) and so cast off this tra-  
**E** uell: against these deceiuings of our hearts, we must resolutely be perswaded of the manifold perils outward and inward, which are in our liues; which full soone (if we grow cold and remisse in a godly life) do begin to take hold of vs: & therefore to keepe our selues well whiles we be well. And thus we must vse our selues, as hath now bene set downe, that we may not vse the practises of godlinesse after a common manner. But many, whiles the Lord reacheth forth encouragements to them, and filleth their liues with outward blessings,

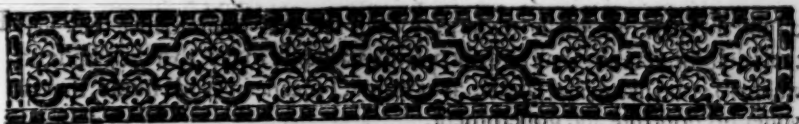


*Of the second part of the Covenant, &c.*

sings, do accustom themselves to some commendable course: who when F  
God chaungeth their prosperous estate, do immediately chaunge with it;  
that is to say, whiles daungers and great afflictions take hold of their liues,  
they are so distressed and grieved for them, that they grow froward, impati-  
ent and disquieted thereby, and are vterly vnfit to continue such godly  
meanes as before they vsed, for the growing forward in a godly life. Hereby  
is great daunger to be feared: therefore if possibly by any of Gods chastise-  
ments we should fall thus farre; yet we must confesse such slipes with griefe,  
and with shame and astonishment behold our falles, and settle no peace in  
our hearts, till we haue returned and recouered our strength againe, and so  
returne to our first estate againe: which also most certainly we shall, if with G  
the seruants of God in all ages (as the Israelites, 1. Sam. 7. 4. Hester and Mar-  
docheus, Hester. 4. Iehosaphat, 2. King. 20. and others) we confesse our sinnes  
with melting and broken hearts, yea our particular sinnes of murmu-  
ring, impatience, fretting and such like; that so we may be re-  
ceiued of our heavenly father for his Christs sake,  
to mercie and forgiveness.

**THE**

A



# THE SIXTH TREASURE SHEWETH WHAT

B

PRIVILEGES BELONG TO

every true Christian: and how he

may have his part in

them.

## CHAP. I.

Of the summe of this Treatise: the reasons why it is set out: the order of it: and of the divers kindes of priviledges.

C



He next thing which commeth in place to be spoken of, is concerning the priviledges and liberties, which God hath bequeathed vnto and freely bestowed vpon his people and beloued seruants. I do not meane any of his benefits, which he suffereth the yngodly to enioy, (which yet are farre more sweet and sauoury to his children than to them) but I meane those which are peculiar to the

faithfull; whereof the other have no part nor portion. The which, although all the faithfull enioy not, and therefore seele not so great contentation in

D

their liues as they might doe, yet they have free grant and liberty of the Lord so to doe, if they knew the will of God in that behalfe; or if knowing it, they be not holden backe through vnbeliefe, as being strongly perswaded that they doe not belong vnto them. I know that of those many and great blessings which the children of God partake, some are peculiar and proper to some in respect of their callings, offices and places, which are not common to all: but I intend to make mention onely of those, which one may possesse (although not in a like measure) as well as an other.

And this I do for sundry and diuers causes: partly, that the godly may see their riches in some sort as well as other men know theirs; and knowing them,

E

may enioy them to their great contentation, which few of them doe as they might: and that if by any occasion they should be, either by the baits of this world, by their owne forgetfulnesse, faint-heartednesse, distrust or other weaknesse of their owne, or by Sathans malice, put out of the possession of them; or any of them; yet by considering and remembring these or some of them, they might be able to returne home againe from whence they strayed, and that more easily and willingly than many do, or thinke it possible for them to doe

*The wicked have no part in the priviledges of the faithfull.*

*Some of them proper to some of the faithfull in respect of their calling.*

*Three reasons why this doleth. The first reason.*

by any means; especially when they shall see that whatsoever they call F  
their delight, yet they shall be driven with reason to say, that they finde no  
where so good liking and liking, as at home, I meane in Gods house, that is,  
vnder his nourture and government.

*This second  
reason.*

Another cause why I set downe these priuiledges of Gods seruants, is, that  
the wicked which wander from God, and are not in his fauour, may see, what  
they goe without, and what great good things they deprive themselves of,  
by their sinnes. By forgoiing of the which, (to say nothing of the deprecia-  
ble and miserable estate wherein they live) if they should but weigh and con-  
sider what they lose and forgoe, which others enioy, and they likewise might, G  
it would deeply vex their hearts as oft as they should thinke of it: euen as in  
hell the reprobate shall finde this not the least part of their torment, to see o-  
thers in so happy condition, which they are vtterly cut off from all hope of at-  
taining to.

*This third  
reason.*

*Proa. 8. 11.*

Lastly, that I may hereby (if possibly) helpe to bring the Christian life in-  
to some better credit & account, both with the one and with the other: which  
to my no lesse grieve than admiration, I see to lie as dead wares little asked af-  
ter, in the world. For many, euen of the godly, do not esteeme of the Chri-  
stian life, and of the wisdom which should gouerne vs, as they ought to doe,  
that is to say, as of a treasure more to be desired than any earthly thing, be it H  
honour, wealth, pleasure, and that at all times. And as for the vngodly they  
haue no liking of it, but the most of them scorne, deface, abhorre, and dis-  
swade from it, counting it precisme and puritanisme, truly and conscionably  
to go about to practise it, and thorowout their liues to set themselves to bring  
foorth the fruits of it, when yet there is no happinesse in any other estate; for  
into it alone, (as hath bene said) do all the heavenly and excellent priuiled-  
ges fall.

If any, on whom this rebuke doth iustly take holde, shall contrarily answer,  
that they doe honour the Christian life and delight in it, although they doe  
mislike indeed (they say) that men should be so precise in vrging others to du-  
ty, and in framing themselves to a certaine kinde of excellency and singu-  
larity aboue others: I say, let such cleare themselves from fault by this, that they  
acknowledge that God hath bequeathed to his deare children better things  
than the world hath; and therefore that such as beleue this, and haue a part in  
it, cannot content themselves to honour God so slightly as they doe which  
haue them not, but acknowledge that they owe much more than they can per-  
forme, when they haue done all that they can: also let them indeuour to haue  
in common these priuiledges with the rest of Gods seruants, and let them  
thus proue, that they delight in godlinesse indeed: so shall they cease from  
their speeches, and agree with vs, and haue good warrant of their safete and K  
welfare; and otherwise, I assure you, they doe so, they shall but bite at them  
who are in better case than themselves. This shall suffice in generall, to haue  
spoken of the priuiledges of the faithfull; and of the reasons why I make this  
Treatise of them.

Now particularly I will set downe some of the chiefe (for who can menti-  
on all?) of the which though some haue bene made mention of by occasion  
in



**A** in other places of this booke: yet seeing they haue not beene handled of purpose, and that euery Reader can not gather them together, nor know them to be so, nor haue them before him in view at once, except they be spoken of to this end, to shew the beauty and price of them; therefore they being so necessary to be knowne and inioied, I count it no lost labour to doe it. And for more ease and lesse tediousnesse in reading of them, because they are many, I will bring them all to these two heads.

The first kinde of our priuiledges and prerogatiues, which true Christians haue allowed and allotted to them of God, are such as be inioied in this pre-<sup>The kindes of</sup> the priuiledges,

**B** sent world, wherein they haue many things to incourage them to a chearefull honoring of God. The second sort, is of those liberties and peculiar blessings, which God hath in store for them in the life to come: which with the former being daily weighed and duly considered, doe in marueilous maner set before them and commend to them the singular loue of God, and make them see themselves so beholding to him, that they are set forward with exceeding cheerefulnesse in their christian course and warfare.

C

CHAP. 2.

*Of the first priuiledge: That the beleeuers may know in this world, that they haue eternall life.*



**O**f the first sort, this is one (which the rich men of the world, who want it, cannot purchase with all their substance:) I meane, that they may know and bee perswaded that they are beloued of God, and that their names are written in heauen, and therefore although they be strangers heere for a while, yet that they shall vndoubtedly be saued; whiles in the meane season, **D** others who are farre from it, doe please themselves with laughing at their folly, faucinesse and madnesse (as they count it) for that they fancie such things to themselves. Whereby they declare (in thinking there are no such things to whom this is reuiled) what a priuiledge it is, to know so much of Gods will and minde, to be partakers of so great a treasure, as the mightie ones doe confesse is vterly hidden from them. Now for prooffe of it, that God alloweth them to know it, what is more manifest than this which is written by Saint Iohn: Behold, what loue the father hath giuen to vs, that we should be called the sonnes of God. And againe: As many as receiued him, to them he gaue prerogative to be the sonnes of God, euen to them that beleue in his name. Also: These **E** things haue I written vnto you that beleue in the name of the sonne of God, that yee may know, that yee haue eternall life, &c. But this matter hauing beene largely handled in the first chapter, may with fewer prooffes satisfie such as desire to heare more of it.

Luc. 12. 32.  
Luc. 10. 10.

1. Ioh. 3. 1.  
Ioh. 1. 12.  
1. Ioh. 5. 13.

Therefore as this is not to be doubted of, that true Christians know themselves, or may by some euidences, (euen the weakest) to be beloued of God, and that they shall be saued: so how great a priuiledge this is, let them learne

Mat. 16. 24.

(who set little by it) of Christ himselfe, who hath valued it at a greater price F then all the world: *What shall it profit a man though he should winne the whole world, if he loose his owne soule? or what shall a man giue for recompence of his soule?* Now if the knowing of this secret, that God loueth vs, be a priuiledge of so great account, yea though a man should know it but dimly, and if he should know it but once in all his life: what a manner of priuiledge then is this to be accounted, that we may grow from faith to faith, and from a darker knowledge of it to a clearer from day to day, and that, with better assurance then we hold any thing in this life by seale, writing, witnesse, or any other way that law can deuise? For indeed the benefit of knowing this so great a G treasure to be fallen vs, were by many degrees lesse, if it were, when it is once knowne to vs, afterward to be doubted of and called into question againe, and that our assurance might not both grow greater, and daily continuance of the same be obtained.

Rom. 1. 17.

*A Christian may haue better assurance of his saluation, then any man can haue of the things he holdeth in this life.*

*This priuiledge is the greater, for the longer we enioy it, the better we know it.*

But thanks be to God for his vnspeakable mercy, who hath provided, that the longer we liue, the better we may know it. For the longer that we haue beleueed Gods promise, and bene acquainted with it, who doubteth, but that we may much more cleerely be perswaded of it, then in former times when we first beleueed, and when we had not as yet so often considered it, nor so deeply weighed what might hinder and weaken our faith, or come against it? H For at the first enlightning of our hearts with this sunne-shine of faith, we haue many mistes and cloudes cast before our eies, to dim & darken it: many doubts arising from our owne weaknesse, vnworthinesse & feeling of our sins when we haue had as yet little experience of Gods tender compassion & care ouer vs, or at least when little marked of vs; much feare troubleth vs then, because we see many things to accuse vs, and for that we doe not many duties which we heare taught vnto vs; but when we are better acquainted with him, we more easily beleue, that he will forgiue them all vnto vs. And as the yoong childe is not able to stand and go alone, till time hath brought more strength: euen so it fareth with vs. But when we haue after longer time seene the will and I minde of God to be constant & vnchangeable, our own care to please God to be vnfeigned though vnperfect (more then which nothing is required of vs) and that the best of Gods seruants haue had the same infirmities as well as we, & that we haue liberty, when we see our weaknesse to seeke pardon of the same at the hands of our good God; these and such like considerations after longer time, when we haue oft weighed, God hath giuen vs greater strength of faith, and strengthened vs to waxe more confident, euen as we haue withall become more humble and obedient. So farre is it off, that this assurance the longer time we haue inioied it, should be further off from vs.

1. Chron. 28. 7.  
*God requireth nothing more, then an vnfeigned and care to please him.*

*Obiection against the sure holding of this priuiledge answered. On cause of doubtfulness in, the neglect or carelessnes*

And as for that many obiekt, that sundry of Gods children, after they haue K knowen it, doe fall to doubt of it after, this gainsaith not that which I affirme. For that it may be and is thus, I deny not; the devils subtilty and malice being stronger then men haue faith to resist it. But the trueth is, that as the godly are renewed but in part: so through corruption they may waxe wearie oftentimes of that care which should procure their welfare, and may (as no doubt but many doe) neglect to nourish their faith daily, and slake their delight

**A** delight in vsing reuerently the best meanes for the confirming of the same: of the meanes whereby faith is confirmed. and therefore, such doe the oftner taste of the hard dyet of other men, because they will sometimes choose to follow their waies.

Besides, there are others which though they offend not that way, yet they A second cause is, distrust. giue too much place to distrust, having no iust cause, by an euill conscience, which is the greatest enemy to faith: and heereby they deprive themselves of the benefit of this faith and confidence. Which kind of people must labor Pl. 77. 9. 10. to stay themselves by the perswasion of such Scripture as is written of purpose for their comfort, as: *Take my yoke upon you, and yee shall finde rest to your* B. saules. also: *A contrite heart God will not despise.* Ps. 11. 29. Psal. 51. 17. Mat. 12. 20. Psal. 43. 5. But to returne, seeing they may hold & abide in Gods loue, and hold fast this knowledge of it, the longer they liue, they see this must be granted them also: That none shall take them out of the Lords hands Ioh. 10. 28. or custodie, but that he will care for them vnto the resurrection day.

Wherein this is a further degree flowing from the former, that this loue of God being shed into their hearts plentifully by the holy Ghost, it maketh Rom. 5. 5. This priuiledge is the greater for the ioy it bringeth. them more quiet, ioyfull and better satisfied, then all that can be desired of them besides, according to that which Saint Peter saith: Though we see him not, yet we beleeue in him, and we reioice with ioy vnspeakable and glorious.

**C** For what is there in the world, that can raise the like ioy in our hearts, as this, that we know that we shall see the good pleasures of the Lord in the land of the liuing (that is, in his militant church heere) and haue an house not made 2. Cor. 5. 1. with hands, but eternall, in his triumphant heereafter? who doeth not see, as the former ages haue found and felt, and they who yet remaine on earth shall finde, that to all other things, euen the best, there is an appointed end? And therefore the ioy that men conceiue for them, is but sitting and momentanie, not vnspeakable and euerlasting. So that the peace and ioy which arise from the certainty of our saluation, is woorthely reckoned as a singular priuiledge, in as much, as it doeth not onely exceed all worldly treasures; but Reu. 14. 3. also, because it is proper to the children of God, and the other haue no part in it.

And further, this should better appeare, how great a priuiledge it is to be beloued of God, if we could possibly conceiue the dreadfull feare of the reprobate in desperation, and how little comfort such an one taketh in all his wealth and delights which he hath in this world (in whatsoever price and account they are with fooles:) but would giue them all for one quarter of an houres feeling of Gods louing kindnesse and sweet countenance towards him, if it could be inioid, and the sound peace and comfort that commeth with it. And therefore if any will know the benefit and greameesse of this priuiledge, let him aske of them, who hauing hardened their hearts through vnbelicite, are growne into despaire: who with wearisome sighes and groanes, that cannot be expressed, doe thinke with themselves and speake many times: Oh how happy are those which are saued? yea, and what would they giue, if they had it, how many thousand worlds, for a part in Gods kingdome? Or if the damned soules in hell could speake, they would tell you, whether this be a prerogatiue, to be kept so safely from the torments thereof, and honoured



Luc. 16. 24.

*For many of the  
joy of this pri-  
uiledge, the  
vaine delights  
of the world are  
hunted after.  
This priuiledge  
is yet greater,  
seeing it may be  
enjoyed dayly  
and to our end.*

with the assurance of heaven and happinesse; as partly may be gathered by R that which Saint Luke writeth of the Epicure in the Gospol, saying: Oh that the tippe of a finger were dipped in water to coole my tongue; for I am tormented in this flame. And without it, (I meane, where this is not inioied) I doe maruell, that vaine, deceivable and transitorie, yea loathsome and filthy pleasures are so hunted after, as they be: even till they iustle out all remembrance and regard of heavenly things altogether. And this sweet liberty peculiar to Gods children, which I now speake of, is so much the greater by this, that we may inioy it all the day long, and so throughout our life, and are not stinted nor tied to one houre or time wherein we may possesse it: and also G because the longer time we be partakers of it, the sweeter it is vnto vs, seeing we doe the better know the benefit of it, and that none hath power to deprive vs of it. And thus much of the first priuiledge; namely, The certeinie of our saluation, whiles we are in this life: which, if we weigh thoroughly what we haue beene and what we haue deserued, will (I thinke) be thought no small nor meane gift, but great and woonderfull, and yet proper to the beleeuers: so that all people which shall vnderstand it, may woorthily and for good cause commend the Christians life, to the which it properly pertaineth, and wish and trauell to imbrace and be partakers of it most willingly; euen as we read, that in ages past it was said by the Lord, that ten men out of all languages of the H nations, shall take hold of the skirt of him that is a Jew, and say: We will goe with you, for we haue heard that God is with you, *Zach* 8, 23. And if there were no other priuiledge, but this one to be inioied, whiles we liue heere; yet were our portion exceeding great, seeing so many thousands who heare of it would thinke their estate right happy and good, if after many yeeres paine and heauinesse in seeking it, they might inioy it.

But, glory be to God on high, these are not all the precious benefits and prerogatiues, which God hath willingly bequeathed his seruants, besides all other outward blessings which they haue in common with the vnbeleuvers. Of these therefore, or some of them, which either they doe, or may enioy I daily in the seuerall actions and parts of their liues, to make the same well pleasing to God, acceptable to men, and more easie and sweet to themselues then the most doe finde them; of these (I say) it followeth next to say some thing.

## CHAP. 3.

*Of the second Priuiledge: namely, That God is with his alwaies after  
he hath assured them of his fauour.*



Ut to passe to the second: if they might onely know, that they shall be saued after they depart out of this world, and should in the meane while be neglected and left as orphans, desolate and exposed to all iniuries and discomforts, the priuiledge, which I haue spoken of, should be the lesse (although nothing is to be compared

## Of the second priuiledge.

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**A** compared vnto it) but God hath promised ouer and beside that, to haue a fatherly care ouer them, euen in this life also, and to testifie his loue plentifully vnto them many other waies: which special care he hath not of other, though he suffereth them to liue. *1. Tim. 4. 10.* Also he is their shelter from tempests and stormes of troubles; and keepeth them safe vnder his protection, as the hen doth the chickens vnder her wing: yea, he keepeth them as the apple of his eie; and counteth them his friends, communicating with them his secrets, and declaring and making known to them the hidden treasures of his kingdom; and in euery estate will saue and vpholde them by his prouidence: *1. Tim. 4. 10. & Mar. 10. 30. Ps. 1. 3.*

**B** so that they may prosper and be well liking in respect of other, though they haue all outward abundance. And if God who is rich in all good things and hath all power in his hands, be their shepheard, what can they want? if he be with them (as he is) who can be against them? if he honour them, whose disgracing of them can hurt them? yea, if he make them blessed, who can de-  
*Deut. 32. 10.*  
*1. Tim. 4. 10. & Mar. 10. 30.*  
*Ps. 1. 3.*  
*Ps. 123. 1.*  
*Rom. 8. 31.*  
*1. Sam. 2. 30.*  
*Ps. 1. 1.*

But when I haue said what I can of their estate, I must confesse I haue said little, so great and precious are the particular prerogatiues which they haue bequeathed vnto them: And yet beholde, in this high account they are with God alwaies, when his anger is kindled against other which are his enemies.

**C** And what comfort may be conceived by the beleeuing, considering and applying of all these vnto the faithfull heart? And that I may the easilier perswade the weake Christian, that these things are not little, consider if any one of these commodities, which I haue said, doe, by Gods free grant, pertaine to the beleeuers, that by some one they may value and esteeme the rest: consider therefore, first the honor that they haue in being called The seruants of God (than the which title and name the angels haue no greater) to declare the honour that goeth with it: which partly may appeare by another comparison, and that also more familiar to vs. For looke, how high and honourable the office and place is, that is inioyed vnder a Prince (whither it be L. Chancellor, Treasurer, or the like) more than the same is vnder an inferior person: euen so by many degrees, the honour of being seruant vnto the most high, is farre greater than all other which here may be attained.

And yet as though this were not enough to be called The seruants of the Almighty, Christ himselfe setteth out their estate to be yet more glorious, when he saith: *I haue not called you seruants but friends, so whom I haue communicated my secrets and minde,* vnto the which a seruant is not commonly admitted. And yet euen this is not so admirable, if it be laied with that which in another place is written: *That God hath adopted vs to be his sonnes and heires, yea fellow-heires with Christ himselfe.* Not much vnlike hereunto, is that which is written in another place: *If ye will keepe my commandments, ye shall be to me the most precious of all the earth, though all the earth be mine.* If the godly be his precious treasure, how can they but be delighted in of him, safely kept also, and preserued from all that might annoy them? and being so deare vnto him, how will he suffer them to want any thing that is good? And therefore Kings for their honour they are called, though not earthly, inferior to the angels indeed; but yet, through hope, the most precious people among all nations,

*God hath a special care of his, euen in this world.*

*Rom. 5. 5.*  
*Ps. 30. 6. 7.*  
*Luc. 13. 34.*  
*Deut. 32. 10.*

*1. Tim. 4. 10. & Mar. 10. 30.*  
*Ps. 1. 3.*

*Ps. 123. 1.*

*Rom. 8. 31.*  
*1. Sam. 2. 30.*  
*Ps. 1. 1.*

*And in this safety they are, when his anger is kindled against others.*

*Beholde the greatness of this priuiledge in one part of it: Hebr. 1. 14. Namely, the honour that they are in thereby.*

*The greatness of this priuiledge is set forth also by this title that Christ giueth them, of being called not seruants but friends.*

*Ioh. 15. 15. Also in that we are sonnes, heires & fellow heires with Christ. Rom. 8. 17. Exod. 19. 5. Furthermore, the godly are the treasure of the Lord, and therefore the delight of his heart.*

*The godly are  
also called kings  
for their honour.  
Exod. 19. 5.*

1. Ioh. 5. 4.

ons, though all the earth be his: whereby they rule ouer Satan the prince of this world, by faith, and tread vnder their feet the kingdome of darknesse and sinne, and so become conquerors ouer him and the world: For the Scripture teacheth them this wisdom, the spirit giueth them this grace, and witnesseth this to be true, that he which hath faith, ouercommeth the world: that is, maketh that, which is in it, as the lust of the flesh, the lust of the eye, and the pride of life, to be subiect to him. An honour which Kings and Princes, for the most part, attaine not vnto: for many of them as well as of others, worship the beast, and offer to him their crowne, and willingly submit themselves to his slavery. And this honour which he bequeatheth to his faithfull ones; is one commodity and fruite of his provident care and fatherly regard that he hath over them.

*God will continue  
this honour  
to them.*

And yet in that there is no end of this, but that he will continue it towards them throughout their life, and that in more certainty and assurance, it is so much the more to be had in admiration: whereas in the meane while, they who are none of his, nor nourished in his family, which is his church, cannot enjoy the least part of this liberty, they cannot beleue nor be perswaded of any such thing at any time, neither dare they promise to themselves, that he will be with them, and be a shelter vnto them; but for want thereof they smart, being hardened in their hearts, and let loose after their owne desire, to commit any sinne that their heart lusteth after, euen with greedinesse; and that, because the lord hath not that especiall care ouer them, that he hath ouer his owne beloued ones to keepe them from it.

*The wicked  
haue no part  
in it.*

This prerogative (I say) the wicked men of the world, and vnregenerate, not onely haue not while they remaine in that estate, neither doe so much as fervently and constantly desire it, nor cannot; being no more able, then the blind man is to see, or the new borne child to walke: and therefore in stead of these liberties they are still in bondage, and for the most sweet dainties of gods children, they are fedde with drasse, euen with fancies, dreames and deceiuable pleasures. But contrariwise, that which was spoken to *Mary* the mother of *Iesus*, thou being freely beloued of the lord, he is euer with thee *afterwards*, to preserve thee whom he hath loued: the same may be verified of all gods children; after he hath once receiued them into fauour, forgiuing them all their sinns, he is with them euer after, to watch ouer and care for them; that so they may be presented safe before him, when he shall appeare for their euerlasting deliuerance.

Luc. 1. 28.

*Whom God once  
loueth, he longeth  
vnto the end.*

*The estate of  
the poorest child  
of God, is farre  
better than the  
best of the un-  
godly.  
Experience teacheth  
the truth  
of these things.  
Eph. 3. 19.*

By which it may be seene, how excellent and how much to be desired, the estate of the poorest of Gods children is, aboue the flourishing youth that liueth at hearts ease, or the mightiest monarch or prince that is vnreformed. It might seeme therefore, that euen this honour that God giveth to his seruants, which I have already spoken of, were enough. And I confesse, that if I might haue had my choise, when I was in the depth of hellish anguish and misery, I should not haue asked the tenth part of it: the lord hath therefore giuen more, then we could haue asked or thought: yet these are not all the priuiledges, which God hath bestowed vpon his beloued ones, as shall be seene. For heereby they walke in greater safety, then if they were guarded with an army



**A** my of men : yea, if whole armies of enimies came against them, as against *Elifha*, yet have they more with them, then against them. For the angels of 1. King. 6. 16. God doe pitch their tents about them to keepe them. And how great a pre- Pfal. 34. 7. rogative this is, they can best tell who beleue it, although they must needs commend it who doe but heare the report of it. For they know and haue experience of it, who receive these promises into their hearts by faith, and beleue that God will performe the same vnto them, who are not at any time de- priued of them but onely through their vnbeliefe.

I graunt, that all gods children inioy not this, neither say I any such thing:  
**B** but this I say and affirme freely, that to every age in Christ, both the weak, Why they inioy not this com- for- tably. the strong and the middle age, there is more granted by God, then is inioied of them: not that God doth in words seeme to offer that, which he meaneth Not. not to performe, but because men either know not, or beleue not through fa- thers malice, what their liberties are: or if they doe, yet it is so faintly bele- Men not know- ing, or but faintly bele- uing the liber- ties of the chil- dren of God, ued, that they are holden backe by euery occasion almost, to forgoe and be- deprives them- selves of much comfort that they might con- for- tably inioy. dispossessed of them. Which all must grant to be through their owne fault, which may easily appeare to him who is willing to see it, thus: whereas the spirituall riches, which beautifie the soule, are the greatest riches, and therefore should most be sought after, esteemed and delighted in: many euen of good  
**C** hope, which will grant this with vs, will not yet bestow any more trauell for the same (be they neuer so great priuiledges which god offereth them) then they did in times past; that is, with lesse delight and feruency, then they shew in fol- lowing and looking after their earthly commodities. They cannot (I say) be brought to set an higher price vpon the graces of God, and the heavenly li- berties, which belong to Christians, then vpon transitory things, which soone passe away.

And this in few words is the chiefe cause, why not only earthly minded men attaine to nothing, but euen some such as haue receiued the first fruites of the spirit, grow not to any great experience what the excellent estate of a christi-  
**D** an is, and how great priuiledges God granterh many of them to inioy. Alas, Not. if men tast but a little of beliefe that their sinnes shall be forgiven them, they hardly goe any further to daily proceedings in their faith (though they are taught that they should grow from faith to faith) and so to liue by it, but stand Rom. 1. 16. at a stay for the most part, euer ready to call into question, whether they haue it or no. What are such the better for the infinit good things, which God hath in store for his, which also diuers of their brethren inioy already, in respect of that which they may attaine to? but rather as though they were no such, they walke either heauily, nothing able to beare off the discouragements which they meet with, by spirituall helpes and encouragements which they haue not;  
**E** or rather in worfe case, that is, not seeing, when they are hindred at all. I deny not, that the diuill doth subtilly and vigilantly seeke to blindefold them, wea- ken their faith, and set manifold stoppes in their way: but wherefore haue they beene taught this, that the scripture giueth greater grace; but that the eie Iam. 4. 6. should beleue it, and finde it so then? And againe the greater is he which is 1. Ioh. 4. 4. in them, namely the spirit of god, then he that is in the world, that is the diuill? And yet al these & other such excellent priuiledges which appertaine unto them,

*All the priuiledges of the godly are no more then God saw needfull for them.*  
1. Pet. 1. 6.

them, are no more then God did see they should stand in need of to helpe F them beare the burden of tribulation, reproch and other discouragements which heere of necessity must meet with them: which would shake them so, as they would make them to faint vterly, if they were not vpholden with props and staies most mighty. Consider this yee that forget God and aske not after him: but especially, yee seruants of his who desire to doe his will. For these things doth God indeed: I meane, he bequeatheth many goodly and sweet liberties to his, and many of his beloued ones find them and feelee them; and you that doe not so, behold what yee loose and goe without. Claime therefore with reuerence that which is your due, I meane which god hath bestowed vpon you; and beware, lest through your default, the priuiledges of Christians should not be thought as great as the Lorde in his word affirmeth them to be, whiles you inioy them not, as though they were no such.

Psal. 87. 3.  
Rom. 5. 5.

Heb. 11. 6.

1. Ioh. 3. 3.  
Reuel. 2. 13.

The Lord hath done great things for vs, as it is written: Honorable things are reported of thee, O thou city of God. And if it were not so, and if the loue of God were not sweetly shed in our hearts through the holy ghost, yea, if we were not perswaded that the Lord is a plentiful rewarder of them that seeke him, and that all the afflictions of this life are not worthy the glory which shall be shewed vpon us, we might soone be caused to cast downe our countenance and be discouraged: who are not onely strangers heere and therefore H not knowen nor regarded, but we are among professed enemies, who, the more we differ from them, the more we are hated of them, and therefore in feare of continuall and infinite dangers by reason of them and their captaine; and, but for that the Lord hath promised to be with vs and guide vs, we should vterly faint and be discouraged.

#### CHAP. 4.

*Of the third priuiledge: How God giueth grace to his children to line godly: and of the first branch.*

**B**

Ut that it may better appeare how great this priuiledge is, (and so I may proceed vnto the rest) let vs further heare, what worthy and singular fruits doe flow from this fatherly care and most louing prouidence of God ouer his, and accompany the same thorowout their liues; which though they arise and proceed from the former, yet I will set them downe as particular priuiledges distinctly by themselves. And because it is not so easily seene and conceived of many, much lesse beleued, I will more particularly lay forth the same: and K first this third; the summe whereof is this, that who so are thus cared for of God, he bestoweth this grace vpon them, that they learne of him that which none can learne elsewhere, nor any but his chosen ones can learne, that is: how to liue, and goe through their whole pilgrimage according to his will; and how to die, and goe from this vale of misery, that they may afterwards be taken vp into glory: euen this prerogative he granteth them. And it hath these

Two branches: the one, that they may be fruitfull in good life; the other, that they may be kept from foule offences.

Now concerning the first; namely, the holy life which God teacheth them to lead, this is not the least, I might rightly say there is no greater treasure here to be inioined: that they need not count the Christian life combersome, vni-  
uery, and an heauy and tedious burden as the most doe, but an easie yoke, an  
estate wherein they need neither be idle nor vnprofitable, but readily prepared  
vnto every good worke. Now that they may be able to doe this, to be settled  
constantly in a godly course, and wise to preuent and auoide the hinderances  
B that lie in their way, and to aime at the commandements of God as at a  
marke, that they may keepe them: is not this a benefite, yea a singular priui-  
ledge, when the prophet calleth him an happy man that is inabled of God  
thereto? and Christ himselfe teacheth, that it is the chiefe happinesse which  
can be inioined in this life, to keepe the word of God which we heare, that it  
may direct & guide vs? yea, that one day in his house, that is spent and passed  
in the militant church and as his seruants doe, is better then a thousand in any  
estate besides?

And although it be an estate full of happinesse, yet let no man marvel that I  
say Gods beloued ones may haue this liberty and prerogatiue to walke and  
C liue in it: for the Lord inableth them thereunto by whose power they can doe  
all things; he giueth them an heart not defiled and vncleane, as it was some-  
time, but purged and clenfed in good sort, and therefore now it is able to like  
and loue his will which sometime it loathed: and they who beleue and are  
perswaded, that God will bestow and doth daily offer this grace of sanctificati-  
on vnto them, they receiue it, and thereby are strengthened to doe that good  
in their life, which they can loue with their heart, and which they approoue  
of and allow in their iudgement.

Now if this liberty of Gods seruants be not either knowen of some good  
Christians, or not beleueed, I deny not but euen they (as yet) may goe with-  
D out this priuiledge in great part, accordingly as we may see in many. But this  
need not be, if they knew and were perswaded of Gods liberality and bounty  
towards them, as some others are, who is so farre from denying grace hereto,  
that he hath pleasure to see them vse it well to whome he granteth it. And vn-  
till this be, that they draw by faith daily strength from Iesus Christ to subdue  
their lusts, they cannot obtaine to finde the Christian life easie to them; as  
some others doe, but goe to worke by their owne strength in all their duties,  
and by the vertue of their praiers hoping to preuaile against their sinnes;  
which indeed are not conquered by any such meanes, but remaine in their old  
strength still: the which they seeing, that for all their labouring and struing  
E against them, yet they doe not finde that they are weakened or abated in them,  
but that although they toile themselves much, yet they profit little; they be-  
gin to be discouraged and faint, euen in vsing the meanes which they did be-  
holding how they sticke fast still in the mire wherein before they lay: and so  
they being discouraged, fall into some great sorow, or which is little differing,  
breake out into security and loosenesse. And this slavery they are brought  
vnto, through the malice and subtilty of the diuill, who seeing their vnablenesse

to



to beleue the promise of God, (which is, that he will strengthen them against P  
their speciall infirmities) doth play the Lion, holding them vnder with vnbe-  
liefe.

Against the which their remedy might be this, that they resist steadfast in  
1. Pet. 5. 7. faith: that is, that they yeeld not to this distrust; which long hath oppressed  
them; but by little and little suffer themselves to be perswaded that their case  
is farre better then they conceiue (which shall neuer be hard to perswade  
them: who found true deliuerance from the spirit of bondage) and that the  
Lord hath not taken them into his fauour to leaue them at six and seuen (as  
they say) in the world, and to make them shift for themselves as orphans, and  
to trust to their owne wisdom and strength to preserue them from sathan and  
sinne: but that he as a father caring for them, hath sufficient power in his hand  
to strengthen them, and requireth this of them, that they should beleue it:  
which they cannot doe but thereby they are mightily staied and vpholden,  
and by the same faith shall more and more be vpholden daily; vntill they see  
themselves set at great liberty, and that it was the diuill who before held them  
in feare and bondage.

God hath not  
taken care of  
his, to leaue  
them in the  
midway.  
Ioh. 14. 18.

The beleuer  
shall be set at  
liberty from  
his speciall  
sinnes.

Objection.

Answer.

1. Ioh. 3. 23.

Pl. 130. 3. 4.

What the liber-  
tie of a Christi-  
an is that he  
may and ought  
to attaine vnto.

The wicked man  
can liue godly.

The common obiection will heere be put forth vnto me: that they would  
(if they durst be so bolde) beleue with all their hearts, that God will subdue  
and slea their sinne and lead them forward to liue godly, if they could first o-  
uercome some particular sinnes which doe most trouble them: but as long as  
they preuaile in them they dare not thinke (they say) that God will giue them  
that grace, which he doth vnto others. But to answer them, I haue said be-  
fore, that they haue no power in them of their owne whereby they may wea-  
ken any sinne in them; but this they must obtaine by faith, as well as grace to  
liue: and that commands them to doe so: that they may know, it pleaseth  
them that they should doe so. And till that: they are holden from their owne  
right through the deuils craft, who hideth from them (as their euidence) this  
confidence in God; even as; if a subtile man should keepe backe from his  
neighbour, any part of his lande or liuing. I conclude therefore, that Gods  
children (who pardoneth their infirmities through Christ, and will not looke  
strenghly vpon them) haue this prerogative, that they may lead their liues ac-  
ceptable to him: and if they be carefull to know, what liberty he hath giuen  
them whereby they may obtaine absolution thereto, they may walke woorthy  
the Gospell indeauouring to please him in all things, and so to be virebuke-  
able in the midst of a wicked and froward generation; although (as I haue  
said) through the deuils tirannie and the vnbeliefe of their owne hearts, many  
euen of them, are farre from inioying this priuiledge.

The which, as it is accompanied with happinesse it selfe, so that it may be  
seene to be a priuiledge indeed peculiar to them; know we, that as for other it  
shall not neither can be so with them; they haue no part in this treasure, no  
not euen they, which at sometimes will seeme more holy then the rest.  
The wicked (I say) haue no fitnessse nor aptnesse to receiue this grace [To liue  
godly] no more then a dead man is fit to rise againe and walke, or the blacke  
Moore by washing to change his blacke skin. And therefore although they like  
well enough of the name of it, yet that they are such as deny the power of it,  
heereby

A heereby it may appeere, that as the worst sort of them like dogges and swine tread it vnder feete and scoffe at it; the common sort count it and tearme it precisenesse, and loue to be conuersant with those that are of their owne mindes: so the best sort of them are such as finde in themselves and know, that they haue no pleasure in it. No better is the patched life of the best sort of papists, who liue not by faith, but please themselves in this, that their works are good if they doe the outward works which God and their church commend. All of them remaine and continue in the damnable estate they were in at the beginning.

B Neither doe I maruell at this, which the Scripture affirmeth so plainly, that the vngodly are not obedient to the will of God, neither possibly can be. For I my selfe (saith *Paule*) when I was in darkenesse and liued after the lustes of mine ignorance, was greedily set to commit sin. Therefore if it be impossible for a man vnrenued to forsake some particular sinne, but by infinite degrees much more impossible to cleanse his heart, from whence onely good life can come; it is most certaine and cleare, that all wicked men, while they abide so, are far off from this priuiledge, To be able to lead a godly life: and therefore that is peculiar onely to Gods children to doe so.

C

CHAP. 5.

Of a second branch of the third priuiledge.



Nother branch of this priuiledge or honour, that Christians haue aboue other men, (which though it necessarily accompanie the former, yet because it best appeareth, when it is particularly laide open, and helpeth much to strengthen the weake, and to comfort the best) is this: that they may be kept and pre-

D serued from great and reprochfull euils, that seldome or not at all (if it be expedient) they shall be overcome of them: which the Apostle would neuer so often and earnestly haue exhorted the godly vnto, saying: See that yee walke vnblameable and without rebuke; and in another place: *Walke not offensively towards them that are without*; except he had seene, how they might haue attained thereunto. Therefore the prophet saith: *I haue hid thy word in my heart that I might not sinne against thee*; and againe: *Let me not wander from thy commandements*; and againe: *I swarued not from thy precepts: they are the ioy of my heart*. And the same spirit guiding Gods people, they are like minded to him; and would not wander nor swarue from his will. And the cause of this must be considered, which is this: they count precious of gods worde, and therefore lay it vp in their heart; and are perswaded, that it is the greatest gain to folow the doctrine of it: and therefore they count it not tedious to abstaine from the sinnes which other cannot be drawne from; but willingly forsake them, which other men with tooth and naile hold fast, and continue in.

*Enoch, Abraham, Moses, Iesus after Moses death, Samuell, Daniell, Iob*, with others many in the former ages of the world, how doe stories report of

Examples thereof in the old Testament.

Yy

*Of a second branch of the third priuiledge.*

Iob. 1. 2.

Heb. 11. 13.

them? After they had any neere acquaintance with God, they committed not any such heinous trespasses as were common stains and blots in the liues of others; (I speake not now of their vertues) but they departed and withdrew themselves from euil, euen as God had chosen them out of the world; to verifie that which is written: *All these liued and died in faith*? The Apostles after they had receiued more fulnesse and greater measure of the spirit, were farre from the scandals and offences, which before were usuall, and daily rebuked in them, and committed of them. Yet to shew what need the best haue to be kept by God continually, sometime the deuill preuailed, as to make breaches amongst them; though we seldome finde any of them to haue beene thus G deceived.

*Examples in the new.*  
Act. 16. 1.

So, some of the churches haue beene commended to vs to haue beene so farre off from shamefull falles (as the Thessalonians, the churches of Smirna and Pergamus) that they were good examples and lights to others. So, sundry persons in the new Testament, as *Timothy*, *Demetrius*, *Priscilla* and *Aquila*, who were well reported of. All which with others, as they are set forth for vs to follow: so who doubteth, but that they found in their liues more sweetnesse and delight then others, who were also Gods children as well as they, but not so free from manifest crimes and open sinnes as they? Now when they are thus kept from grievous and shamefull falles, it followeth most necessarily, H that euen thereby they be kept also from sore and great punishments, as *Psalm*. 91. 11. forasmuch as these alwaies follow them.

*The free from sinne, the free from punishment.*

*They may serue God with ioy and delight.*

By this that hath beene said, it may without any difficultie be gathered, what great liberties the true Christian hath given him of God. But seeing such as haue not experience of that which I say, do hardly thinke it to be true, it shall be necessarie for such to know another thing; and that is this: That God hath made such a way to the performing of all this that I haue spoken of, that he sheweth vs, how this may be done with delight (which, we know, putteth away tediousnesse:) both the practising of the Christian life which I spake of before, and the renouncing of the contrary sinnes which I now speake of. I And this maketh both the branches of this priuiledge to be of exceeding value and excellencie: that whereas godlinesse is so vnsauorie, yea wearisome to the most, yea euen vnto many such as will talke much of it, and preach it also; in the meane while, this should be inioined of any by the grace and goodness of God: That they may turne from their old sinnes; and contrarily, serue him with delight. And that the true Christian may reioice in the doing of the will of God: our Sauour Christ, who in all obedience to the commandments was willing to be an example to vs, professing to his disciples that it was his meat and drinke to doe his fathers will, taught vs also who are his members and one with him, that we should endeavour after the same, and may K obtaine to make it our meat and drinke to doe that which is pleasing to God. And although I am not ignorant, that we cannot haue the fulnesse of reioicing in doing good duties: yet if there were not much graunted vnto vs in that behalfe, (for all our strength of sinne that remaineth in vs) the Lord would not haue saide, that he hath made his yoke, that is, obedience to his worde, easie for vs, and his burthen (as the flesh counteth it) to be gentle and light to vs.

*The want of delight makes godlinesse wearisome.*

Iohn 4. 34.

Mat. 11. 29.

Which



*Of a second branch of the third priuiledge.*

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**A** Which Saint *John* interpreting sheweth how; saying: *All gain-saying power of the deuill himselfe is resisted by faith*; that is, while we belecue, that God will giue vs strength and victory against the same. *1. Ioh. 4. 5.*

Againe, if we might not be able to finde sweetnesse and pleasure in this walking with God, why would the Lord himselfe say in Deuteronomy: *Re- ioyce before the Lord in all that thou shalt set thy hand vnto*, that is, goe about throughout the day? and in another place: why would he reprocue Israell for not seruing him in ioyfulnessse and gladnesse? whereby God teacheth that this grace should be laboured after in our particular callings: that the hus- *Deut. 12. 18. Deut. 28. 47. 48. In all kinds of particular call- ings.*

**B** bandman, artificer, magistrate, and preacher should and may walke in their vocation with chearefulnessse; who yet, if they doe their duties as it behoueth them, shall most hardly doe it of all the rest: and the same I say of the poore man, and the seruant and of all that walke in a lawfull calling, seeing they serue in Gods worke. Which would not a little repaire their liues and increase their comfort, ouer it is now with the most of them who goe to their worke as slaues, and as the horse and oxe onely for their bellies sake, and not seruing God in doing their worke to men. So that we knowing this, that we may be merry, and euen finde delight in the heavenly life, and in flying the corrupt behauiour and bad example that is in the world (and that, with much more con- *Col. 3. 13.*

**C** tentation and freedom from feare, then the carnall gosseller in all that his eie coueteth, or his soule longeth after) what would we desire more? Euen as the psalmist saith, what greater pleasure would we wish, or better thing desire? *Ps. 119. 14.* All the pleasures of the earth are not to be compared with this wisdom, to be perswaded, that Gods seruice is perfect freedom, and that it is sound pleasure to walke with him. And to say the trueth, our life must needs be mopish and tedious, if it were not thus: and all that we doe should goe vntowardly forward, as the froward seruant which is sent against his will, goeth awkely about his businesse. But God making it delight and pleasure to vs, we may set our hearts thereupon, not by firs, but minde it wholly for the most part, and principally aboue all other matters, which yet (when we knew no better) did wholly *Luc. 1. 75.* take vs vp and affect vs: for where the treasure is, there is the heart; and looke *Mat. 6. 21.* what a man delighteth in, that will oft and euery while come to remembrance and be thought vpon: and by that meanes it is no more tedious and wearisome, as sometime it was, but the cheefest matter of al other that possesseth vs. Therefore the prophet of God when he would in a certaine place speake of the delight that he had in the statutes of God, he addeth this as a fruit thereof: *Ps. 119. 16.* That he had them continually in remembrance, and did not forget them.

And thus it cometh to passe, that many of Gods servants may be scene to be drawn vp vnto God, and in their speech, behauiour and whole course *Hebr. 11. 6.* to bend this way more then others, to minde heavenly things, in such wise as other maruell thereat; the cause is this: They be resolutely perswaded, that their labour is not lost that way, yea rather that it is the pleasantest estate, and they finde delight therein. And therefore they need not be as others, whose hearts are strongly carried after strange desires, but through Gods guiding of them they may be set on things heavenly, seeing they haue made them their delight and ioy.

Oh weigh what an exceeding priuiledge this is, that both praier and pra-  
 cise of duty whereto we were sometime not vntoward onely but euen rebell-  
 ious against it, should willingly be taken in hand now, and become pleasure  
 in stead of deadly toile? yea, what a freedome and liberty is it, that we should  
 make it our trade to aime at the seruing of God in all things, so farre as our  
 knowledge serueth vs? And as the godly way is become easie to them and  
 daily regarded of them, after that it once waxeth pleasant to them: euen so  
 their old delights, I meane the lusts of their ignorance, grow loathsome, which  
 they once thought impossible. And yet concerning rebellion and contra-  
 diction, they are not void of them for all their liberty and enlargement; but  
 are holden captiues thereof in great part against their will, as shall be said af-  
 terwards (for else they should haue their heauen heere, which may not be:) but  
 as they espy it, they giue it no rest, but with hearty dislike, they oppose them-  
 selues and fight against it: and because they haue sweetnesse and pleasure in  
 in the Christian life, therefore the gaine saying lusts, which rebell against that  
 course, and strue to hold them from it, are neither so forceable as they haue  
 beene; neither doe so long time, as they were wont, hold them ynder.

*The Godly  
 much troubled  
 with rebellion,  
 though they  
 serue God with  
 ioy.*

But this which I haue said of the remainder of sinne and of rebellion of  
 nature abiding still in the best of Gods seruants, I would haue well to be mar-  
 ked, for that many will be ready to take occasion otherwise to cauill and quar-  
 rel against that which I haue said, namely, that God hath giuen this priuiledge  
 and liberty to serue him with delight. For thus they reason: If you can goe  
 forward thus easily in a Christian life that you can take pleasure in it, which  
 to so many Godly people is toile, it seemeth that you are not hindered, nor  
 clogged with the rebellion of the old man, which is our corrupt nature, but  
 that his force and strength is extinguished and killed: whereas the scriptures  
 tell vs farre otherwise; and the best men that euer were borne after the maner  
 of men, felt it, smarted by it, and complained of it. Therefore (say they) you  
 set before vs such a Christian as is nowhere to be found.

*Objection.*

*Pl. 51.5.  
 Rom. 7. 23. 24.*

*Answer.*

But to all this I answer somewhat more fully than I did before: that if it  
 were not for the stirring and rebellion of the old man, and the corruption and  
 naughtinesse that cleaueth fast vnto vs, we should by many degrees farre ex-  
 ceed the greatest measure of holinesse, which we can now possibly reach vnto;  
 although we denie not, but that through the grace of God we haue attained  
 to somewhat already. For as we serue God with delight now, and may (God be  
 glorified) do so for the most part: so we should (but for the sinne that sticketh  
 fast in vs) doe so, perfectly and continually without intermission and contra-  
 diction, as the heauenly spirits do. And as our Sauior Christ, seeing he could  
 neuer be convicted of any sinne when he was heere vpon earth (as his words  
 prooue, *Which of you can accuse me of sinne?*) therefore when the Prince of this K  
 world (namely, the Deuill) came, he found nothing in him which he looked  
 for, namely sinne: euen so should it likewise be with vs but for this fountaine  
 of spirituall leprosie, whereas now we finde through the uncleannesse of our  
 hearts, that there is imperfection and weaknesse euen in our best actions, that  
 I say nothing of those which are common.

*Ioh. 8.*

And although with delight we goe forward in duty both to God and men;  
 yet

**A** yet through weake knowledge, faith, memorie, &c. through subiection to sinne and Sathan, euen the best estate that we can attaine to, is with much infirmities, and with iust cause of crying out as the Apostle by his example taught the perfectest in this world to doe, saying: *O wretched man that I am, who shall deliuer me from the body of this death?* Rom. 7. 24. So that the olde man is not killed, nor his strength extinguished: we say no such thing, but abated indeed and weakned much, as well as pardoned, through the grace and power which wee receiue dailie from our Lord Iesus Christ by faith. And this for answer vnto the former obiection: whereby it may clearly be seene, what I

**B** meane, when I say, that God hath giuen power to vs, if we acknowledge and beleue it, to leade a Christian life with delighting in it: which though it be not without change, full and absolute; yet, in that it is so great libertie as it is, it ceaseth not to be worthily accounted a most great priuiledge, as I haue said before. For is it a small thing to finde pleasure and the greatest reioicing, in the subduing of our euill hearts, and in the forgoing of our vnlawfull liberties, which other men fight for with tooth and naile, and would count their life worse than any death except they might inioy them?

Nay, is it not an high degree of honour, that we may from day to day be admitted to reioyce before the Lord in the duties which we doe, euen all that

**C** we shall set our hand vnto: when yet others are so farre off from it, that they would chuse to lie in prison all the daies of their life, rather than they would be thus yoked, as they account of it? O therefore, praise the Lord, all ye seruants; the Lord I say, who doth so wonderfull things for his: for in this is that Scripture fulfilled, which saith: *Honourable things are reported of thee,* that is, Ps. 87. 3. which thy God hath done for thee, *O thou citie, or people, of God.* And if it were not so, that the Lord hath done so great good things for his people, how could that be true which is said in another place, of their happie estate; that it is better to be a doore-keeper in Gods house, because we are there in his seruice and vnder his government, than to dwell in the tents of the vngodlie

**D** wheresoeuer, yea though it were in the palace of Princes?

If it be further demanded: Where are such as inioy this prerogative in their liues? I say, I know no cause, why Gods people, which haue an acquittance and discharge against the day of iudgement and the wrath to come, and haue sound knowledge and assurance of their saluation, and of Gods fatherly care ouer them while they liue here; I say, I know no cause why all they should not haue some good and liuely resemblance of such persons. For did they holde fast this perswasion, that God hath giuen this libertie vnto them, the Deuill (who it is, which iniuriously deteineth it from them) should deceiue and defeat them no longer in the grosse sort and manner that he doth. But this I must

**E** adde (because it is a common bait whereby they are snared:) earthly pleasures and profits (yea, though lawfull) must be in meaner reckoning with them. They are too eager and greedy in their dealings, and their hearts especially must be pruned of much dross & rubbish: as, vnwillingnesse, vnwardnesse in the vsing of those helps by the which men may wait vpon God with ease from time to time.

Also men must thinke it the greatest libertie, to haue their hearts readilie



## Of a second branch of the third priuiledge.

*Vnuly affecti-  
ons interrupt e-  
uery good course  
entred into.*

*By not curbing  
the old man we  
offer wrong not  
to our selues  
only, but also to  
the Maiestie of  
God.*

*An vnvaluable  
priuiledge, so  
forme earthly  
business with  
heavenly minds.*

*The peltie fide  
a fight between  
the flesh and the  
spirit for the  
casse.*

framed and disposed to their seuerall duties; and be perswaded that nothing is better for them then thus to bridle the vnuly affections, which are euery while ready to breake off the best course that can be entred into of them. And if we thinke it much to be inioined thus to curbe vp the old man which most hindreth from going forward with delight and readinesse, consider what iniury we offer to the Almighty, that whereas nothing goeth forward well that is vnwillingly gone about: so neither should this worke of the Lord doe in vs, except we should provide so, that much vntowardnesse and awkenesse in Gods seruice (which is wont either to breake it off, or to be the greatest hindrance therein) be removed or at least resisted. Which shall not be hard to doe, if we daily consider, that he hath promised to make vs sure for that which he sets vs about; and that we beleeuing his said promise, shall finde the truth of it in vs, our hearts encouraged, our backwardnesse and slough repelled or much abated, as *Iohas* and other his faithfull seruants have done: which grace if it may be obtained of vs. (and who doth not see cleerely that it may?) I meane, that all true Christians may obtaine willingnesse and cheerefulnesse in their daily duties doing, and to be much freed from the contrary vntowardnesse and vnfinesse, which is the greatest let that can stand in their way: if (I saie) God haue provided so mercifully for his, that they may with delight walke in his waies, set themselves to watch against their infirmities, and so in their common dealings and actions practise a godly and innocent life, and that they may doe earthly businessse with heavenly minds, (which the vnreformed cannot in the least manner attaine vnto) I conclude this priuiledge as the former, that the Lord hath in giuing this gift vnto his children, bestowed an vnvaluable blessing and prerogative vpon them: and let vs waite for and inioy it; and when we faile most, acknowledge such weaknesse, that we may find releafe of it from God: and if any of his finde it not, neither see it to be so, it is their vnbeleefe which depriveth them of such a treasure; but when they enter into Gods sanctuary, they shall see it farre otherwise.

This were worthy to be harkened after (some perhaps will say) if we might indeed attaine hereto. But what triumph call ye this ouer sathan and sinne, when the best of vs are priuy to this, that we are carried by them both, to doe that which we know to be displeasing vnto God? For besides this that some periculus sinners doe draw vs through the deceitfull inticements thereof, (the diuill changing himselfe into an angell of light to winde vs in the more subtilly) there are also strong corruptions which breake out in vs, preuailing dangerously to the hindring of vs from many good duties, and that often times: as in the examples of *Iob*, *Dauid* and *Peter* it may appeare. These two objections (of great weight doubtlesse) I must first answer, before I goe further. And first of the formost, though they, I meane the Godly, be not void of the sinne: which I haue spoken of yet that hindreth not the honour, which God hath for them in, and giuen vnto them. For there is left in the most holy a strife betweene the spirit and the flesh, and that for this purpose, by the lord himselfe euen in his elect (as the Apostle teacheth by his owne example) not that they should perish; but partly, lest they should looke to triumph before the victory (which sathan would most of all wish;) partly, that the best men being

## Of a second branch of the third priuiledge.

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**A** being priuy to their owne weaknes (and that throughout their life) might not rest vpon their owne strength, but alwaies depend vpon God: yea and further also, for this cause he doth it, that the more hard the combat is and their strife with sathan & sinne the more vehement, the more glorious might the victory appeare. And therefore as it is in warre and battels fought amongst men, we doe not measure the victory by any thing done one either side whiles they are contending or skirmishing, for the vhemoney of the one or the remissione of the other; neither will we count him a coward, who shall be grievously wounded, no although he sometime giue backe like one which is over-

**B** come, so as he doe afterwards take heart and courage to himselfe againe: euen so in this spirituall fight & conflict, when we shal see the good Christian to be ouer-matched, as it were, & for the time driuen to hard distresse by sustaining the shame and reproch of some euill action committed, or ranke rebellion nourished, which is no lesse then if a man should in war loose some member of his body; yet must we not thinke that the spirit hath yeilded is selfe vnto the flesh, neither hath beene overcome of it, though sore and grievously wounded, if it shall by the feeling of the smart which it tooke by the sinne committed, gather againe greater heart of detestation against it, and strength and courage by spirituall armour to repell sathans poisoned darts for hereafter.

*No Christian while he fighteth with sinne and Satan, though he receive many and great wounds, yet not being overcome, can be said to be vanquished.*

**C** Now of the examples: and first of *Iob*, yee will say: How could he cry out as he doeth in the third chapter against the day of his birth, etic out I say, yea howle, and charge God, but he must needs shew himselfe to be overcome of the flesh? There is no doubt (I graunt) but that his aduersary the deuill did now make full reckoning, that he should fall into very loathsome blasphemy, and utter desperation: and it cannot be denied, but that he was caried verie farre out of the way. But yet, as he is not to be freed from all fault, so he is not to be further charged then he gaue iust cause, forasmuch as the Lord himselfe doeth so determine the controverisie in the end (whose sentence no man doubreth, but that it was most righteous;) that although he reprooue him, yet

*Exemplar.*

**D** of his singular goodnesse he doth not make his fault so heinous, but chargeth his three friends as the chiefe prouokers of him to that euill which he did, and crowneth him as it were, for that in so great a combat by his valiant wrestling he had preuailed: yet for our further edification, let vs see somewhat more particularly into this action, directing our selues by that which the Lord hath said of him. I say therefore, that *Iob* sinned many waies, but yea through humane frailty. For his intemperate speech proceeded not from a settled and constant purpose of the mide, but was wrung from the exceeding greatnesse of his griefe and paine, which hindred for the time all sense and light of faith & iudgement in him. For in that he thought, he could by no other means be

*Iob sinned of frailty, not of his purpose.*

**E** delivered from those so great euils which he suffered, but by death; it shewed that he did not thoroughly nor sufficiently weigh the power and might of God. In that he wished rather that he had neuer bene borne; or together with his birth to haue died; it must needs be granted, that it was a speech of a man little considering what he said; but which had forgotten what great mercies he had receiued, yea what he himselfe had sometime uttered (as I shew haue receiued prosperitie from the Lord, why should we not suffer aduersitie?) in that he earnestly

*It is not to be thought that Iob was so much afflicted, as that he should forget what mercies he had receiued from the Lord.*

*Of a second branch of the third priuiledge.*

*The weighti-  
ness of Iobs  
affliction con-  
sidered, argueth  
his patience to  
be greater, then  
his impatience.*

*Iam. 5.*

*Peters denial  
of Christ was  
only in word,  
his heart was  
confuted.  
The causes of  
it were two:  
Rashnesse and  
fear of dan-  
ger.*

earnestly wished deliuerance from his sufferings, but asked it not of God, it be-  
wraied a minde in him sore troubled. And lastly, in that he had regard onely  
to his owne quiet and ease, and thought at that time, death to be the finisher  
of his sorrowes; it might haue seemed to giue him place among the Epicures  
(who take their pleasure whiles they liue, looking for nothing after death) but  
that he declared himselfe at other times, to be of a contrary minde. But all  
these (as I haue said) proceeded from mans frailty, as we may afterwards heare  
his himselfe to confesse. For who doth not maruell, in that so great trouble  
and anguish of his, that he vttered not one word either against his wife, or  
against his friends dealing so vnwisely with him, and so sore prouoking him,  
as furious and raging men are wont to doe in such a case? So that we should  
not so much maruell, that he could be moued to any impatience at all, being  
stricken downe with so many and weighty blowes of sorrow; as that he could  
keepe any measure therein, that he neither brake out into rage against them  
which so vexed him, nor into blasphemie against God (which sathan labou-  
red most especially to haue brought him vnto.) Neither is he to be counted an  
impatient man, who doth not by and by resist and overcome all vexations of  
body and torments of minde, with such strength and constancie as were to  
be wished; but he, who so goeth to worke, that the hellish spirit in the end  
preuaileth ouer him and hath the vpper hand. Therefore, most wisely and fit-  
ly to this purpose, doth the apostle *James* admonish: that in iudging about *Iobs*  
conflict, we consider not so much, what came to passe in the combat and  
fight, as we marke the end of the battell, that is to say, that God did inwardly  
vphold his seruant, and pronounced him an happie man: and though he suf-  
fered him to be very grievously tempted, yet neuer beyond his strength,  
which he in most fit time and season did support him with. And what one a-  
mong all the Saints of God hath not prooued and found this true, if we marke  
and consider their words and their liues? Let thus much be granted therefore,  
that the flesh raged in *Job*, and so, that he offended grievously; and no maruell,  
for he was a man: but yet (God himselfe being iudge of this matter) he ne-  
uer wholly gave place to the flesh: but (although it was not without manie  
wounds receiued in the battell) yet the spirit preuailed, and had the vpper hand  
in him.

Of *Peter* likewise this is to be said: As the Lord *Iesus* had done much for  
him, and given him many priuiledges, even as to other of the Apostles he had  
done; yet in that dangerous plunge of his, being the greatest downefall (a man  
would thinke) that ouer any good man might susteine, he neither sinned against  
the Holy Ghost, neither was wholly drawn from his holde; and subdued by  
Sathan. For although he denied in word, that he knew Christ, yea and that  
with a curse called for vpon himselfe, if he knew him; I say more, though his  
conscience did beare within him at the same time, yet did not his minde goe  
with his mouth, neither did he change his iudgement with his speech: but he  
was brought vnto it, partly by that rashnesse of his, which was too readie at  
hand with him in many of his actions; and partly, by the feare of that danger  
which was at hand; if he had confessed *Christ*. But in the meane season, that  
faith which had taught him that *Christ* was the sonne of the liuing God, and  
so



**A** so taught it him, that he loued nothing more dearely than his master: that spirit (I say) dwelling still in him, was not caried to such outrage, but either was silent in him not consulted withall (as in heady and boisterous affections it cometh to passe;) or els, it secretly rebuked the tongue, though no such thing appeared. And so likewise the faith, for which *Christ* praied that it might not faile nor be ouercome, was not extinct in him, nor utterly lost. For if it had beene so, he would haue ioyned himselfe in familiarity with the Iewes, and haue complained, that he had all that while beene deceiued of his master: whereas on the other side, he went forth and wept bitterly, and declared many waies how deeply he was displeased with himselfe for that his offence. Neither yet doe I speake this of *Peter*, as though I went about to make his sinne small and light; which (surely) I am perswaded, did deserue eternall death a thousand waies: but that if any haue sinned of infirmity or in any such maner, as *Peter* did, (and yet, besides the unpardonable sinne, one would thinke that none could be greater) yet that they should not cast away all hope, and so despaire; but that they should be perswaded, that the way is open to saluation, if they haue the faith and repentance which *Peter* had.

*Peter's faith neuer lost.*

Of *Dauid* and others, the like may be said; but I haue staid too long in these examples. I will returne now to the priuiledges and liberties which the seruants of God haue proper vnto themselves from other men, that they may not coldly and vnwillingly despise the world, and cleaue to the Lord without fainting. I trust, now the hardest obiection is answered which can be brought against their welfare and prosperitie, and that it cannot be taken from them by any subtiltie or malice of the aduersarie; as it is written: *The gates of hell shall not preuaile against them*: and therefore I may be bold to affirme, that they hauing their names written in heauen already, and this being testified of them by the Lord himselfe, That they shalbe kept safe vnto the resurrection day, & that none shall take them out of his hands; that they are in great account with him, and highly esteemed of him, as was said before. And howsoever the

*Matt. 16.*

*Luc. 10.*

**D** world thinke and speake of them, because they know them not: yet is their estate most honourable, because they are honoured of the Almighty, and from the greatest feare of danger they are deliuered. Is a valiant and noble gentleman in disgrace, because (whiles he goeth vnder great perils for his country, & hazardeth his life for his Prince, and goeth thorow many hard aduentures) he is reported of to be confederate with the enemy: when yet he is beloued and renowned (and that for iust cause) of Prince and Peeres? No more is the seruant of God to be reputed vile, and his estate contemptible, for that (whiles he goeth about to honour his God, and in his life to expresse his exceeding kindnesse) he is both then and therefore set against by the deuill and his ministers, and by their malice and subtiltie drawn into some action, which might cause ill report and breed a doubt of his godlinesse, when yet his faithfulnessse is approoued of the Lord his God. Was *Paul*, because he was buffeted by the messenger of *Sathan*, that is, after great exaltation and glory a little before; now immediatly not only deprived of the feeling of it, but brought to so contrarie an estate, that he was deeply ashamed to thinke he had beene so high; was he therefore deprived of that which yet he was made to hope for? Nay, therefore

*They that are honored of God are most honourable.*

therefore the Scripture putteth it out of all doubt, saying after: That he triumphed ouer sathan in token that he had found nothing in him to ouerthrow him, as he saith himselfe: *I haue fought a good fight, I haue finished my course, I haue kept the faith: from henceforth is laid vp for me a crowne of righteounesse.* Therefore we see, how God keepeth his from shamefull euils, while they beleeue that he will do so, and maketh an holy and Christian life their comfort. And yet all these and other such excellent priuiledges which appertain vnto them, are no more then God did see they should stand in need of (as I said in the former priuiledge) to helpe them beare the burden of tribulation, reproch and other discouragements which heere meet with them: which would shake them so, as they would make them to faint vnto if they were not vpholden with props and staies most mighty.

*This and all other priuiledges are no more, then every Christian hath need of to passe through this vale of teares.*

## CHAP. 6.

*Of the fourth priuiledge: How the godly may rise againe when they are fallen.*

The 1. point.



*If any boldness be turned out of a good course, he may boldly returne.*

1. Ioh. 2. 2.

*We offend him highly, if we doe not.*

He fourth priuiledge doth most fitly goe and agree with these H three former, although much differing from them: and therefore I doe adioine it, as the next in order thereto. And it is this: that if at any time his beloued ones doe by any occasion fall from their setled course into any offence, whereby their consciences are wounded and accuse them, or be by strong delusion perswaded that God is highly displeased with them, yet this liberty they haue giuen them of God, to returne to him, with certaine perswasion that he will neuer cast them off, but will receiue them into fauour againe, from which it seemed to them that they were debarred: whereas they, who were neuer conuerted vnto God, can haue no such warrant, neither desire it vnlesse it be in their feare. And yet I speake I not this, as though I went about to debar such from imbracing Gods mercy offered them: who I exhort earnestly, to seeke it speedily. But as for the other, there is no iust cause why they should cast away their confidence, and doubt or feare that the Lord hath forsaken them, as the most of them through ignorance and vnbeleefe doe too readily conceiue and perswade themselves. For if any of them sinne, they haue an Aduocate with the father, *Iesus Christ* the righteous, who is a propitiation for their sinnes, to the end they may be encouraged to rise vp out of their falles againe.

And if it were not thus, that they might be receiued againe after some grievous offence, what encouragement were there to any Christian, to strue against sinne and seeke to liue godly, seeing one time or other, the frowardest may be ledde into that sinne which he neuer thought he should haue beene deceiued by? So that God would haue vs know, not onely that we may rise vp from our falles, and returne to him againe as to our father; but also, he commandeth vs so to do, and looketh for it at our hands, and is offended if we doe it not: amay plainly appeare, by his owne wordes in the prophet *Ieremy*:

Do

- A Doe men fall and not rise againe? or goe out of the way and not returne? I waited  
and looked, and there was no man that said: What haue I done? If God wait and  
looke for it, that such as haue peruerfly offended, should returne; and taketh it  
ill at their hands that they doe not: is it to be doubted, whether they may or  
no? Yet more may be said to this purpose. Me thinks that which our sauour  
Christ speaketh to *Peter*, is admirable: who was not content to teach him this  
doctrine among other; Of the returne of a straying sheepe; but because  
he would strongly arme him against dispaire, at the time when he should fall  
into that deepe gulfe of denying him, he saith vnto him, : *Simon, Simon, Sa-*  
than hath desired you to sift you as it were wheat; but I haue praied for thee, that  
thy faith faile not: and when thou shalt be conuerted, strengthen thy brethren.  
Wherein most louingly and wisely, although couertly, hee forewarneth  
him, that though *Sathan* should driue him farre from his standing, and almost  
gleane him out from the rest of his fellows, as an Apostate: yet for all that, he  
should not remaine separate from him, & through vnbeleefe afraide to come  
home to him againe, but in any wise thinke that he must returne: and for more  
sure token thereof, he should afterward couert others; seeing by his experience  
he should be best able to perswade them, as hauing most deeply fallen himself  
and therefore might hardliest of others haue beene raised vp againe and par-  
doned. And to a singular end did the Lord *Iesuu* speake thus to him, and in fit  
season, lest *Peter* after his fall should haue beene affraid to arise: for which  
cause also, he did incourage him; when sending to his disciples to meet him  
in *Galily*, he expressly named *Peter* among the rest, saying: Go tell the dis-  
ciples and *Peter* that I goe before them into *Galily*, lest *Peter* should else  
haue thought that he had not bin worthy to be counted a disciple. *Mar. 16. 7.*
- And if it were not so, that all weake ones falling by any occasion, might be  
raised vp againe, and the poore wandring soules brought home; but must vt-  
terly perish and be lost, to what end should these and many other like Scrip-  
tures serue: *Brethren, if any be fallen by infirmitie, shew that art spirituall, that is,*  
D hast more strength of the spirit then they, helpe to hold them vp in the spirit of  
meekenesse; that so they may be fast seled in their former faith and hope a-  
gaine? And also, the parable of the straying sheepe vpon the mountaines,  
which with all diligence was sought vp againe till it were found; and not let  
goe and lost for euer? Besides, who knoweth not, that it is one vse of the mi-  
nistry of the word, as we reade in the prophet *Ezekiel*, to strengthen, con-  
firme and stablish those, who hauing had a taste of the life to come, yet are  
haled and caried from their staied course by the deceitfulnesse of sinne and  
the world: also, to heale the sicke and to binde vp the broken, &c? For the  
which cause, the Apostle desired to come to the *Thessalonians* often, to sup-  
E plie that which might be wanting in any of them: and if a man must oft and in  
great iniuries remit his brother, will not God who teacheth others to be mer-  
cifull; doe much more? Therefore this ought to be out of all question, and  
controuersie, that the brother who hath forsaken the good way which leadeth  
to life, and is intangled in the world, or snared in the false and deceiueable  
pleasures of it, or any other way is turned aside after *sathan*; yet is not cast off  
from being cared for of the Lord, but hath large liberty and great incourage-  
ment

1er. 8. 4. 6.  
Proofof it.  
The first.

The second.

Luc. 22. 31. 32.

Gal. 6. 1.

Mat. 18. 22.

Ezech. 34. 3.

1. Thef. 3. 13.



What a benefit  
this is.

Iob. 33. 23.

This doctrine  
must wisely  
be receiued.  
We may not be  
imboldned to  
sinne by it,

Nor sleightly  
repent of it.

Ezra. 10.  
1. 2. &c.

Two points are  
principally to  
be obserued.  
First, Gods  
mercies are not  
sleightly to be  
sought for.  
Secondly, when  
God is rightly  
sought vnto,  
there ought  
to be no doubt  
of obtaining  
mercy.

ment to returne, contrary to that cursed opinion of the Nouatian heretikes. F

Which if it be so, who doeth not see, what and how great a benefit and priuiledge it is to all that haue fallen into any grievous crime, (at least as they count it) and so haue their faith weakened, and their comfort appalled? For to a man in that case nothing is more comfortable, as by the words of *Elihu* in the booke of *Iob*, most liuely appeareth, saying: When a man shall be so wrought vpon by the word of God, that for feare and inward anguish he turne away from his owne worke, that is, his old sinfull life, and refuse his meat which was wont to be most pleasant vnto him, and sorrow take hold on him vpon his bed, &c: if then there be a messenger of God, one that can tell him Gods minde, (who shall be as one of a thousand vnto him) who can certifie him of the fauour of God that he shall not be forsaken of him; behold that man is reuiued, and he is comforted as in the daies of his youth, &c: And euery godly preacher hath experience of the same: both how many heauie hearted Christians are raised out of their falles with much comfort, and how intolerable an estate it were for them to beare, if they had not good assurance from God about that matter.

But this which I say is wisely and warily to be heard & receiued, I confesse: that is to say, that euen as it is with all thankfulnessse to be hearkned vnto of the afflicted in minde, and such as moume in Sion: so likewise, that in no wise it be vsed as an occasion to imbolden any to sinne, or to gather hardnesse of heart in them, that either they dare goe forward more readily to that sinne which they delight in, because they heare there is hope of forgivenessse to such as haue runne from God; or seeke pardon the more sleightly and houerly, because God receiueth such sinners to mercy.

Both which respects because they are woorthy to be regarded alwaies in this case, and for that an example very fit for this purpose commeth to my remembrance, I will in as few words as I can, lay foorth the same. In the booke of *Ezra* the priest, we read, that he and many of the people of the captiuitie after their returne home, cast themselues downe before the house of the Lord, praying and confessing their sinnes with teares in abundance, and chiefly this sinne, in that they had taken to themselues wiues of strangers, which was a grievous breach of the Lords commandement; *Zechania* the sonne of *Iehiel* a godly man, answered and said vnto *Ezra*: *It is true; we haue committed a most heinous and wilfull offence, in ioining our selues to strangers, and marrying wiues out of them*: but yet, that we cast not our selues into deadly despaire, (as such a transgression of Gods law might easily carie vs vnto) let vs know, *that there is hope in Israel concerning this thing*. Wherein, these two points I obserue principally among many others: that as neither *Ezra* who had great knowledge in the law of God, nor *Zechania*, nor the people which feared God, durst in such an offence lightly and in a loose manner, heale vp their breach of Gods commandement, although they knew that there was hope to be conceiued of pardon; but saw cause to humble themselues before God in the confession of their sinne, and praied for the remission of it with teares, and made a firme couenant to put away their strange wiues: so yet, when they sought vnto God after this holy and hearty manner, then did they encourage

**A** incourage one another to looke for mercy and forgiueneſſe, ſaying: There is hope.

And ſo it ought to bewith all gods children: that when they haue beene ſupplanted by the deuill (for all their care and watchfulneſſe;) then ought they to imbrace this ſweet remedy, and ſlie vnto it as to an anchor; That God will be intreated of them: and ſo with more thankfulneſſe and humbleneſſe to walke forward. If any therefore abuſe this liberty to licentiousneſſe and boldneſſe in ſinning; they ſhall beare their puniſhment; and let them be ſure, that their ſinne will finde them out. Thus we hauing ſeene cleerely and plainly

**B** the minde and will of God about this matter, let vs now conſider the greatneſſe of this libertie and benefite: that the poore ſeruants of God who haue beene much diſtreſſed for want of the certaine knowledge of it, may be helped and relieved.

I remember the daies and times (as I ſtil ſee of the experience of it) where in this glad tidings would of heauie and afflicted conſciences haue beene eſteemed aboue gold, if it could haue beene fitly applied to their diſeaſe, and if they ſtanding in need of it, might haue beene aſſured from God of ſuch welfare: I remember (I ſay) ſuch times, and the deſire of many therein; who yet for want of that, haue lien languiſhing, and beene filled with heauineſſe for

*Experience teacheth, how ſuch haue languiſhed who haue wanted this benefite.*

**C** that they could not be raiſed vp and comforted: ſome, whole weeks and monthes: ſome others for not receiuing this meſſage in due time, haue bene caſt for many yeeres into ſuch diſtruſt of Gods fauour, that it hath beene a matter of great difficultie to recover them at the length. And who doubteth, but that it was the eſtate of the people of *Iſrael*, and of many generations of them? and namely at *Bethan*, when they repented by the meſſage of the angell? and alſo an other generation after them, whom *Samuel*, after long ſtraying from God, brought home? and of ſome of the Churches in the Reuelation; as namely, the church of *Ephesus*? that they ſtood in need of this incouragement, who hauing left their olde firſt loue, although good things were ſtill found in them, were tolde by the Apoſtle *Iohn* from the Lord, that they were ſo farre gone, that it was time for them to conſider with themſelues from whence they were fallen, and to renounce their finnes, and repent of them, and do their former works; that ſo they might againe receiue ſound comfort? whoſe ſore, when it ſhould haue come to be felt, would haue turned to another maner of vexation, both longer continuing and more deeply pinching them, if by this counſell from God it had not beene preuented.

*Iudg. 2.4.*

*1. Sam. 7.4.6.*

*Rcu. 2.4.*

**D** And ſuch as in this age are ſubiect to the ſame weakneſſe, as hauing ſometime laied holde on Gods fauour and mercie, yet haue afterward fallen into ſome ſinne againſt their conſcience, muſt holde this for a ſingular priuiledge: **E** that the Lord is willing to receiue them againe, to paſſe by their ſinne, and that they by the way that he hath taught them ſhould riſe vp to comfort.

*No greater comfort than this to a poore ſinner.*

This doctrine where it is receiued, honoureth God highly, and cauſeth many thanks to be given to him, for that poore ſinners ſee him ſo ready to forgiue them, and that, ſo often and ſo many and great offences as they themſelues durſt not looke for, or thinke that he would: and in that many who bare ſhew that they are troubled for their finnes ſometime, doe not magnifie God

*God is highly honoured by this doctrine.*

## Of the fourth priuiledge.

The hard-hearted haue no benefit by it.

for this truth and doctrine with all their might, it is because they are not they F whom they would be taken to be, that is, sound-hearted. But then could it not be a priuiledge properly belonging to the children of God, if hard-hearted or double-minded persons might be partakers of it. But they labouring to shake off godly sorrow for their sinne, and checke of conscience; all that they can, and as long as they are able, by mirth and pastime or in continuance of time to forget it; if for all their shifting & fencing it off, the Lord sometime strike them with terrour, and holde them vnder by strong hand, and cause them to quake: yet they doe not seeke his face, but either bow themselves onely for a day like a bul-rush, as *Ahab*; or els they are swallowed vp into vnter despaire, as *Adas*. Neither can such haue any release at all. So much the greater fauour let others (I meane, Gods seruants) count it, that they may in their repentance for their sinne, hope stedfastly for pardon; yea, and ought to say euery one vnto their soules: *Turne vnto thy rest, O my soule: for the Lord hath heard thy groanes, and reiecteth not thy prayers. Why art thou cast downe and disquieted with him me? wait on God, he is my present helpe: for he is more ready to grant, than we so aske.* For if the sonne of God make them free, then are they free indeed. An exceeding priuiledge is this to them: and therefore who seeth not, that they resting thus perswaded, may be of good comfort?

Pl. 43. 5.

Iohn 8. 36.

It is to be lamented, that the poore Christians should loose this benefit.

Math. 18. 10.  
Zach. 2. 10.

For indeed, this priuiledge is given of God as a remedie; and therefore H may and ought of all that haue need of it, to be receiued, and by all meanes to be embraced; which if it be, forthwith the wound and sore is healed, which yet without such a medicine and helpe had beene desperate and vncurable: a remedie farre vnlike to popish contrition, confession auricular to a priest, and their blasphemous satisfaction. Oh therefore, that this might enter deeply and were thorowly settled in the hearts of such, as mourne and pine away for that they haue prouoked God to anger. Oh that they knew, that their reares are put into the bottle of gods remembrance, and how ready he is to receiue them into fauour, and to blot out all their offences; who hath therefore said: See that yee despise not one of these little ones: and againe, Reioice and be I glad, yee that mourne in *Sion*, &c. for I will dwell in the midst of you: and to his prophets and ministers; Comfort my people, comfort them at the heart.

The teacher is many times more in fault then the learner.

The want of seeing the bountifullnesse of God, is the cause of great and continued heavinesse. It is pittie that any doe arrogate it to themselves vniustly, that which belongs not to them.

And further I say: Oh that such had beene rightly grounded in faith at the first; which hath beene as much, or rather more, the fault of the vnskilfull builder and teacher of them, then their owne. For this may most truly be affirmed, that for want of well grounding them, they haue vpon euery light and small occasion beene shaken and vsetled in their faith; as, in the least accusation of their conscience, in any affliction, or in the feare of death. But if they could see the bountifullnesse of gods loue towards them, how vnwoorthy soeuer they seeme in their owne eyes, they should not goe so long heavy and disquieted, suffering the enemy to oppresse them, and as though there were no hope for them in their God. But yet I say this on the other side: Oh that some did not looke too hastily to be receiued into fauour, and vse meanes too slightly for the same; yea, I say againe: Oh that some did not too prophanely, or blockishly and ceremoniously seeke to God, and returne to him in holownesse



**A** nesse of heart: which maner of abasing themselves, doeth hold them in a worse case then the other.

And thus ( to drawe to an end of this matter ) I trust it doth appeare what a singular priuiledge this is, that the Lord graunteth free accessse to those, who after their conuersion haue sinned any way against their conscience, to bewaile their sinne before him, and to be perswaded of forgiuenesse of the same: which being knowen of them, they need not hold backe from him, as manie of his deare children for a long time haue done; but come home againe, and that earely, seeing God who hath smitten them, will heale them; and he, who Exod. 34. 7.  
**B** hath called himselfe a God of great compassion and mercy, would haue his poore people to feele and inioy it. The same I say likewise of dulnesse, idlenesse, vnprofitable barrennesse of the heart, and such other corruptions which are wont to quench the worke of gods spirit in his children, and to be the seed of many cursed euils: the Lords will is, that they should beleue that he will giue them strength to weaken them, as well as forgiue them; and that they should thereby be encouraged to shake them off, and breake out of them: which if they were perswaded that they might doe, would incourage them more heartily to resist and stop them.

C

CHAP. 7.

*Of the fifth priuiledge: namely, The gracious helpes by which he hath graunted them to grow in faith and godlinesse.*



**A**ll this that hath bene said of these foure priuiledges last mentioned, will be graunted in generall to be true I doubt not, for all professors are literall and speculatiue Christians: they say, and doe not. But when this doctrine should be brought to vse of them in particulars, and when they are to be pressed with the practise of it, then many will answer: They hope that it doeth not appertaine to them, neither are they able ( they say ) thus to hold stedfastly the certaintie of gods fauour by faith, and to subdue and ouercome their finnes, to lead a godly life, nor to rise vp againe when they haue fallen dangerously: (thereby shewing, that they doe not looke to be ledde by the word in their actions:) but I go not about to perswade such, that they haue any part in these priuiledges. And they might speake with good reason, obiecting thus of all other as well as of themselves, if God had not appointed and taught them by what helpes and meanes, they may doe this. But therefore we are to know  
**E** that God hath bestowed this priuiledge vpon his children, ouer and beside the former, that by such meanes and helpes as he hath acquainted them with, and taught them to vse, they may be able to inioy the foresaid liberties (which without them, and by their owne strength they can not so much as go about) and to preuaile so farre by inioying them, that they may finde their liues more sweet and comfortable, then other can in what estate or condition soeuer, if they haue not their part in them.

*It is a great priuiledge, so vsa the helpes which God hath giuen to his.*

## Of the fifth priuiledge.

And namely  
prayer:

Ioh 15. 15.  
Mat. 7. 7.

If we know  
how to pray.

Also it is a  
goodly priu-  
iledge to be  
watchfull.

Another it is, to  
view the day at  
our lying  
downe.

For we beleeue  
that which God  
hath promised.  
Ios. 1. 3.

And that it may be seene that these helpes are priuiledges, (as I haue said) F behold it briefly in the particular helpes, and especially such are to be vsed daily; as for example: What a benefit is it, that by praier we may come vnto our God for whatsoever we haue need of that is good for vs, and may obtaine it? that we may come to him, (I say) breake our minde, lay open our grieve and commune familiarly with him as with a friend, when we will: he neuer being wearie of vs, nor taking scorne of vs or reiecting vs? when yet, to haue this access to an earthly prince but at some time & for some one pleasure or other, is few mens cases to obtaine, and hardly inioied. But this is yet more, that we know how to come before the Lord with confidence and reuerence, so as we need not doubt but he will heare and regard vs, and so to come with delight; when yet praier is counted a cold helpe to men of the world to be vphol- den by.

Of watchfulnesse to say a little also: what a treasure is this, that whereas the diuill deceiueth thousands, they being not wise & wary to escape his sleights; yet he teacheth his, farre greater wisdom and care to take heed to themselves? for he draweth some to whoredome and vncleanesse: some to vaine and dangerous expence of the precious time in play and folly: some to hunt after the wealth of this world, with pined and hunger starued souls: and vndoeth others after sundry other waies; when yet we may by watchfulnesse shift and shunne them, and not be taken in the snare, as others are; and the oftener that we haue preuailed, we may be the better able to preuaile still for heereafter: and that we thus resisting and overcoming in the greatest danger, we may much more auoide the smaller. But neither our gaine by it, nor their losse who are not acquainted with it, is greatly considered of them till they haue throughly smarted for the neglect of it.

And so I may say of the viewing of, & looking backe vnto our whole course of life in the day, when we are ready to lie downe at night: What a sweet liberty is this, that whereas the most are either stung or wounded at night with the remembrance of their euill spending of the day or a great part of it, or some euill that they haue done in it; or else, thinke not of it at al, but digest it merily and forget it (which, of the two, is farre more dangerous, as that which surfiteth them: ) yet we may by this priuiledge of looking backe to our bestowing of the day, auoid both the one and the other of these daily sicknesses; or if we remember any thing to haue escaped vs amisse, we are ready to bewaile and acknowledge it to our God, and to pray for pardon in faith, and renounce our sinne: and yet who seeth not, that for the most part, we may be sure to finde little to accuse vs then at our lying downe, or to hinder our sleepe, because we were watchfull against it through the day, while we were awake? The same I may say of the rest.

For as he hath promised to blesse the vsing of these helpes, so he draweth our hearts to beleene it that he will doe so indeed, and thereby to looke for the accomplishing of his promise even as certainly, as if it were already performed; as *Isa* did in all the Lords battels which he fought for the people of *Israell*, when God had said of the whole land of *Canaan*: *I haue*, or (which is all one in God) *I will giue it into thy hand*; he beleeuing that he would doe so indeed,

**A** indeed, was encouraged thereby to fight for it, and to goe against their enemies and make warre with them, in an other maner of proceeding, either in cheerefulnesse or confidence, then they which came against him. And so (to say the same of the particulars) when the Lord said: *I haue giuen Iericho and Ai into thy hands, the king of Ierusalem with his band of other kings and their men of warre, the king of Hazer with all the kings and people that came with him,* Ios. 11. 6. whose multitude was as the sande of the sea shore; what was his munition or armour, but his faith? wherein lay his strength but in this, that he beleeued, that the God of heauen and earth was stronger then all they; and that he which **B** had promised, would also doe the same although he was inuincible? For the which cause, it is written in the scriptures, that by faith the walles of *Iericho* (a Hebr. 11. 30. thing in reason most absurd) yet by faith, and not by battery or strength or pollicy, they fell downe. The same I might (but for auoiding tediousnesse) say of many other; who beleeuing, that God would blesse the same meanes, which he commanded them to vse, haue with great courage interpreted them: as *Noah* in making the arke, *Abraham* in offering to kill his sonne; who if Gen. 6. 22. they had not beleued, that God would blesse their indeuours and turne them Hebr. 11. 17. to their great good, would neuer haue attempted the same.

And thus hauing made this matter plaine by examples, I will now proceed **C** in applying them to the present occasion. Therefore, as *Iosua* hauing promises giuen him of God, beleued them and thereby preuailed against difficulties and discouragements: so Gods seruants hauing the like promises, are strengthened by God to beleue them, as he was, and by beleeuing them obtaine that which is promised. For God promiseth, that by the helpes which 1. Ioh. 5. 4. he hath giuen, he will inable his people to get victory ouer their sinnes, to leade a godly life: and when they fall by any infirmity, not to suffer them either to faint and dispaire of forgiveness, on the one side; or to make light of Mich. 7. 3. their sinne and to be carelesse about it, one the other side. These promises Dan. 9. 5. therefore whosoeuer beleue, they by the helpes which they vse, obtaine the 1. Sam. 12. 19. blessing, namely the thing that is promised. So that it is not the bare vsing of these helpes which effecteth, much lesse meriteth any such fruit or blessing; but that they are vsed in faith, and the parties who vse them, looke constantly for blessing vpon the same, and power and strength from God to helpe their weaknesse.

This was necessary for me to say, how and in what case the meanes and helpes, which we vse to the constant practising of a godly life, become effectual vnto vs; namely, when we beleue God that he will blesse them to vs. And No fruit of the best helpe, if we vse them not in faith. indeed otherwise, let not men looke to receiue any thing thereby; which the apostle *Iames* affirming of one especial helpe, namely of praier, is as truly said Iam. 1. 6. **E** of all the rest: that he which doubteth and wauereth (when he should beleue) whether by those helpes he shall be furthered and bettered or not; let not that man looke to receiue any thing. Therefore we must learne to be acquainted with faith, euen as we desire to be acquainted with God (for by no other meanes can we know him, or haue access vnto him:) and thereby we receiue power and strength through the helpes which we vse, to liue well and godly. These helpes what they are, and which ought to be vsed every day, and which



## Of the fifth priuiledge.

by other occasions, I haue before set downe in the third and fourth part of F this treatise.

Now, forasmuch as God hath giuen this liberty, as a singular priuiledge to his people, to vse these helps constantly and continually, it is our part to see, whether we doe so or not; or whether we suffer our selues to be plucked away with the error of the wicked, and so fall from our stedfastnesse. For if we finde not our liues, and our whole course in all dealings and affaires through the day, to be so passed as that we haue peace to God-ward throughout, and with peace lie downe at euen, it is our owne sinne; God hath taught vs, and also prouided how it might haue beene otherwise with vs, if we had beene but G as carefull to finde it, as we were carefull about our liuing and maintenance, or to seeke vp a straid beast which we had lost, and to bring it into the pasture againe.

*How the day is  
to be begun and  
continued.*

And to speake more plainely, if we doe not so begin the day with thanksgiving, confession of sinne, and praier when we may doe it conueniently; and so arme our selues with the whole armour of a Christian, so watch and pray after, so vse Christian exercise in family, and remember Gods bounry towards vs; and lastly so looke backe to our passing of the day, that we may see by all these that we haue beene guided by God, and that we haue beene holden in our course without any iust cause to wound our conscience: then it is the diuill, who hath detained and kept our right from vs, and deprived vs of so good a portion as our God hath bequeathed vs, when he shewed himselfe willing to haue had it otherwise.

*What it is to  
neglect duty,  
or to commit  
offences.*

Reuel. 3. 11.

*The sweetest  
liberties of a  
Christian are  
wretched bond-  
age to a man  
of the world.*

And whither through ignorance, we know not how to be safely led through the day; or that which is little better, although we know, yet for slough, or for that we loue darkenesse more then light, we let passe many known duties, or suffer sundry offences to passe from vs in the day: it is all one, as if we would suffer our selues to be deprived of our owne proper inheritance by some coufener, who shall tell vs that it belongeth not vnto vs, when yet we are able to shew cleare and sufficient euidence for it. For when the Lord shall I say: Let no man take away your crowne; then the diuill sheweth himselfe manifestly in detaining it from vs. And therefore we must remember that to vse these helps rightly, is no bondage nor seruitude, as men of the world count them, who straine themselves and strue mightily to be deliuered from the holy and spirituall vse of them, and not to be tied thereto: we must rather be perswaded, that they are most precious liberties, peculiar to gods dearest seruants; and a singular benefit of God, that in such a dead world, and frozen age as we liue in, we may be counted meet, and made able to honour our God; (which to most men is tedious) and to haue peace with him throughout the day; and that we may be taught of him to vse the helps thereto, which K others are well content not to be acquainted with.

And if we be thoughtfully perswaded of this, that it is a libertie, a benefit, and honour to vs, to hold our mindes willing from day to day to the constant vse of them; and be resolved, that we haue no worke more needfull to be done of vs any day then this: we shall not need to doubt of such fruit heereof; as is not to be repented of; enon such, as will cause vs to confesse that the meanes and helps

**A** helps to grow in godlinesse, and a minde to vse them daily against the discouragements and hinderances of the day, are a singular prerogative to a Christian. And otherwise, how precious soeuer they be in themselves, yet if we thinke not so of them, but shall be well content, by euerie light occasion to omit and neglect them, or sleightly and houerly to passe them ouer, I testifie, that we shall get no good by them, no more than the common sort do: but as they haue lost their beautie with vs; so we shall lose our fruit of them. Consider what I say, and the Lord giue thee vnderstanding.

*Note.*  
A sleight and  
formall vsing  
of the meanes  
will not profit.

For be this knowen to the profanest and proudest contemner of God, which  
**B**feldome, and onely for fashion doth pray or heare a sermon, that these helps, whereby we grow constant in a Christian life, are not of little account because they are so with him; but that they are so glorious that he is not woorthy of them, nor to reape the profit that commeth by them: his light esteeming of them causeth me to set the more by them: his vnsauourinesse that he findeth in them and wearinesse of them, causeth me to commend them the more highly, and the more to admire the Lords kindnesse to me, who maketh them so sweet and gainfull to me, which are to him very gall and wormewood. For otherwise, how could they properly be called priuiledges, if they were a like precious to good and to bad? or were in as good reckoning with the one, as

*The beautie of  
the worship of  
God is too glorious  
for the  
dim eyes of profane  
persons  
to behold.*

*That which is  
common to all,  
is no priuilege.*  
*Note.*

**C**with the other? For, the euill sort are not perswaded thus of them, therefore they finde nothing. They either know not these helps, (which may truly be said of the most of them) or if they doe, yet they know not how to vse them in faith, especially (I may say) not constantly, one day as another, or one of them aswell as another, (that it may go better with their soules thereby:) but thinke, that though they vse them not at all, it is no great matter; and if they doe vse them, though it be but in ceremonie and neuer so houerly, then they thinke, that euen for that very cause they highly please God. Which maner of vsing them, is neuer able to proue to them, what fruit and benefite may be reaped by them.

**D**But we who belecue in him, may know them, and rightly practise them, (though full weakly at some time we do it) and looke for fruit by them, and inioy it: and when we see what blessing he giueth vs therof, (as he doth, and that very great, to the end that we may haue the better experience how manie waies he keepeth promise with vs, and how he enricheth vs) then we waxe more constant therein, and are the more hardly withdrawn by any occasions from holding out in the same. This (I say) we may do, although with griefe it may be spoken, that many euen of vs, are too farre off from inioying this libertie as we might do. But let all such know, that it is their owne sinne, who cannot therefore praise God for this sweet helpe, while they be not the better

*It be they are,  
that are constant  
in the  
service of  
God.*

**E**for it. Therefore to shut vp this point, let this be perswaded to all Gods faithfull seruants, that he hath of singular fauour giuen the helps which settle them in a Christian life, as a great prerogative and priuiledge: and therefore, when vnder colour of weaknesse we yeeld to the waieringnesse of our hearts, which are soone vntoward to these gracious helps, and wearie of them, we must repent of such vnthankfulnesse, and of the nourishing of such fleshly libertie as shaketh off so needfull duties. So shall we shew our selues wise, though the world

world count vs fooles; and be in good fastie, when their danger shall be great. F

Now I would haue proceeded to lay foorth before the Christian Reader an other priuiledge, which in this place would very fitly come in; and that is, that God hath surely prouided, that they who are thus farre beautified and blessed of him, shall thus continue vnto the end: but seeing it is the last that is inioyed in this life, it shall haue the last place among the temporall priuiledges. But yet I thought not amisse to mention such a thing here, both to stay them which after the hearing of so blessed beginnings and proceedings, would be glad to heare of the end answerable to them both: and also that they may looke for it in the place assigned. G

# CHAP. 8.

*Of the sixth priuiledge: namely, of the right vsing of prosperitie.*

**N**OW the next priuiledge that I thinke may most fitly be ioyned with the former, is: how the Lord hath taught his the right vse of prosperitie and aduersity, and how they may cary themselves in peace, and be vpriight in both estates: two of the most principall parts of our life, seeing the greatest part of it doth goe thorough them: for the most of it is accompanied with blessings or chasticements. The right vse of both, although in some sort and in generall may be gathered out of the former discourses, and namely, of the third priuiledge: yet because they are distinct points, and it is hard to vse them aright, and as precious as it is hard; I know it is very necessarie to make a particular Treatise thereof. And first, more clearly to speake of the one, I say: God hath exceedingly declared his mercie and kindnesse this way to his people, that although prosperitie be a slipperie path, and riches and honour, health and friends, with all the other lawfull pleasures, profits and liberties of this life doe deceiue and vndoe the greatest part of the world which inioy and possesse them; yet the beloued of the Lord may be free from this danger, and so directed that they need not be taken in these snares, nor make them their bane which are given them as blessings: this grace therefore if any shall be found to inioy, they may be worthily said to be priuiledged aboue other men. Now to proue this, that Gods children may vse the world rightly (which is impossible for any other to doe) I doe not meane, that because they haue right vnto earthly things through Christ, and are heires with him of the blessings of the world, that therefore they doe soberly and as they ought vse the same; for many euen of them, are (I confesse) farre from it, and therefore that which they want I labour to helpe them to: but as they are the persons which may be perswaded and brought to the right vse of these outward liberties (and not the wicked,) so God draweth their hearts therunto by his mighty power, whereby he is able to doe all things.

*Prosperitie a  
slipperie state.*

*God teacheth  
his to stand in  
this slipperie  
way.*

*The wicked  
cannot.*

*How he teacheth  
his to do it.*

For when he causeth this doctrine to be taught them: Of the contempe of the world, of contentioun in their estate, of moderation and sobriety in lawfull



A full pleasures and profits &c. he imprinteth it in their hearts by the holy ghost: he maketh them able to beleue that it is spoken to them, and therefore to apply it to themselves: he maketh them prooue how this doctrine worketh in them, and try themselves by it, that where they see themselves to haue gone beyond their bounds; they may returne and bring their feet backe into the way of his testimonies: he, through the same doctrine, seasoneth their hearts, and wholly possesseth them with the loue of it, that so their wants may be supplied, and they thereby may grow better practised in this sobriety. And although the inioying of earthly commodities be an alluring baire, and easy to **W**ake a man forget his mortality; as we see in *Nabucadnezzar*, *Herode*, and others: yet the scripture giueth greater grace, as to *Daniell*, *Iob*, and others who determined not to set their hearts on them.

First by the  
scriptures:

Luc. 14. 18. 19.  
Dan. 4. 27.  
Act. 12. 22.

But besides this, through further benefit of the scripture, God causeth his, to set oft before their eyes, the daily changes of all things vnder the sunne: *Pf. 102. 26.* the death of noble personages, friends and acquaintance; the most flourishing flowers to fade, and loose their bewty, and nothing to continue in one estate: and by the oft and deepe considering of these, their harts are much appalled, & the pride of life greatly abated in them. And as they grow daily to see more cleerely their gaine heereby, and that without these meditations vpon examples and doctrine of death and mortality, &c. they cannot keepe their heartes freed from infection by the world and earthly dealings: so doe they more resolute with themselves daily, to thinke of them still; and to purge out their old and accustomed delightings in worldly things, their dreames of long life, desire of ease, and increase of earthly commodities: with all which the diuill stuffereth and filleth their braines, that while they begin to giue themselves ouer to these, they may be perswaded strongly that there is no other happinesse to be attained vnto; and so thereby, destruction may suddenly come vpon them.

Also by experi-  
ence and obser-  
uance of things:  
Dan. 1. 8.  
Iob. 1. 21.

By meditation  
also of their  
gaine heereby.

Thus (I say) the Lord frameth his, to the contempt of the world, and to **T**emperance and contentation, to desire no more then their most wise & prouident father thinketh meet for them, nor no longer to inioy any of their temporall liberties, then he shall see it to be expedient. Thus he teacheth them both in wanting; to thinke themselves (yet) neuerthelessse beloved of God; and in the inioying of abundance, not to thinke themselves the better for it nor to be proud of it: I say, he teacheth them; for neither bring they this grace with them from their cradle, but learne it; and study how to learne it so, as they may practise it: and yet they learne it not by their owne wisdom, but by God, who is onely able to teach it them: who by the meanes that I haue shewed, doth bring to passe, that they so buy, as if they possessed not; and so vse the world, as that they abuse it not; so vse marriage, as they are not hurt nor hindered from godly life by it, more then if they were vnmarried, but much furthered and helped by it, neither neglect they thereby the caring for the things of the lord: but as two are better then one, so finde they (as God hath appointed) much helpe thereby vnto every good worke. Neither, though they haue much in the world, do they therefore loue it much; but are glad to follow holy *Iob* in that, when he said: *If I haue made gold my hope, or haue said so the wedge of gold,*

The effect  
hereof.

Iob. 31. 24.

gold, Thou art my confidence: If I reioiced because my substance was great, or because my hand had gotten much: this had beene an inquisie to be condemned, for I had denied the God above. Therefore if these be great riches, liberties and priuiledges to inioy, I meane, to haue contentation in our estate, yea to be thankfull to God in all things, not puffed vp with prosperitie, to acknowledge the vncertainty of our commodities, and therefore not to rest nor put confidence in them, nor to desire the increasing of them simply, much lesse by any indirect means, but to let them serue for the necessities of our brethren as well as for our owne vses: now therefore, if these are the precious gifts of God, and yet that God frameth his seruants to indeuour, and in some sort to do all these and such like; I hope it may truely be said, that he doth honour them highly, and priuiledge them greatly in working thus graciously in them.

But when all this is said, me thinkes I heare diuers to obiekt thus: We doubt nothing of the truth of all this, but that there haue beene such mentioned in the Scriptures: but what is that to vs? where are they in this our age who may be brought forth for such examples? I say, if the men could not easilie be found, yet that hindreth not the doctrine to be true: but further I say as the truth saith, *Ios. 1. 5.* As God hath done to others, so he will doe to vs; and his goodnesse is not abated towards vs, more then it was in the ages past: yea rather, we haue more neere acquaintance with the will and minde of God, then many of them who are highly commended in the Scriptures; and in this latter age, God hath visited his people in a most gracious maner, bestowing his gifts and powring out the graces of his spirit vpon them abundantly. All which laid together, what can be gathered lesse then this, that when his children heare by the preaching of his word, all things vnder the sunne to be transitorie, vaine and soone flitting away, and themselves also with them daily drawing vnto an end, riches vncertaine, beautie deceitfull, health ever changing, friends alwaies dying, &c. but that he causeth them to beleuee it, and therefore not to rest vpon them? So when they heare, that they may not vse them as they list, (no not the lawfulllest of their liberties, as possessions, recreations, friends, time, &c.) that is, to pride, wantonnesse, idlenesse, excessse, the wronging and hurting of others, but as helpes to themselves and many others vnto godlinesse; they are glad to heare their shepheards voice, and they know it and beleuee it and follow it, vsing these lawfull benefits of God accordingly: I say, when they know by Gods word, how they may vse them which sometime they did not know, and that God giueth such grace to his, (and causeth the same to be published and preached) whereby they may be able to vse all these outward blessings of God to their right ends, and so, as they become not baits and snares vnto them; they reioice and beleuee the same with thankfull hearts, and so are made able to doe the same, vsing their prayers and watch with their other helpes, to practise this point of godlinesse (namely, moderation and the true vse of their lawfull liberties) as they indeuour after all the rest.

For when they once be resolued, that it is the worke which God setteth them about, and that he will strengthen and fit them for it, it doth mightily encourage them to take in hand and goe about it: euen as on the contrarie, there

Elz. 59. 1.

Heb. 8. 11.  
Ag. 2. 17. 18.

Note.

It is most false  
that some say:  
My goods are  
mine owne, and  
therefore I may  
do with them  
as I list.

The Christian  
must be per-  
suaded that it  
is Gods worke

## Of the sixth priuiledge.

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**A** there is no stronger dismaier of them, then when they set vpon either this, or any other part of Gods seruice by their owne strength; that is, not knowing whether they may be bolde to beleue and be perswaded, that the Lord will giue them power and harden them vnto the right performance of it, (for of that point the most of Gods poore children are ignorant or not settled in faith about it) and therefore they doubt and feare, that they shall neuer come neere or attaine to that which they seeke: by occasion of which weaknesse, the diuell holdeth them in great discomfort; that although they would doe the will of God in that which they goe about, yet they stande at a stay, and are holden vnder many heavy discouragements for a long time. And yet are these farre more faithfull and simple hearted, howsoeuer they are feared by their owne weaknesse, then they who thinke they please God highly, if they doe any thing in their owne opinion more then others, how little warrant soeuer they haue for it.

*which he goeth about: and also, that God will strengthen him thereto.*

But to returne to that which I said, that the Lord inableth his to gouerne themselves in the vse of their goods and lawfull liberties (which is a great priuiledge:) that I be not vnderstood amisse, I thinke good to expresse my mind more cleerely. If any should gather or thinke, that I meane all Gods people do inioy this libertie and prerogative: I answer, that I am farre from that iudgement. But as may be well seene by that which I haue said, they who beleeue it, that God will make them fit for it how vnfit soeuer they are of themselves, they shall inioy it. I haue propounded to proue no other thing. For by this it may appeare, that seeing Gods children may be made partakers of such a treasure, which but few of them do inioy (and of the vnregenerate not one can:) therefore they beholding what he hath bequeathed them, they shall shew, that they provide ill for themselves, if they attaine not to that, being so great a benefit which God hath so freely bestowed vpon them. There should need no more vnto such, but this: that they may know, that he hath granted it out vnto them freelie, and calleth them euery where, to the partaking of it: which being so, what should holde them backe from inioying it? that whereas the most are as bruit beasts, seruants to their lusts, yet these (of whom I speake) may captiuate and subdue them: especially, seeing it is greater honour to them, to ouercome their vnruely passions, than to winne a citie.

*How the godly doe rightly vse their lawfull liberties.*

*Who shall inioy this foresaid priuiledge.*

*They that attaine not to this benefit, provide ill for themselves.*

*Pro. 16. 32.*

As for those who count this honour, precisenesse; and this imbondaging of their vnruely affections to be more than Christians need to be vrged vnto: what haue I to do with them? They are the enemies of the crosse of Christ, they turne the grace of God into wantonnesse, they make lawfull liberties to become vnlawfull through their ill vsing of them. Of whom this I say, which I will only say: that they will bring vnto them the swifter damnation. To which kind of people, & to their like obiecting thus & demanding: What? do these whom you commend so highlie for their good gouernment and temperance in the vse of lawfull things, alwaies keepe one and the same course? I say, they most of all indeauour after that; and how full of sadnesse soeuer it be and tedious to others, yet to them it is sweet and pleasant: inasmuch, that although they be sometime deceiued by the deuill, and driuen from their holde, yet as

*Phil. 3. 18. 19.*

*The casilliers at this doctrine are vnder heauie and speedy condemnation.*

soone



soone as they perceiue that they haue gone too farre, and haue passed their bounds in their lawfull liberties, eating, drinking, recreation, vse of marriage, pleasuring in goods, trusting in friends, and making flesh their arme; they returne speedily as out of open and manifest sinnes, and thereby become more carefull another time: and when they see how many buffets light vpon others, who haue small regard of sobrietie or measure keeping; they see their portion to be great in restraining themselves from that excesse in lawfull things, which they keepe no measure in. And thus much be said of the first part or branch of this priuiledge. Wherein may be seene, that the Lord hath offered great fauour to his children, (to so many as esteeme of it) that the glorie of G present things and prosperitie in this world (which vndoe many) shal (yet) not bewitch nor deceiue them; but they shal be able to escape these snares by the spirituall wings that he hath giuen them for that purpose, to mount aboue them, as godly *Ioseph*, *Moses* & many of Gods deare seruants did before them.

But if it be asked: Why hath he giuen them to one and not to another? I answere: Seeing one setteth more store by it than another. I speake it to the shame of those who giue occasion, though they be otherwise well to be hoped of. For the custome and boldnesse in this sinne of intemperancie and worldlines which we see in the most men, doth draw after them and their example, some euen of those which are religious; causing them to haue their teeth set on edge, so eagletie to follow them in their prophane course: and the abundance of iniquitie doth coole their sequencie in seeking to weane their hearts from such poisoned and deceitfull baits and dainties as they see them so greedily to deuoure. For otherwise, though they are fraile, yet hauing receiued a taste of the heavenly doctrine, which is the onely mother and nourisher of true sobrietie, they should not so easily forget themselves and be overcome of their vaine desires. For if popish dreames and fantasies without all ground of Gods word, haue so enchanted princes and other persons of great possessions, that they haue drawn them from their pompe and many solemnities, into Monasteries and Nunries for the deceiuable hope of saluation: should not I the word of truth much more preuaile with them who haue had a right taste of it, to renounce dangerous and vnlawfull liberties? And although they were led from one error to another; yet if error might doe so much with them, should not the truth doe much more with the children of the truth, to abide in it and be gouerned by it? It is pitie, that any of the Lords beloued should offer such dishonour to the glorious word of God, as to refuse the gouernment of it, and giue occasion to the vnbeleeuers to say: That God dieteth his people so meanly in his owne house, that they be driuen to eat with the intemperate at their table (as it were) their poisoned dainties. But let this reproofe make any such of Gods seruants ashamed, as haue giuen occasion of K it: and let them not follow the excesse of such as know no better. And when they shall finde this doctrine hard to be practised, that is, to vse their prosperitie rightly and soberly; if then such matter as this is, were read and well weighed of them, and the examples of those which are contrarie minded, what bondage they are in, I doubt not, but that the hardnesse which they complaine of, should in good measure be asswaged.

A

CHAP. 9.

Of the seventh priuiledge: Concerning the afflictions of the godly; and namely, of the first branch of the same; that is, How they may be free from many of those troubles, which dolight on and meet with the vnreformed.

**N**ow followeth the prerogative that they haue about afflictions. Of the which although they are not void: yet if we diligently marke Gods dealing with them heerein, we must needs confesse, that he sheweth exceeding fauor vnto them. Which seeing it is not one way but many and sundry, declared vnto them: I will in some order (as I can) lay them forth particularly. And they may all be referred to three kinds. For first, he holdeth many tribulations from them altogether in that they be his children, which others by their sinnes do plucke vpon themselues, Ps. 32. 10. 11. Secondly, he deliuereth them out of manie, which otherwise would sore oppresse them, when yet he leaueth others in them still. And thirdly, he teacheth them, aright and well to beare them, when he thinketh it not meet to deliuer them. And of these three, I will handle the first in this chapter.

Concerning the which point, it may easily be gathered by that which hath beene said of the former priuiledges, how true this is: that many troubles neuer take hold of such as walke after those rules which I haue spoken of, and which inioy the said priuiledges: and seeing all Gods children be such as may doe so, therefore euen they may be deliuered from many troubles and afflictions (one as well as another) which yet the vngodly and vnregenerate cannot escape. For they whose hearts are cleansed and sanctified, so that they truly hate all maner of sinne, and more specially renounce in their liues the sinne which they know; who indeauour to haue a good conscience in all things, and doe all this with delight; and with delight also doe daily vse the meanes to grow forward in this course: how can the plagues and calamities take hold on them, which doe on other men who are strangers to such a course? For the greatest and forest punishments and troubles that fall vpon any, are brought vpon them by their sinne (contrary to the erroneous opinion of them, who thinke that religion is the chiefe cause of troubles). & they are nothing els but the fruite thereof; and the greater sinners that men are, the sharper and heavier iudgements outward or inward doe meet with and take hold of them, and the deepelier doth God drawe his bowe against them: and wherein is the scripture more plentifull, then in this argument and matter? For sinne,

**E** came the first punishment into the world, namely, death and Gods curse, which without sinne had neuer beene knowen in all the world, with the casting off our first parents and their posteritie out of the fauour of God. Through sinne, came all kindes of plagues and punishments vpon men; as hunger, nakednesse, diseases, the pestilence, bondage to enemies and inuasion of them, imprisonment, losse of goods, losse of life, and such like. For sinne, both person and place, whole cities and villages haue beene destroyed: from

*The godly escape many troubles altogether.*

*The greatest sinners bring the greatest punishments.*

Gen. 3. 17. 24.

Deut. 28. 44.

Gen. 19.

the king to the begger, both *Pharao* and the raskall souldiers that peirced *F* Christ through and platted a crowne of thornes vpon his head, and *Judas* the pursebearer who was also the traytour; euen all these did by sinne purchase to themselves the reward of iniquity. All which plagues, they which were voide of those sinnes and the like which they committed, were freed from.

*The free from  
sinne, the free  
from trouble.*

3

*All the godly  
doe not avoid  
the sorrowes  
which they  
might doe  
here.*

Note.

2. Tim. 3. 12.

*Many trouble  
themselves  
greatly by  
their corrupt  
affections:*

*And many o-  
ther, with those  
which conuulse  
them another  
way.*

But I shall not need to say much of this matter which is cleere in all mens eies: and yet I must say that which I doe in this place, because it is the ground of this discourse. For if this be true, that troubles and punishments are the fruite of sinne, and that they who decline and goe aside from the way of sinners, shall not tast of them; it followeth that the children of God who doe so, *G* haue a singular prerogatiue about others, & may be free from many fore vexations. Neither should this seeme strange or admirable, forasmuch as they forsake many vnlawfull liberties and vaine pleasures which others hunt after.

But as I haue said in handling the former priuiledges, so I must say in this: that the seruants of God may inioy this liberty; but not, that all doe so. For experience prooueth the contrary: namely, that sundry of Gods people doe draw vpon themselves many troubles through their owne default, which they might haue beene voide of, and doe trouble themselves when God doth not trouble them: and it is one cause why I did enter into this worke, to teach such how they may liue more at ease and in safety and without many incumbrances in this world, then they doe or many thinke they may possibly doe. For a

great number, euen of Gods children, do perswade themselves through ignorance of the Scriptures (*Math. 22. 29*) that forasmuch as they heare, that we must goe through many tribulations to the kingdom of heauen, therefore it can be no otherwise with vs, but that we must of necessity smart and be afflicted as oft and as many waies as we are; which is nothing so: for many troubles and dangers we might shun and avoide by taking heed to our selues, as Gods word teacheth vs, yea and as his spirit inableth vs also to doe; which yet through our folly, security, slough and such other faults of ours, too often doe vex and disquiet vs, and make our liues vterly vsfauory and vnpleasant *I* vnto vs. For who can deny this, that many honest Christians as well as worse persons, doe cause a great part of their liues to be filled with vnquietnesse, anguish and inkesomnesse, (then the which what can be reckoned greater troubles) and that, through impatience, anger, fretting, rashly meddling in other mens matters, and intemperately folowing and dealing in their owne; which vnbridled affections others of their brethren wisely and carefully seeking and labouring to resist, preuent and gouerne, are not molested nor troubled with?

Or who seeth not this: that, euen men who deserue to be well thought of for many causes, yet in some particular things refusing to be directed aright, and following their owne will, and caried by their euill affections, take libertie *K* to themselves to mispende the time in foolish iesting, idle and harmefull talking, in lightnesse, in wantonnesse of the eie, euill companionship, &c. for the which sweet meat they haue afterwards soure sauce: and by those meanes onely, raise vp in their hearts secret accusations, checks of conscience, hor- rour and feare of death and the iudgement day, quenching of the spirit of God, and such like; and the better men they be, the sooner and certainer they



**A** they are thus rewarded. Are not these troubles? which if they had beene careful to auoide, they might haue liued merily and with good contentation, as other good seruants of God haue done, and doe, who haue set more by true peace and quietnesse with holinesse, (without which no man shall see the Lord) then to loose it for a little peece of their will, and for the inioying of the pleasures of sinne for a season. Heb. 12.

But these troubles because they are inward, are not of so many nor so easily scene and discerned as were to be wished, although too many, both godly and wicked, doe oft both finde and feele them. I will therefore shew this in **B** outward troubles; how many Christians doe as well through their sinne trouble and incomber their liues with them, as with the other kinde. For by their sinne (as wilfull blindness, carelesnesse and vnbrideled affections) even they as well as men vtterly vnreformed, doe bring vpon themselves shame, sutes in law, pouerty, debt, diseases, imprisonment, losses, ill report, wicked posteritie, &c. These & such like (I am sure) the ignorantest and worst sort of people doe count troubles and miseries, and crie out of them, till they doe oft times deprive themselves of life to the end they may be ridde of them. But to prooue that they trouble themselves with all these by their sinnes, is it not a shame to them, when they be found to haue beene deceiuers, liars, boasters, *They bring also vpon themselves outward troubles by their sinnes.*

**C** slanderers, and in such other behauiour offensive and scandalous? and doth not the same bring ill report with them also? doth not rashnesse, hot and hasty speeces, prouoking one another cause sutes and controuersies which need neuer haue beene, and rendering like hard measure againe, as hath beene offered? doe not debt and pouertie arise of needlesse and excessive spendings, going aboute our abilitie in diet, apparell, purchasing and building; and doth not he which loueth pastime, prooue a poore man? So by surfeiting come diseases; and ill posterity by ill education, with too much conuiniencie and libertie giuing; and by rash and vnequall marriages as hastie repentings for their conceived griefes, if not departings one from the other; and an haughty minde causeth him that nourisheth it, oft times to take vp his abode within the prison walles. These are a few of a great many which might as well be reckoned vp, but that I would say no more then I must needs. *It is proued by many particulars.*

And what are the troubles of the world, if these be not? and yet who seeth not, that all these and their like are drawne vpon many Christians by their sin, as sore corrections from God, seeing they do, & may easily, through want of care and watchfulnesse, oft offend thus. And true it is, that they might be well auoided, if sinne were taken heed of and resisted, and by labour and watchfulnesse the vnruely heart subdued. Neither let any answer me, that this cannot be attained: for I affirme, that God giueth such grace vnto fraile men **E** whereby it may be attained to, and teacheth how; and many there are (God haue the glory thereof) which comfortably finde it, who because they hate to be seruants to any sinne (although they cannot walke without sinne) receiue no such wages of sinne and iniquitie as others doe. *God giueth grace to ouercome these sinnes.*

And by this which I say, let it be considered, what ease and peace and freedom from many troubles this sort of men inioy in their liues, which others goe without; and what sorrow and calamities some fill their daies with; which

What quiet  
some finde in  
their liues  
more then o-  
ther: and how.  
Note.

Math. 18. 7

Obiection.

Answer.

5

Luc. 8. 18.

Iam. 1. 2.

1. Pet. 4. 15.

Ier. 5. 15.

both they themselues, and many others might be voided of. So that it is not as many haue ignorantly thought, that their troubles cannot be auoided; but (as I haue said) many of them might be shunned, and their liues might be many waies and in sundry respects more pleasant and quiet then they be: which causeth some that see it to be thus with diuers Christians, (and yet that these their troubles are not for well doing, but by their owne folly and procuring) causeth them (I say) to be so farre from the loue of true religion as they be: for whose sake, if we will not doe it to make our owne liues more comfortable, we should abstaine from offences; seeing the woe that is pronounced, will otherwise, certainly come vpon vpon vs: Woe to him that causeth another to fall.

But such men are ready to excuse and answere for themselues, saying, that all cannot be alike, nor all cannot doe as some may: which obiection vnlesse it be of pure simplicity, is a signe rather that they will goe forward, then seeke to recouer. But whatsoeuer, or whose soeuer it be, I answer, Let the weakelie in deauour to follow the stronger: and if any haue attained to more then other, in knowledge and experience of the minde and will of God, of them let others learne and take such for their example: but let none please themselues in that which they doe, as though they could not attaine to any better, but aime at further ripenesse and measure of perfection, deadly disliking their smallest finnes, rather then excusing and defending those which are great: and then it shall be verified that is written, to their no small comfort: *To him that hath, it shall be giuen, and he shall haue abundance:* and he that seeketh in humility, shall finde and inioy plentifully: and he that reuerenceth the gifts and graces of other, shall haue a part in them himselfe, and not enuy other for them.

And as for the troubles which we speake of, let no man thinke that we may reioice in them, seeing we are dehorted fro them by the Apostle *Peter*, saying: Let no man suffer as an euil doer; seeing they are for iust cause vpon vs to vex & disquiet vs, rather then that they can be any matter of ioy and gladnes to vs, except by godly sorrow they bring vs to repentance, which (alas) is the least part of their thought who commit them. The Lord taketh no pleasure in seeing vs to trouble our selues, and by our finnes to bring vexation into our liues; but sheweth vs in his worde how much it displeaseth him, that we should be so much our owne foes, and vnwise for our owne good, and that we should by our finnes hold so many good things from vs. For so doth the prophet tell vs, that our finnes keepe many blessings from vs. And if they be our finnes, that is, our known finnes, our wilfull finnes, and those which are committed through our owne default and folly, then let vs thanke our selues, and let vs charge our finnes, and not the Lord, in that, while we suffer so great and many troubles by them, we haue reaped thereby the iust fruite of our owne labours. And seeing the sinne might and ought to haue bene auoided, therefore such troubles as they haue caused, might also haue bene prevented.

And this is that which I haue gone about to proue, for the comfort of my bretheren: that many of vs who belong to the Lord, doe finde more troubles and afflictions then we neede to doe, and that through our owne sinne. And therefore I conclude, seeing it is so: that the Lord who guideth his seruants in a  
more

**A** more holy course then many of the other sort are content to be guided in, doth thereby grant them this priuiledge and liberty: that they doe escape and are deliuered from infinite troubles and calamities, which others who count godlinesse to strict and precise a course for them, doe oft rush and runne into.

Oh that this might enter into them deeply and doe them good, for whose cause chiefly I haue spoken it; I meane, many of Gods people: who although they haue some loue to their brethren, and imbrace the gospell heartely and reuerently, and haue many other good things in them, (it behooueth

*To whom chiefly the comfort of this doctrine doth appertaine.*

**B** me so to iudge of them) yea generally they propound to themselues a good course, namely to liue after the gospell: yet particularly, are such in their liues as bring small glory to the gospell, but passe ouer many parts of their liues with very sleight examination, as they doe also the gouernment of their hearts. Which faults notwithstanding they be conuincd of, yet will they not yeeld, but goe forward in them still: and as for those things which they may lawfully doe, although they offend neuer so manifoldly in and about the same in maner of doing them, yet will they by no meanes be counsell'd to redresse that which is amisse: in whom it is no hard thing to see, how deare they pay for their liberties, which they will haue whatsoeuer they cost them. They

*1. Sam. 8. 19. compared with 12. 19.*

**C**ould hold peace with God, and sometimes finde comfort in good things; but when that faileth (as it doth very oft) their liues would become very irksome and tedious vnto them, if they made not themselues mery in some earthly and transitory thing: and so they make flesh their arme, which is to deny the Almighty.

Their defence, for that they doe not more particularly direct their waies aright, is; that Iesus Christ hath giuen them liberty and set them free; and that they haue no discretion, who vrge their bretheren so strictly; and such like: which all are but figge leaues to couer their nakednesse. For they see (though they would not) oftentimes, that thus liuing they please not God: neither (if

*Excuses for many sinners.*

**D** they aduisedly marke it) doe they please themselues. Their disquietnesse, checks of conscience and secret accusations they cannot but feele, and many outward troubles do meet with them, as hath bene said: and while they seeke the cause as farre off, beholde, it is neere vnto them; yea at hand, euen within them: their will, their vtamed affections, the sturdinesse and vnrulinesse of their hearts and this their sinne hath found them out.

These therefore I exhort to consider with no worse minds than I haue written in, what hath bene said: and the Lord giue them grace so to doe: yea, and let such godly Christians whose teeth yet do sometime water at the dainties of those, though they see what sorrow and reproch they susteine for them,

**E** thanke God heartily that they taste not of such poisoned dainties with them. But now that I haue shewed, how the Lord doth preserue them from sundrie, yea infinite troubles, who set their hearts to walke with him in one thing as in another, (beholde, such honour and prerogatiues his seruants may haue)

*Many shun to be truly religious, because they would avoid trouble. Luc. 16. 25.*

I cannot passe by the deuillish (and yet foolish) policie of some who do shun to be religious of purpose, because they would be void of sorrow and trouble. They sing the song of the rich man in S. Luke, that in their life time they will



1. Cor. 15.

Eccles. 11. 9.

haue their pleasure whatsoeuer it cost them when their reckoning commeth F  
in : and of the Epuicure ; Let vs eat and drinke , &c. and say with the yooing  
man in Ecclesiastes : *They will reioyce in their youth, and in the delights of sunne,*  
*though it be but for a season.* But they marke not that answer to him in the  
Gospell : *Thou in thy life time receiuedst thy pleasure, therefore now thou art tor-*  
*mented ;* nor to the yong man, by the Preacher, what was said : *Know, that for*  
*all these things, God will bring thee to iudgement.* No such thing (I say) they do  
consider ; but all that they obserue , is this : How the better that men are for  
the most part, the lesse they are set by, as it is said : *I haue seene the iust to perish*  
*in his iustice :* and the lesse men fashion themselves after this present world, the G  
lesse they may (they see) depart from a good conscience , and be merrie after  
the common maner ; which these obiectors count an irkelome and tedious  
thing.

The foolishnesse  
of them that  
do so.

Mat. 5. 12.

Eccles. 7. 8.

Iob. 31. 13.

Againe, they see that as the most part of men among who the godlie liue,  
haue them in some indignation and vile account ; so that they doe by meanes  
thereof, sustaine mocks, taunts, checks and complaints before their betters,  
with cruell threatnings, and in persecution times that they are conuicted, im-  
prisoned, railed on, yea and oft times put to death. These things (I say) they  
only looke at with carnall eyes , and therefore are easily brought to beware,  
that they come not neere their course : but they neither consider, that they suf- H  
fer for righteounesse sake , and therefore that they are blessed ; neither , that  
they themselves and such as they are , liue in darkenesse and after the lust of  
their eie and heart, and that their pleasures wanze away as the cracking of  
thornes vnder a pot, and afterward they must come to their heauie and vnwel-  
come account. Besides this, though they haue sorrow and vexation daillie in  
their liues by meanes of their sinne, vnlesse they breake it off through foolish  
mirth and vanitie for a while : yet partly they see it not, neither count it any, as  
to be cast into fretting, frowardnesse, strife, debate, &c. And if they doe pur-  
chase any trouble by their deserts & ill doings, as shame, charge by the purse,  
and other punishment ; yet they will chuse to suffer much this way, rather than I  
they will be driuen from their will, and the inioying of their fond liberties.

Pl. 3. 10.

Num. 32. 23.

And now let all wise men iudge , what these kinds of men haue gained by  
following their sinfull course : let (I say) the vttermost of their gaine and plea-  
sure be considered ; and what troubles they haue shunned in shunning to liue  
godly. But when they haue done, seeing the Lord hath sufficiently confirmed  
this : that plagues abide the vngodly, & (that they may be sure of it) that their  
sin shall finde them out ; let none looke to prouide well for himselfe that way,  
namely , to shunne and be farre from the sincere practise of a religious and  
godly life, to the end he may be free from troubles : for he can no other way  
more certainly and speedily multiplie them. And whereas it is obiected, that K  
the best of Gods seruants are not free from troubles, but suffer much for their  
profession and a good conscience : it is granted. But their troubles for those  
causes, are of another kinde, namely, fatherly chastisements to holde them in  
from perishing with the world ; or trials of their patience, faith and other gra-  
ces of God in them ; or such as they suffer for good causes ; and so weepe and  
lament, when the world is iocund and mery : and therefore they turne euer

1. Cor. 11. 32.

1. Pet. 1. 7.

Iohn 16. 30.

## Of the second branch of the seventh priuiledge.

535

**A** to their profit, as I shall haue occasion to shew more plentifullic in another place more fit for that purpose. And to conclude, let all know this, that though a sinner doe euill an hundred times, and God prolongeth his daies; yet that it shall be well with them that feare the Lord, and doe reuerence before them. And thus much of the first point in this second branch of this priuiledge, that the godly may liue void of manie and great troubles: and therefore, that such as doe not, may thanke themselves for it, whether we vnderstand inward distrust and feare, or outward punishments that are fruits of sinne.

Rom. 8. 28.  
Ecclef. 8. 12.

**B**

### CHAP. IO.

*Of the second branch of this priuiledge, concerning the afflictions of the faithfull: namely, That God deliuereth them out of manie, when the wicked still remaine in theirs.*



**C** He second point is, that they may also assure themselves, that the Lord will deliuer them (and that of very fauour) out of many troubles, though they see not how: euen as I haue shewed, that some shall not touch them at all. For although they themselves see not how, nor any other likelihood but that they shall long oppresse them, yea vterly consume them; yet euen then doth the Lord know how to deliuer them, and hath many waies, which we could not see, to rid them out of so great calamities: and so he doeth, either before they haue long lien vpon them, or at least, before they haue beene driven to any extremities by them, and before they haue had their course; as in the deliuerances of *David*, mentioned 1. Sam. 19. 20. 23. 24. & 26. chapters thorowout, is to be seene. And this he doth as oft as it is expedient: when in the meane season he dealeth not so with the vnbeleeuers, but when the other escape, they come

*God oft deliuereth his almightie ones.*

**D** many times in their roome, as the wise man saith: *The godly escape out of trouble by the Lords deliuering of them, and the wicked are come in their stead.* Now for prooffe of that which I said [that God deliuereth them out of many] what is more plaine then that which the prophet saith: *If the Lord had not bene on our side, (may Israell now say) if the Lord had not bene on our side when men rose up against vs, they had then swallowed vs up quicke, when their wrath was kindled against vs, &c.* But praised be the Lord, who hath not giuen vs a prey vnto their teeth. *Our soule is escaped as a bird out of the snare of the fowler, the snare is broken, and we are escaped.* The Apostle proueth it also in his words: *We would not haue you ignorant (brethren) of our affliction which came vnto vs in Asia, how we were pressed out of measure, passing strength so that we also were doubtingeuen of life: but God deliuered vs from so great a death, and doth deliuer vs in whom we trust also that he will deliuer vs.*

Ioh. 16. 7.  
2. Cor. 12. 9.  
Prou. 11. 8.  
*And the wicked come in their roome.*

Psal. 124. 1.

2. Cor. 1. 10.

**E** The dangers of Gods people vnder the gouernment of king *Abashuerosh*, who knoweth not? How had that wicked *Haman* by malice and subtiltie obtained of the king, commission to take their goods and put them to death? The day was set, and all preparation made for the bringing of it to passe: and yet before

Ester. 3. 13.  
&c. & 7. 10.

Dan. 6. 23.

before it could be effected, how did the Lord at the humble sute of *Mardocheu* and the *Queene Hester* in prayer and fasting, seeking vnto him, turne away the plague from them; and deliuering them, bring their enemies and *Haman* the first of all the rest (as he was the chiefeft) into their roome? euen as *Daniel* was deliuered out of the lions denne (the Lord shutting their mouthes that they should not hurt him:) but his accusers being throwne in after that he was deliuered, the Lyons had the mastery ouer them; and brake their bones or euer they came at the ground of the denne. The whole story of the Bible is full of such examples: wherein this is most cleerely to be seene, how God hath deliuered his, trusting in him, from and out of many and great dangers and calamities. So that if God doe this for his, then his seruants may assuredly looke for it.

Gen. 31. 15.  
1. Sam. 31. 8. 1.The godly are  
deliuered in  
gods fauour.

Hos. 6. 1.

Ester. 4. 16.

2. Chro. 20. 3.

Hos. 14. 4.

Iosua 11. 6.

Iudg. 7. 9. 15.

And yet I would all should know, that I doe not bring these, as I might many others to this end, onely that I might prooue that God hath deliuered his children out of troubles: for so hath he done the wicked also (as *Ishmael* in the wilderness, and the *Philistims* from *Saule*;) neither is that the thing which either I intend; or if I did, were that any priuiledge or peculiar blessing to the godly, forasmuch as the wicked may haue their part in it as well as they: But I bring these examples to prooue, that Gods people may be sure that he will of fatherly loue deliuer them from many, namely, when they haue sought H vnto God in their troubles (to God, I say, and not to creatures;) assuring themselves, that as it is he that hath smitten them, so he shall heale them. And in that they haue vsed those meanes for their deliuerance, which God hath taught them to vse, namely, fasting and praier with confidence, as *Mardocheu*, *Iehosaphat*, &c; and in that they haue rested vpon God, as they did in the *Psalme* 124. 8. &c. 20. 7, and not on a brused reede, as oft times *Israell* did; and in that when they doe looke for deliuerance certainly, they haue first a promise thereof from God, as *Iosua* had against the king of *Hazor* and his company; and *Gedeon* against the *Amalekites* and the *Midianites*: when they doe (I say) obtaine deliuerance thus, and after this maner, this is a singular priuiledge vnto them: for then they know that it cometh from God, and therefore they may haue great comfort therein, and receiue such deliuerances as pledges of his fauour.

The wicked  
not so.Yet the godly  
doe not al-  
waies beleue  
this.

Objection.

And thus are Gods seruants onely deliuered out of their troubles: the vngodly haue no part with them in this fellowship. And yet I doe not say, that euen they are alwaies thus affected and furnished with this grace, alwaies to beleue and looke for it, as oft as God deliuereth them out of any daungers and troubles (that is it indeed which they should daily aime at:) and yet they can haue no sound comfort to their hearts more then other men haue, vnlesse they doe thus waite vpon God by sound hope, and seeke to him in their necessities and distresses after this maner; but haue onely outward helpe and succour, or an end of their troubles, as the wicked may haue; little considering from whence they come, or whether they haue them in Gods fauour or displeasure.

But before I goe any further, I must heere answer an objection. For it will be demanded of me: What profit may we reape by the examples before  
allready



**A** alleadged? (whereby I prooued, that deliuerances out of aduersities & dangers are not priuiledges, except they haue a promise thereof from God before, and beleue the same:) What is that to vs will these men say, forasmuch as God doth not at any time speake vnto vs, as he did in ages past vnto our fathers? *Iehosaphat* indeed, they say, might well and easily be perswaded, that God would giue the Moabites (his enemies) into his hand, when he by his prophet had said to him: To morrow goe out against them, and the Lord will be with thee. So *Iosua*, and in like maner *Gedeon*: but where hath God thus spoken to any of his faithfulest seruants in this last age of the world, parsonally or particularly in trouble (say they) that he will deliuer him and remove his afflictions from him? Therefore none of them can be certaine thereof, and therefore not so well ordered in their troubles as they were.

**I** answer: That God doth not indeed speake to vs after that maner that he did to our fathers, as we are certified in the epistle to the Ebrewes; but hath left his whole minde to vs in his word, wherein he hath so fully declared his will in all things as is sufficient, and in the weightiest matters he hath spoken as plainly to vs as to them. And concerning this one thing, namely, of deliuering vs out of distresses and afflictions: if they be inward (as sinnes and corruptions) he hath promised (if we beleue the same) that he will giue vs grace to mortifie our sinne; and if we doe not ouercome and subdue the same as we would, yet that his grace shall be sufficient for vs: and the best of our forfathers had no more. If they be outward visitations, and crosses, as sicknesses, pouerty, &c. he hath promised also, that if it be expedient and for the best to vs he will pull vs out of them; and howsoeuer he doe in our sufferings, that which he doth, shall be the best for vs. And there was no other thing said to the body of the church in the former ages, but generall promises which were made to all the faithfull (excepting that for some especiall causes some particular promise of deliuerence was made to some certaine persons, and for waighy causes; and yet those were not made for all times, nor in all troubles:) as may be seene by the answer of *Dauid*, who being driuen out of *Ierusalem* by his sonne *Absolon* rising vp against him most traiterously & vnaturally, said vnto *Zadok* the priest, Carry the arke of God againe into the city: *If I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, and the tabernacle thereof: but if he thus say, I haue no delight in thee; behold heere am I, let him doe to me as seemeth good in his eyes.*

**I**t is cleare by this, that *Dauid* in his trouble did not know whether God would deliuer him or no; neither did he know what the end should be; nor had any promise from God, that he should returne againe to *Ierusalem* in peace, and behold the arke and tabernacle any more: yet *Dauid* sought to the Lord, and humbled himselfe, and was not so amased with the affliction (as strange as it was) but that he remembered the Lord, and praied to him, and worshipped in token that he had made God his stay and defence, whatsoeuer the issue of his sore triall should be. The like is to be seene in the example of *Sidrach*, *Misach* and *Abednego*: who when they heard the straight charge of king *Nabuchadnezzar*, That whosoever should not at the sound of the instruments of musicke fall downe and worship the image which he had set vp, should be cast into

*Objection.*  
The fathers had particular promises, but so haue not we.

2. Chron. 20. 17.

Ios. 11. 6.  
Iudg. 6. 14.

*Answer.*  
2. Tim. 4. 8.  
Hebr. 1. 1.

God in the chiefest matters hath spoken as plainly to vs as to them.  
Rom. 7. 25.  
Iam. 4. 6.

Iohn 14. 13. & 15. 16.  
Rom. 8. 28.

2. Sam. 15. 25.

Dan. 3. 17.

into the midst of an hot fiery furnace immediately, answered the king and said: *F*  
*O Nabuchadnezzar, we are not carefull to answer thee in this matter. Behold, our*  
*God whom we serue, is able to deliuer vs from the hot fiery furnace, and he will deli-*  
*uer vs out of thy hand, o king; but if he do not, be it known vnto thee (o king) that*  
*we wil not serue thy gods, nor worship the golden image which thou hast set up.* We  
 see they knew not whether God would deliuer them or no: but this they were  
 perswaded of, that he had a most tender & fatherly care ouer them, and would  
 shew the same in the time of their need; and if it were for his glory he would  
 deliuer them, &c.

N<sup>ote</sup>.

And now (to returne to our selues) if we in our tribulations be thus vphol- *G*  
 den by the generall promises of God, if we sue and seeke to him with this con-  
 dition, to be deliuered [ If it be expedient in his eies ] indeauouring to be con-  
 tented with that which shall fall out on either side, we haue behaued our  
 selues as it became vs, we haue sought to him aright as his word teacheth vs:  
 and if we after this obtaine deliuerance, God hath heard vs, he hath kept pro-  
 mise with vs, and we haue receiued good prooofe of our faith. And who can  
 deny, but that it is a great priuiledge when we obtaine deliuerance thus? and  
 thus doing, although we be not deliuered, yet we rest perswaded (howsoeuer  
 our weake nature hold backe) that the Lord hath done iustly and well; hoping  
 with such confidence, as of fraile flesh may be obtained, for answerable *H*  
 strength and consolation vnto the measure of our afflictions in our greatest  
 neede. And if men see no great matter in this, let them wade a little deeper,  
 and weigh how they are vpholden by their faith that they fall not to shifts and  
 vnlawfull meanes (when otherwise they see no way to escape) as the vnbeleeu-  
 ers doe; and namely, *Saul* with other, who waiting vpon lying vanities, for-  
 sooke Gods goodnesse: neither are stricken with deadnesse, as *Nabal* when  
 he heard heauy tidings; nor with distrust and dispaire, as *Judas*; neither with  
 complaining and murmuring at God, as his owne children sometime when  
 they are not vpholden by faith, are forced to doe. And yet if we haue deliue-  
 rance any other way, as by carnall pollicie, subtil shifts, or the like, (as I doe *I*  
 not deny, but by such meanes it may come) it is so farre off that we should  
 count that a priuiledge or any matter of reioicing, that it maketh our afflicti-  
 on double, yea ten-fold thereby, which was in a maner none at all before.

1. Sam. 28. 7.  
 Iona. 2. 8.  
 1. Sam. 25. 37.  
 Math. 27. 5.  
 Pl. 73. 13. 14.  
 Iona. 4. 4.

And thus I conclude this other point, affirming, that as it is a singular pre-  
 rogatiue to vs, that we may be kept frō many troubles altogether, which other  
 cannot be freed from: so it is no lesse honour, priuiledge and fauour, that we  
 may be deliuered out of many (which others shall not be deliuered from) as I  
 haue shewed and prooued in this present point; but yet then onely it is a pri-  
 uiledge (as I haue said) that we may be deliuered, not when we vse vnlawfull  
 meanes for it, but when we looke for it thus: [ If God will: if he see it good and *K*  
 expedient ] and therefore doe waite patiently vntill he send an issue: which  
 grace the vnbeleeuers neuer haue, neither can haue: onely Gods children are  
 capable of it; but for all that, few euen of them inioy it, as either neuer ha-  
 uing learned it soundly and cleerely, or not beleeuing that they may possible  
 attaine to it: which causeth so much vnchearefulnesse, discontent, &c. in our  
 troubles, as grudging against God, yea & indirect shifts to auoid them; and  
 much

## Of the third branch of the seventh priuiledge.

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**A** much hollownesse, coldnesse and negligence in the seruice of God and Christian cariage of our selues before trouble commeth, for feare that when it commeth we shall be inconstant : whereas, if it were otherwise, much heavenly comfort might be reaped in our liues, which now is not.

### CHAP. II.

*Of the third branch of this priuiledge: That we may haue much good by our afflictions.*

**B**



He third point of this second branch now followeth, which is no lesse then a great priuiledge it selfe beside the two former; and that is : that the Lord teacheth his children aright and well to beare those afflictions, which he thinketh meet to try them with and to hold them vnder. So that they may not onely indure and goe vnder them patiently and contentedly, but also receiue much good by them, as they themselves be constrained to confesse. And as the Lord teacheth his people to make this vse of their afflictions: so euery one of Ps. 119. 71.  
John 16. 6. 7.  
1. Pet. 1. 5. 6.  
**C**his, may also learne the same, if they be wise enough to thinke so; that is, to be resolued that for their exceeding benefite and profit he sendeth them. For then and neuer till then, they frame and addresse themselves to receiue them from God thankfully and meekely, when his word hath throughly seded this thought and perswasion in them : which wisdom few haue or attaine vnto, thus to thinke, but their owne foolish reason; which (while they seeke nothing but ease and freedome from trouble) leadeth them a cleane contrary way, that is, to be vterly vnwilling to beare them, euen discouraged and heauy hearted as oft as they thinke on them. This wisdom therefore must be sought for, euen of the good seruants of God: that they looke for them Luc. 9. 23.  
**D**daily, and be ready to receiue them from God. This it is, that must suppress and checke all contrary power of carnall reason; which will be otherwise in the way at all times to annoy them.

It followeth therefore next and most consequently to declare, how the poore people of God may come by this wisdom: & then to shew, how it guideth them to make such profitable and good vse of their crosses and chastisements, as no other but they are able to doe the same. Saint James going about to perswade the Christians which were disperfed by reason of persecution, to receiue their afflictions meekely and ioyfully, (feating that there were not many which could doe so) shewed them; that it was for want of this wisdom in them, whosoever rebelled vnder the hand of God; and that they ought to be throughly perswaded that God sent them for their benefite and good. And then he goeth forward to teach them, how they might come by it; and that he teacheth them thus : *If any man want wisdom let him aske it of God, who giueth it to euery one plentifully, and casteth no man in the teerb :* but this wanchword he giueth : That they must see, they aske in faith, and they shal obtaine it. Then for our instruction and edifying let vs know, that, if we desire



*How we may  
take good by  
our afflictions:*

Rom. 8. 28.

Psal. 3.

to be partakers of this priuiledge, to welcome our afflictions, to beare them F  
chearefully, and to haue them turne to our great benefit (which the most doe  
thinke will turne to their vndoing:) then as we hold this principle of the Apo-  
stle to be a trueth: that *All things worke for the best to them which loue God*; so  
we must be wise to thinke the same of our owne afflictions: and if we cannot  
easily be so perswaded (as no man is for the most part) we must be earnest  
with God, and that oft and from time to time, that our will may yeeld to  
Gods will, and we may thinke that good for vs which he thinketh good.

*For God sendeth them so  
that end.*

Lam. 3. 33.

1. Pet. 1. 6

John. 16. 7.

Heb. 12. 11.

And to the end we may bring our hearts to this, let vs weigh to and fro,  
what we can obiekt against it why we need not submit our selues vnto God: G  
that when all our carnall reasons shall be answered, as being to weake to pre-  
uaile with vs, we may referre the whole course of our liues to be gouerned by  
him: and what corrections soeuer he shall thinke meet for vs, and to try vs  
with and for our benefit, and to keepe vs from further hurt, (for he hath no  
worse end in chastising of vs) that then we may remember, in all things to be  
thankfull, and take vp our crosse readily and welcome it, seeing we know the  
end of it. And let it not be thought much that I say, He hath no worse end in  
afflicting vs: for we ought to be perswaded throughly of this, that the Lord  
our God louing vs, he cannot intend our hurt in the least maner, howsoeuer  
it shall please him to exercise vs. For we may be sure, that he afflicteth not wil- H  
lingly, nor at any time but when it is meet and expedient for vs: and as our  
Saviour said to his beloued Apostles of his bodily departing from them,  
(which was the greatest outward crosse that could befall them:) *It is expedient  
that I goe away from you, for otherwise the comforter cannot come vnto you*: so  
would he haue vs to thinke, that if it were not for our troubles we should neuer  
haue such comfort as we haue, which doth certainly follow the patient bea-  
ring of them.

*Reasons why  
God afflicteth  
his.*

Pl. 34. 17. 19. &

2. Cor. 1. 10.

Rom. 5. 4. 5.

Lam. 1. 3.

1. Cor. 11. 32.

Pl. 119. 67.

And heere consider the causes why God sendeth them to his beloued ones:  
which being knowne & rightly weighed, are of sufficient force to worke their  
great benefit & comfort. First, that they may haue experience frō how many I  
troubles he deliuereth the; and know after, how to look for the like helpe in the  
like trouble: secondly, that they may haue prooffe of their faith and patience,  
which worketh vnspokeable comfort: thirdly, that they may not be condem-  
ned with the world: fourthly, that by them, as the body by physicke, they may  
be purged from their sinfull drosse and feare him: and fifthly, that the Lord  
may thereby weane them from the world (to the which they are so glued) as a  
child is from the brest (by bitter things) which would not otherwise leaue it.  
So that if we be thus taught of God & learne this wisdom of him, to beleue,  
that to these ends and of very loue and faithfulness he afflicteth vs whensoe-  
uer he doth it, we shall be sure to finde it so, to our exceeding comfort. K

2. Cor. 4. 9. &  
6. 9.

*Gods children  
are neuer for-  
gotten, though  
they may seeme  
for a time to be  
neglected.*  
Pl. 10. 8.  
Ioh. 16. 31.  
1. Sam. 30. 6.

And although for a while we be tried, and therein may seeme to be neglec-  
ted and forgotten of him; when others shake off the Lords yoke, and stunne  
the troubles by an euill conscience, which he laith vpon them: yet when they  
shall after be plunged into dangers without recovery, then shall ours be at an  
end, and our reioicing neuer cease nor be taken from vs. Through this faith  
David comforted himselfe in his God, when wicked men consulted to take  
away

**A** way his life. Through this wisdom which I haue spoken of; (an inseparable companion of faith) he said when his troubles were fore and great: *I haue held my peace, because thou (ô Lord) haddest done it: and that God was most loving vnto him for all that.* And so when by this wisdom and faith he had waited patiently on God, he reaped experience and gladnesse as the fruite thereof, which he himselfe expresseth in these words, saying: *It is good for me (ô Lord) that I haue bene afflicted.* And the like speeches he vttered at sundry times in many of his psalmes, which for breuity sake I omit: whereby it may be gathered, that from time to time he was thus vpholden in his troubles; and therefore **B** that he inioied this liberty and priuiledge in his life, to finde his very crosses profitable and good vnto him.

The same may be said of *Abraham*, both at many other times, and namely when he left his owne countrey and his fathers house, to goe to a place which God should shew him: where he being a stranger & had not a foot of ground to possesse, yet hauing leasure to returne, would not; but waited vpon God to know his pleasure: which he would neuer haue done, if he had not bene perswaded, that the affliction was best for him, which God did trie him with. *Joseph* had no other thing to vpholde him when he was solde, put in prison, and his feet pinned in the stocks.

**C** And to be short, if this trouble vs: that, although these woorthy seruants of God, and many other, had this wisdom to take their troubles aright, and in such meeke maner that they seemed not greatly to trouble them; yet we may not looke to do so: to this end, let the Apostles words direct and counsell vs; he saith: *If any man want this wisdom, let him aske it of God, and it shall be giuen.* Loe, he excepteth none (which doe not except themselues) of such as know what faith is, and who are able to aske in faith (as all the Lords may be bolde to do;) for he addeth: *But let him aske in faith.* And: *Whosoever shall call on the name of the Lord, shall be saued:* for, *how can we call vpon him, on whom we haue not beleened?* So that if any such be destitute of this wisdom, they may **D** thanke themselues, it is their owne fault.

But to satisfie some, (who, I know, are many) which looking to the Apostles words [*that all turneth to the best to such as loue God*] and looke no further: whereupon they conclude, if God will haue our troubles turne to our good, what need we take any further thought about the matter? I answere: They which beleue that, will not be carelesse in their afflictions, how they be afflicted vnder them; whether they lie downe blockishly and senselessly vnder them, or whether they storme and be impatient in them: but will do as *Dauid* did in all his troubles, (who laied them to heart, and praied for grace to beare them and for deliuerance out of them, though he was sure God would giue a

**E** good end of them: euen as *Daniel* also did.) And if they behaue themselues wilfully, carelessly or foolishly in them, they shall see them turne to their exceeding hurt and vexation: so farre is it off, that they should reape good thereby, they know not how. For the Scripture, which teacheth that afflictions are sent them for their good, doth not profit them, if it be not mixed with faith in them that heare it, *Heb. 4. 2.*

But if they beleue that Scripture to be written for them, and applie it; then

*How they may  
profit by affli-  
ctions.*

Heb. 12. 11.

*Uses of affli-  
ctions.*

1

2

3

4. 5.

Lam. 3. 27.

6

Iam. 1. 2.

Col. 1. 11.

Rom. 5. 4.

they receiue their crosses from God as sent to them in his loue, they murmure **F** not against him, neither refuse to be chastised of him, but are thankfull, and therefore labour for patience, that it may haue her perfect worke: yea and further, if they can finde any sinne in themselves which might draw these corrections of the Lord vpon them, they heartily turne from it with all possible speed, that so they may more confidently intreat the Lord to turne away all the tartnesse of their affliction from them. And they which after this maner be haue themselves vnder the crosse, although they performe these duties but in weaknesse, shall finde their troubles, howsoeuer for the time irksome vnto the flesh, yet to be gainfull manie waies and in manie respects vnto their soules. **G**

For they shall giue them a prooffe of that grace, as meeknesse, trust and confidence, which otherwise they could not know to be in them. They shall teach them also experience of greater acknowledging Gods fatherly kindnesse, which worketh and bringeth forth these sweet graces in them, by as vnlikely occasions, as the soft waters gush out of the hard and stonie rocke: for in others, what doe afflictions cause for the most part that haue them, but rage and fretting and such like? Besides, in those who are rightly exercised in the bearing of them, they hold them from many sinnes which others runne into: they make them more humble and thankfull: they hearten them by custome therein to beare greater, yea greater than they thought possible that euer **H** they should haue gone vnder: and with all these commeth most sound and exceeding comfort, in the end at least, with hope in the middest of them, which shall not make them ashamed.

Therefore if the seruants of God may inioy these with many other such commodities by their afflictions, and haue so good liking of the Christian life that they will not forsake it for the greatest of them, I conclude this third branch as the two former: That the Lord hath not left their afflictions vpon them to vexe them, and make their liues wearisome and vnpleasant to them; but that they should receiue much good and benefit by them. And although they be not without sharpnesse, yet the Christian life hath so many sweet **I** fruits of them therewith, that as men are not wearie of the pleasant spring time though it be annoied with the flea: so we do not loath our afflicted estate being so many waies gainfull, for some bitterness that accompanieth the same: for holy securitie through the fauour of God, a good conscience, and confidence of our cause that it is good, maketh euen a hard state easie, or at least tolerable. And these priuiledges which I haue now spoken of, who can sufficientlie maruell that our glorious God doth communicate to mortall men, yea vile sinners, which were once without God in the world? I confesse in setting them downe, that I am much astonished to thinke of his vnspcakable kindnesse; especially because I haue mentioned no vaine speculations or dreames of mans **K** braine which vanish in the aire, but vndoubted truethe out of the word of God, and found true by experience of many good Christians: so that we may worthily be prouoked to seeke a part therein amongst them. And yet so much the greater they are, and better to be accounted of, inasmuch as the longer they be inioyed, the more fruit and comfort they bring to him that hath his part in them. And when we finde not this doctrine sauourie and sweet to vs,

nor

*Animi securi-  
tas, conscientia  
bona, causa fi-  
ducia plurimum  
valent ad susti-  
nendum affli-  
ctiones.*



## Of the eighth priuiledge.

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A nor the vse of it in our afflictions, let vs not charge and challenge the Lord for it, but consider what we haue lost through vnbeliefe,

### CHAP. 12.

#### Of the eighth priuiledge: Of growing in grace.

**N**ow as it cannot be denied but that these forementioned graces are singular priuiledges: so (to passe the next) we are not to be ignorant of this, that whatsoever good things Gods people already haue and inioy; yet God hath more in store for them, and will give more grace and greater measure of his heavenly gifts, then they before they had them, could either aske or thinke. And this is woorthy to be considered with the former, as a further increase and higher degree of the fruits of his loue, that he doth so largely and bountifully reach out his hand vnto them, that thereby they may be enriched as farre beyond the beginnings of their true happines, as their beginnings were beyond their first condition before it in the iudgement of all men.

*Eph. 3. 19.  
The 1 point.  
God giueth so  
his, greater  
grace then they  
could aske:*

**C**For cleerer prooffe heereof, we are to know, that he maketh them to grow in sounder vnderstanding of his wil, in more assurance of faith and strength of hope, in more patience vnder the crosse, more moderation in the vse of their lawfull liberties and benefits of this life, he giueth them better rule ouer their hearts and affections, and that in more things then at the first, and oftentimes; and so ouer their liues and actions, their tongues, their hands, their eies, their eares. The Lord giueth them farre more enlargement in praier, then in times past, and constantly to bestow more time in all the helpes to godlinesse, and to scoure off much rust and rubbish of the rebellious old man and their euill qualities, as they haue and see greater reason why they should doe so; yea, he worketh more sound comfort by the holy Ghost, and more constant continuance thereof in them; then they were wont to be acquainted with. And (to comprehend much in few words) the whole course of their life is much better gouerned then it was wont to be, and the image of God more liuely and cleerely restored. And are not these (thinke we) priuiledges farre aboue their expectation, and greater then they could looke for?

*As in particular may be  
serue.*

All which the Apostle, knowing that they were dainties prepared for the Lords beloued ones, and a great treasure, (although hidden from the world) did daily wish and pray for, that they might be given to the church of Collosa, as he sheweth in these words: *After that I heard of your faith in Christ Iesus, and loue towards all the Saints, I ceased not to pray for you, that you might be filled with all knowledge of his will in all wisdom and spirituall vnderstanding, that you might walke worthy by the Lord and please him in all things, bringing forth fruit in every good worke, & increasing in the acknowledging of God, strengthened with all might (according to his glorious power) vnto all long suffering, and lenity of mind with ioy.* What haue I said concerning this priuilege, which the Apostle hath not fully contained in these words? And yet what people are there (being but lately turned to God as the Colossians were) which might not thinke,

*Col. 1. 9. &c.*

Ioh. 16. 13.

Examples.

Exod. 4. 11.

Exod. 10. 17.

Iohn. 1. 52.

Math. 13. 31.

Luc. 15. 17.

Mat. 15. 27.

that the graces which he put them in hope of, and encouraged them to looke for, were not more and farre greater then they might possibly be partakers of?

Which thing may liuely be seene in *Moses* example, if we compare the time wherein God did first call him to goe to *Pharao* to bring away his people from the bondage and slauerie in the which he held them in *Egypt*, with the daies which came after, when he brought them from thence. For when he should first goe, he shewed great weaknesse to be in him; himselfe an vnmeet person to go before a king; and the burthen too great for him to go vnder; as by his owne words may appere when he saith: *Who am I, that thou shouldest send me vnto Pharao, and that I should bring the children of Israell out of Egypt?* But afterwards, how boldly did he his message vnto the king, neither fearing his threats nor countenance: but rather (as it plainly appeareth) *Pharao* was sore afraid of him; as in that he confessed to him (in great anguish of heart) his sin, and desired that he would sue vnto the Lord for him (acknowledging that he could much preuaile with him) that his plagues might cease. Behold heerein one of the greatest matters (as is the feare and face of princes:) he which was afraid to looke *Pharao* in the face at the first; was afterward, through strength of faith by cleauing to the Lords commandement and promise, able to do his message to him with exceeding courage & boldnesse. And if in this one grace and gift of God he so increased, (which of all other seemeth the hardest) thereby ouercomming that timorousnesse and faint heartednesse which would (if it had not bene by spirituall manhood and courage expelled) haue made him vterly unfit for the discharging of so weighty a duty; what doubt is there, but that in other graces of God he increased also proportionably? Which doth further confirme that which I haue taken in hand to shew: that is, that the Lord giueth that grace vnto his beloued, from which they were most far off both in their owne sight and in the iudgement of others, and therefore (as I haue said) more then they sometime could aske or looke for.

And no other thing did our Sauour Christ meane, when *Nathaniell* acknowledging him to be very God for that he saw a token thereof in him, I he said: *Nathaniell, because I said: [I saw thee vnder a figge tree] beleeuest thou? Behold, thou shalt see greater things then these. For thou shalt see the Angels of God ascending and descending vpon the sonne of man:* that is to say, thou shalt see farre more cleere signes of my Godhead; thou shalt see my father from heauen, vpon earth to witnesse and testifie the same in most familiar manner: so that the light which now thou hast thereof, and the faith by meanes of it, and thy loue to me, and the comfort which thy soule hath thereby with other graces, are in comparison nothing to that they shall be; euen as a graine of mustard seed is vnto a tree that hath boughes and branches. And what other thing would the Lord haue vs to learne but this, by these speeches, that the prodigall sonne desiring but to be receiued of his father into his house as one of his hired seruants, was taken againe as his naturall sonne? and the woman of *Canaan*, which desired but with the whelps to be refreshed with the crums which fell from their masters table, had graunted her, for her great faith, all that she would, euen the childrens dainties? Euen so hath the Lord provided wonderfull things for them that feare him; as it is said in the Psalme: *Very glorious things*

**A** things are reported of thee, O thou citty of God. And as it is written: *Who would haue said, that Sarah should giue sucke?* and that the barren should be fruitfull? so who would say, that they which had in a manner nothing, should abound in many graces? What was *Iosua* before he was chosen in the roome of *Moses* Numb. 11. 28. his master, to be gouernor of such a mighty people? but after he beleueed him which said, *Euen as I haue beene with Moses, so will I be with thee,* he found that faith, courage, wisdom, experience and neare acquaintancē with God, which he in no sort was like before to haue beene partaker of. What was there in *Solomon* to discharge so great a prouince as he entred vpon in his father *Dauid*'s stead? but after that the Lord had granted him his wish and choise, he obtained the gracious wisdom which was maruelled at throughout the world.

The Apostles themselues the first three yeeres after they were called to follow Christ, had no great matter in them aboue other Christians: but after that our Sauour had sent them greater measure of heavenly grace from aboue, who doth not see by the history of their actes, how vnlike they were vnto such as they had beene? I doe not meane, in the visibie gifts of the holy Ghost which were extraordinary; but in faith, in ioy, in duties of their callings: as he told all the eleuen at his departure from them: *I haue many things to say to you, but you cannot receiue them now;* yea rather, you hardly vnderstand me: *but the day is at hand, when yee shall not need to aske any questions.* And Peter, after he feared God, yet was dismayed at the words of a feely damsell: but after greater grace receiued, was not afraid of the mighty, no nor the high priest. So were sundry of the churches: as that of *Thessalonica*; who for all that their beginnings were famous (as appeareth in the first epistle of Saint *Paule*, which he wrote to them) yet did they increase mightily, as may be seene in the second: for thus he writeth to them: *We ought to giue thanks to God alwaies for you (brethren) forasmuch as your faith increaseth exceedingly, and the loue of euery one of you each to other, aboundeth: so that we reioice, yea we boast of you to other churches, because of your patience and faith in all your persecutions and tribulations that yee suffer.*

**D** And therefore from so many testimonies (which in this matter so hardly beleueed, haue beene alledged) I thinke I may boldly affirme that this is another, yea and that a most worthie priuiledge, which the Lord granteth out vnto his children (and he that is wise wil regard it:) That they may grow and multiplie daily in the graces of his spirit; yea, that they may excell themselues by manie degrees: except we will say, that Gods hand is shortened in these latter daies more than in former times; or his promise untrue.

But I confesse I am glad to know this priuiledge for mine owne comfort, and to speake of it to the stirring vp of many my good brethren in this colde and frozen age: that we may take some triall of our selues, what part we haue in this so great a prerogative, which we may inioy as well as any other. And as well for their iust rebuke I speake it; who thinke it madnesse for men to contend and strue to goe before others in godlinesse, faith and the fruits thereof, (though we are commanded to excell one another:) as also to awaken them who hauing made good and commendable beginnings long agoe, yet haue taken discouragement from making answerable proceedings, although it be



1. Tim. 4. 15.

*Though there  
be many things  
to hinder it,  
yet there is al-  
so much to helpe  
to greater grace.*

written : *Let thy profiting be seene of all.* And I denie not, but that the deuill **F** raiseth occasions enough of fainting, slouth, deadnesse of spirit, of earthlie mindednesse, neglecting of meanes, &c. in such as haue well begun in a Christian life : but (God be thanked) they are not least vnfurnished, nor vnprovid- ded of all helps against the same, if they were acquainted with the will of God but as they might be. Such therefore as see themselves faultie and weake this way, let them learne of them which haue better experience in the waies of God than themselves, and which doe more chearefully go before them : that they by their example may more soundly and constantly goe forward. For why should it not be with the Lords plants in his orchard, as it is in an hus- **G** bandmans ? that as grafts and plants being set in good ground doe spread their branches and shoot forth their boughes apparently in a few yeeres : so might the Lords plants doe ?

Heb. 5. 12. 14.

Rom. 1. 17.  
Pl. 103. 5.Pl. 119. 11. 12.  
Rom. 15. 4.

*The Scriptures  
are plentiful in  
proving this.*

Nero.

Provl. 4. 18.

Moreouer, we see in all societies one commeth awke and vntoward to an occupation, learning or any trade; yet in few yeeres is able to guide others : which plainly sheweth how he hath profited himselfe. And can any thing be truly said, why he which is but a yong Christian only, such an one as is a liuely member of Christ, though as yet he be to be thorowly grounded in the principles of religion; yet can any thing (I say) be truly alledged, why he should not in a few yeeres be well growen and increased himselfe, and able also in those **H** matters to instruct and guide others ? that as he was inexpert in the word of righteousness when he was a babe : so after experience he may be stablished ?

For to what end are all those goodly things reuealed in the Scriptures : How we may grow from faith to faith, and from grace to grace; and that such as are aged and well growen, should haue their inward senses of their minds exercised to discern good and euill; and that we should, whatsoeuer we haue attained vnto more than others, yet seeke to increase daily more and more ? To what end (I say) are such Scriptures and many other of like sort ? Are they not written for our instruction and edifying ? Or els, do we thinke that they should lie by vs vnknown, and we not to meddle with them ? Which if we will not **I** affirme, (as indeed no wise or well aduised person will) why should we not looke to thrive and prosper in our spirituall husbandrie, and that with much more assurance than in the earthly (wherein yet many thousands doe exceedingly increase;) and the rather, for that our gaine and the blessing of God is farre more certaine in that, than in the other ? Why (I say) should not we of the ministerie first and principally, and then the seuerall congregations and people which are taught and guided by vs, not only shine as lights in the darke world, but daily more and more, as the morning light doth vnto the perfect day ? And to be so farre beyond our first beginnings in louing and obeying that which we know, that as we were then readie and forward in a litle (when **K** we knew no more:) so we may now giue occasion to many to praise God for vs, whiles they see the same readinesse and forwardnesse to continue in vs, as our knowledge is increased ? And as we were then carefull ouer other for the good of their soules : so why should we not be still of the same minde, exhorting one another daily with comfort, & prouoking to loue & to good works; and not neglect that dutie for the care of our bodies and wealth ? The which I heartily

**A** heartily wish were done but with that alacritie and cheerefulnesse, which I my selfe haue seene many yeeres agoe.

But alas, how rare a thing is this to finde either in the one or in the other? which causeth this and such other worthie prerogatiues of the faithfull, as are spoken of in the Scripture to be in small account, seeing few examples are found of this practise. And by this it may be seene what is to be vnderstood by growing, and what this priuiledge is, in the laying forth of the which I am now occupied: namely, that a true Christian may be able to see and in truth to affirme, that he inioieth farre better liking, greater freedome, much more ease and sweetnesse in seruing God, and in the Christian course, then sometime he was able to doe or euer looked for. That he seeth farre greater light in the will and word of God, and bewty in the Godly life; and hath much more conquest ouer his rebellious heart in subduing the affections thereof, then euer he thought had beene possible for him; which who so inioieth not, is vniustly deprived of so great a commoditie, as beside the saluation of his soule, hath none like it vpon the earth: and yet cannot be separated from that neither.

And yet as great as it is, I haue shewed that the Lord thinketh it neither too great nor too good for his children, but hath bequeathed it vnto them, and giuen them free graunt of it; and so they may haue their part in it, although the greater the benefit is, the more strongly the diuill keepeth men backe from possessing it, yea euen many of Gods deare children themselues, whom he holdeth in the cordes of sinne and bailes of vanity: so that thereby they lose and forgoe a great part in this heauenly priuiledge and liberty. But how he and they doe stop their proceedings in grace and Godlinesse, may be seene in the former treatise of the lets. Yet I cannot omit here so put them in remembrance of this one let againe, that without great heed taking they shall weaken their loue to their brethren through conceites and taking of pitches one against an other, and that oft times without any iust cause: so that they shall be much feebled thereby from duties of loue, which (if it were well considered) had little need to be so, being sufficient to hinder euery good enterprise, then the which their need be no greater.

But if these and such like be not their stops and staies, let not any object and say: that they desire with their hearts to be partakers of this priuiledge and benefit, if they knew how: for if they were willing to be perswaded, to vse those meanes with that free and ready heart, constantly and daily, which they sometimes are willing to doe, their desire should quickly be accomplished, and they made partakers of that which they wish; and that is, alwaies to make reckoning of that to be their chiefe treasure, To grow in grace and in the knowledge of Christ: and therefore without ceasing to keepe their hearts vnto it, and to thinke there is nothing more to be regarded, nor of greater weight and necessity, then to bestow the day and the severall parts of it, as they are directed, and as many of them also haue done sometime, that they may see themselves to goe forward.

I appoint to them no new or strange way; but faithfulnessse and constancy in keeping of that which already hath beene shewed them; and the same or like

like direction for the daily gouerning of themselves, which hath already bene set downe to them; assuring themselves, that God will not be wanting from time to time in blessing the same; vnto them. Then as the corne rooted in good ground, through the blessing of God by seasonable weather, becometh farre vnlike that in few moneths, which it was at the new comming vp and appearing aboue the ground: so shall they by the same meanes daily continued reuerently and in faith, become farre vnlike themselves, which they were at their first beginning; and they shall finde (as I haue said) through the same shine and dew of Gods blessing, that increase, which before they neuer looked for.

*All must be ready to grow to that grace which they may attain to.*

But seeing there are many of Gods deere seruants, who being by the malice of the diuill either altogether deprived of teaching, or seldome taught, or not so taught that they may grow; heere I am inforced to bewaile their estate, and mourne with them, exhorting all such, that as they see any further light and liberty then in times past: so they indeauour to goe forward, though they cannot attaine to that which others may. And withall I say vnto the other which may profit better, as hauing greater helps, that they forslow not the time, nor neglect to reape the benefit daily which thereby is offered them. For as in the glory of the kingdome of heauen the highest degree of happines shall be inioied, because men shall then be wholly subiect vnto God, and obey him willingly in all things: so the next is, to be more subiect to his will; and in more things and vpon better ground; and to be better acquainted with the minde of God and his secrets, then in times past: which may make them more forward, then when they first beleued.

*Now.*

As for them, which thinke there is no nearer fellowship to be inioied with God, while they are here on earth, then they themselves haue attained vnto; nor any greater measure of grace then they are partakers of: let them inioy their opinion alone, till they be ashamed of it: let vs rather hope (to the further glorifying of God) to see that to be our ordinary diet, which hath bene sometimes our banquetting there; I meane, to be able better and better to reioice in all things that we goe about through the day, whereas sometime we could scarcely doe it at any time in the day; and in nothing be discouraged whiles we haue the Lord both in precept and promise to goe before vs. Little perswasion should need heerevnto, if mens hearts were set vpon this Christian course, as they are vpon deceitfull vanities. It is not scene with bodily eye, and therefore slender credit is giuen to it. It is almost vnknown, what bewy and contentation the beleauing soule findeth in it, and therefore in small request, no not with many of the better sort: and therefore few grow vp so far that which they might. But O earthly peace and prosperity! (an especiall occasion of this through the deceitfulness of the heart) how hast thou wounded many with thy outward and flatter- ing looks, by meanes whereof they cannot loue that which should be their greatest glory.

And of this priuiledge thus

*much is to be won on this Christian course. I*  
*to be able better and better to reioice in all things that we goe about through the day, whereas sometime we could scarcely doe it at any time in the day; and in nothing be discouraged whiles we haue the Lord both in precept and promise to goe before vs.*



A

## CHAP. 13.

*Of the ninth priuiledge: That the beleeuers shall perseuere vnto the end.*

B

Ow out of this proceedeth another as necessarily, as it selfe ariseth out of the former; and that is, Perseuerance vnto the end, and continuance in faith and repentance. For as he which groweth to excell himselfe in all goodnesse, must first of necessitie make a beginning, & be rooted & wel settled therein: so he which increaseth daily more and more, shall at length make a good end, proportionable at least vnto his course of life. For the faithfull Christian hauing obtained of the Lord a delight in his seruice, and by the same a proceeding from grace to grace; he maketh an easie way for him to perseuerance, graunting this vnto him as another priuiledge: That he shall not reuolt and turne aside with the workers of iniquitie, but shall holde out in this holy course vnto his end. This appeareth to be true by the Scripture which saith: *Hee which hath begun this good worke in his, will also finish and make an end of the same.* The godly shall continue to the end in a good course. Pf. 37. 37. Phil. 1. 6.

C Agreeable heerunto is that saying of our Savior: *This is the Fathers wil which he hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up againe at the last day.* And againe: *None shall take them out of my hands.* Therefore if God will finish the worke that he hath begun in his children, if he will keepe them safe vntill all danger be past; that is, to the day of the resurrection; and if none shall take them out of his hands: it is manifest that all such as are grafted into Christ by faith, and who haue beene effectually called into the number of Gods children through the preaching of the Gospell vnto the sure and certaine hope of eternall life, setting their faces daily toward the same, shall be safely conducted home, and abide in the same estate vnto the end. Ioh. 6. 39. & 10. 28.

D But as great a benefite as it is, That they shall continue to the end; yet if the Lord would hide it from them, and keepe them from the knowledge of it, it should be much lesse: and therefore this is further to be added, that they which know themselves to be the Lords; may also know, that they shall be preserved and kept safe against all aduersarie power of the deuill and his instruments, and so perseuere vnto the end. For although it seeme to be a mysterie and a secret, that the determinate will and counsell of God concerning this matter should be known; yet it is a secret vnto such only as lie in darkenesse & in the shadow of death, which through vnbeleefe are not able to see into it because it is a mystery: but the secret of the Lord is not hidden from his owne seruants, but shall in time be revealed vnto them; whom because he calleth his friends, therefore he sheweth them his will and minde in the most precious secrets which it is expedient for them to know. For by often hearing the doctrine of perseuerance plainly preached vnto them, God draweth their hearts to beleue in: that as they heare the Lord will perfect the good worke which he hath begun in his people, and withall doe know themselves to be his people; so they

God letteth them know it that they shall:

Though it be a secret to the world.

2. Cor. 4. 3.

Pf. 15. 14.

Ioh. 15. 15.

Reason why  
they shall  
know it:  
The first.

1. Pet. 1. 4-5.

1. Iohn 5. 13.

1. Theff. 5. 9.

they hold this in persuation, though they see not how by any thing in themselves, that he will continue his fauour towards them vnto their end. For they which know that they shall haue eternall life, must needs also know that they shall be kept by God in this present world from all power of the diuell which might hinder them from it. But all beleeuers may and ought to know, that they shall haue eternall life, as Saint Iohn teacheth: *I write vnto you that beleeue that ye may know that ye haue eternall life*: therefore they may know, that they shall be kept to the end that they may also inioy the same.

The second.

Iof. 1. 5.

1. Pet. 5. 9.

Furthermore to perswade this point more strongly to Gods children, (of whom many are long held in doubting of the same) and for that it is by the church of Rome flatly denied: we ought not to doubt of this, but that as God hath been with other of his seruants in all ages; so he will be with vs which are his in this age, or which shall be his heerafter. And therefore as he hath given them a good end of their pilgrimage, although not without many combats and conflicts: so will he do also vnto vs which remaine, after we haue suffered a litle, as the Apostle speaketh. Euen as *Moses, Caleb, and Iosua* with others, suffered many things after they first became faithfull vnto the Lord; yet because he had chosen them, and had promised to be with them, therefore he also did gather them vp to their fathers, and they finished their course in peace.

The third  
reason.

Luc. 8. 15.

Heb. 3. 6.

Besides this, all such as in whom the Lord maketh his worde to take roote, framing their hearts to be good and honest to receiue the same into them, and so to be fit to all Christian duties; they through patience continue and holde the confidence and reioicing of their hope vnto the end, (euen as the good ground yeeldeth her harvest in due season:) when in the meane while, sundry giue ouer, recedde and faint, who seemed for a time to be as forward as the best. And to conclude these reasons: what is he amongst the people of God, who for any long time hath had prooffe of Gods fatherly kindnesse, in granting him increase of knowledge, faith, peace of conscience, and the like, but in his first entrance into the Christian course he thought it wonderfully vnlike, that he should euer attaine to any such measure of the gifts of God as he now inioyeth? nay, it seemed vnto him vterly impossible. And yet being nourished vp by the Lord vnder a good diet, and once learning to know by what helps and meanes he doth cause his to goe forward, he hath growen vp to settlednesse and constancie, he hath found much libertie and ease (as I may say) in the true worshipping of God: euen so, it seemeth not a small matter (doubtlesse) to any of Gods faithfull seruants when they deeplie consider of it, to thinke that they shall passe safely thorow all temptations and tribulations; especially seeing they finde within themselves many wants and weaknesse, many feares and likelihoods of fainting and giuing ouer; and doe see without them, sundrie discouragements, allurements, perswasions, threatenings, and both by the deuill and world; many hinderances from going still forward: I say, it seemeth not an easie and small matter to them, to thinke, that they shall see a good end of their conflicting daies; yea surely it may be truly affirmed, that they who are not troubled about this or haue not beene, neuer made any good beginning. But yet when Gods children set a deepe and due consideration

Note.

**A** consideration of the mightie power of God against their owne timorousnes and frailtie, and against the strength of the deuill and world; againe, when they weigh the force of Gods promise, who hath warranted a good end vnto them, and the many helps by which God hath provided to bring them well home; they rest quietlie, cast their care vpon him, and trust that he which hath said it, will also do the same. How they perswade themselves of a good end.

The which perswasion when they haue once fastened vpon, (and the other they thinke on it, the more surely they shall hold it) it is hard to say, how it reuiueth and gladdeth their hearts: it is a treasure inualluable, when they once soundly know it (as they can best tell the price and value of it, who haue sometimes doubted of it and haue felt extreame anguish thereby:) who, if they might haue been assured of it in some former feares and distresse, would haue preferred it before the greatest commodities. The fruit of the knowledge of perseverance.

These therefore, when they once know and beleue it, receiuing it with such ioy as I haue said, doe not (as carnall men imagine they will) abuse this precious libertie to loosenesse and licentiousnesse, as not caring what they do, or how carelesly they looke to themselves, seeing they haue a promise from God, that they shall perseuere in his fauour and in a godly life vnto their end. They doe not (I say) by this occasion waxe slouthfull, worldly, idle, vaine, or The second fruit of it.

**C**any other way seeke to shake off the Lords yoke, as weary of the same: (and yet I denie not, but that this doctrine is thus abused of many;) but as they know that perseuerance commeth not but by daily good proceeding, so they gather strength and incouragement from thence to goe forward more cheerefully; yea, they goe about all duties which they know to pertaine to them, and the meanes also which helpe thereto much more willingly and readily, because they are perswaded they shall not lose their labour, being assured that God hath ordeined the varietie of helps that they should grow thereby. And indeed so they do: for the same meanes being daily continued with reuerence, by which they haue attained to any measure of Gods grace already, they become faster settled in the Christian life, and waxe more sound and constant; as also more fruitfull in faith, loue, patience, obedience, &c. and withstand all hinderances on the contrarie: and thus make an end of their life accordingly.

It must needs the lesse appeare (I grant) how glorious the death of manie good Christians is, because they do not liue vnder the ordinarie preaching of the Gospel; who, except God doe worke in them the more extraordinarie, must needs die with lesse signification of faith, patience and comfort: neither doth he grant to all a like ending of their daies, nor to shew the like tokens of an happie departure; neither ought we to iudge of men thereby. But this is more certaine and sufficient to vphold vs; that of a good life commeth a good death, according to the saying of the Psalmist: *Marks the end of the righteous, and ye shall see that the end of them is peace.* And so it shall goe well with the people of God, howsoeuer any of them may as a fatherly correction, and for the example of others, receiue such a manner of death, as might breed question and doubt of the fauour of God and of an happie end: as the Prophet of God which came from *Iuda* to *Bethel* to rebuke the idolatrie of king *Ieroboam*, for that he was not obedient to the commandement of the Lord, but did eat bread 5  
We must not alwaies iudge of men by the manner of their death.

Pf. 37-37.  
in



in that place which was forbidden him; and therefore was slaine by a Lion in F  
 1.King.13.24. the way. And *Iesha* the good king of *Juda*, who for his rash going out to fight  
 2.King.23.29. with *Pharaoh Nechoh* king of *Egypt*, was slaine of him. So it may please God  
 for causes best known to him (but yet alwaies iust and most certainly for his  
 owne glory) to take away some of his good seruants suddenly: and to visit  
 some other of them with losse of their inward senses, vnderstanding, of the vse  
 of reason, memory, &c. for such effects some kinde of deaseases doth worke; so  
 that, in that estate they shall speake they wot not what. In the which condi-  
 tion it may be, that sathan may (euen as he doth in the time of sleepe occupy  
 their braine, and delude them sometime with fearefull dreames, sometime G  
 with filthy and deceitfull:) so (I say) he may when they are waking and whiles  
 they walke about, draw them to that, which in good aduisednesse they would  
 not for the worlds good be brought vnto; namely, to lay violent hands vpon  
 themselves, by drowning, by knife, or any such like way.

*A good Christi-  
 an may possibly  
 offer violence to  
 himselfe, not  
 knowing what  
 he doth.*

*He that doth so  
 aduisedly, is a  
 murderer in  
 the highest de-  
 gree.*

Which I doe not speake, as minding in the least manner to mooue men to  
 thinke, that it is but a light and small matter to cut off vnnaturally the naturall  
 life, which God as a most singular earthly benefit hath giuen: for as it is feare-  
 full so much as to heare it named; so all they that doe it, being in perfect re-  
 membrance and knowing what they doe, shall be sure to smart for it, as for  
 committing the highest degree of murder.

H

But as no man blameth a yong infant, nor rateth it for casting the hat or  
 coat into the fire, as he would a childe of five or sixe yeeres of age; the one  
 hauing sufficient discretion to know it doth euill, the other not: so it is with  
 the two kindes of people, which may possibly deprive themselues of life: the  
 one knoweth what he doth, and therefore shall be sure to pay deare for it; the  
 other doth not: and hauing before that pange and distraction in times past  
 witnessed an holy and christian heart by an vnrebukeable conuersation, he is  
 not to be iudged according to that one action, the which he alwaies abhorred  
 when he had perfect and sound remembrance; and when he did it, did he knew  
 not what.

I

And if we doe what we can to comfort him, which against his will and  
 through the malice and tyranny of the diuill, was suddenly forced to utter  
 some blasphemous word against the maiesty of God; and thinke that by good  
 right we ought to doe so: how much more ought we to haue a charitable  
 iudgement of him, who hauing euer since he first gaue profession to the gos-  
 pell, beene well reported of the brethren and of the truth it selfe; hath at one  
 time when he wanted his right and sound iudgement, fallen into this hainous  
 trespasse?

And thus I hauing answered that which might seeme to breed greatest  
 question of the perseuerance of the godly in the fauour of God, (which case K  
 through Gods goodnesse doth not fall out very oft:) I may much more boldly  
 affirme of any other of Gods children, that he will neuer forsake any of his:  
 no, although he load them with some hard burden of sorrow and paine, yet  
 will he not forget them (they being deare vnto him;) neither doth he forget  
 himselfe in bringing a more sore death vpon any of them, but thereafter he  
 maketh their consolations to increase also. And whereas persecution a-  
 mongst

**A**mongst all kindes of death is counted most grieuous, yet it is our weake faith that driueth vs to that opinion. For neither is any death more happy, then to suffer for righteousnesse sake: and the paine of body vpon the death bed hath beene found farre to exceed it. Mat. 5. 10.

But if corrupt and sloughfull flesh should thinke it great gaine to accept of life in that danger through denying Christ and renouncing the trueth, we should consider, what anguish we should liue in and what a hell, when we haue depriued our selues of all comfort from God, as hauing renounced him; and when we could not liue but with those, who suppressing and persecuting god-

**B**lineesse, must needs make our life more tedious and vncomfortable then any death: which being considered, what ioy (thinke we) is this to a godly soule, to see that day when an end of all miseries is come? when he seeing that his departure is at hand, may say: This day is that, which is better to me then all that are past, seeing I am now going into euerlasting glory? Eccles. 7. 1.

Lastly it ought to be considered, that as the three children said: *We haue a God that can deliuer vs: but if he doe not, yet we will fall into his hands, and commit our selues vnto him, as vnto a faithfull keeper, not being vnmindfull of his promise, which is: Call vpon me in the time of need, and I will deliuer thee:* Pl. 50. 15.

And againe: *When they shall draw you before rulers, for my sake, be ye not* Mat. 10. 19.

**C**carefull what yee shall say; for it shall be given you in that moment, what yee shall speake: And this which the Lord faith of his present helpe in our necessity, he will most certainly performe, we beleeuing his promise, and waiting for the accomplishing and fulfilling of the same.

So that in the partaking and inioying of all our priuiledges, we see, that this faith is required to be as the hand by which we should receiue them, and whereby we hold and possesse them and all the comfort that commeth with them: and without it, we haue no part nor portion in any of them; neither those which more especially concerne the life to come, as the saluation of our soules; neither this present life, as the other fruites of the spirit, which I haue already spoken of; seeing the word which propoundeth these from God Heb. 4. 2. vnto vs, must be mixed with faith: for we haue not more vse of the aire, fire nor water, then we haue of it.

Heere therefore I thinke very meet to admonish the reader of this one thing: that seeing the diuill hath no greater aduantage against vs in our weaknesse, disgrace and feare, then by setting before our eyes the terrible conceit and cogitation of persecution and cruell death thereby: therefore store and stuffe thy selfe with strong munition, I mean, variety of those scriptures which may animate thee, and which haue inabled the worthy and holy Martyrs of God to see light by the fearefullest torments; particularly these: *Feare not* Reason 1. Mat. 10. 28.

**E**them which kill the body, but are not able to kill the soule; but rather feare him which is able to destroy both body & soule in hell: And againe: *we haue more with vs then against vs:* And: *Greater is he that is in vs, then he that is in the world:* And that in the epistle to the Corinthians: *There hath no temptation taken you, but such as appertaineth to man: and God is faithfull, which will not suffer you to be tempted aboue that yee be able, but will euen giue thee issue with the temptation, that yee may be able to beare it.* These laid together doe mightily preuaile (we bele-

1. Theff. 5. 25. Ileeuing withall, that he is faithfull who hath promised, and calleth vs heereto, F who will also doe the same) to quicken vs to the bearing of the burden, though otherwise heauy and in it selfe intollerable.

Also in another sort these: *The afflictions of this present life, are not worthy of the glory which shall be shewed vnto vs:* And againe: *Our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory, while we looke not on the things temporall which are scene, but on things not seene, which are eternall:* Also: *if we suffer with Christ, we shall also be glorified with him.* All which duely considered, with the like, are able to make vs bow to the bearing of such difficulties, as our mercifull father shall see meet to try G vs with.

The examples of our Sauour, his Apostles, and other holy martyrs, whom we count blessed which haue suffered for a good conscience, haue no small force to perswade vs. Of our Sauour it is said, when the holy Ghost wishteth Christians to run with patience the race that is set before them: *Looke to Iesuu the author and finisher of your faith: who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God. Consider therefore him that endured such speaking against sinners, lest yee should be wearied and faint in your mindes.* Of the Apostles, Paule writeth this: *We are afflicted on every side, yet are we not in distresse; we are persecuted, but not forsaken; cast downe, but we perish not; alwaies deliuered to death for Iesuu sake, that the life of Iesuu may be made manifest in our mortall flesh:* And againe: *Chastened, but not killed; sorrowing, yet alwaies reioicing; as poore, yet making many rich; as hauing nothing, yet possessing all things.* Of the Martyrs this is said: *They were tried with mockings and scourgings, yea moreover by bonds and imprisonment; they were stoned, they were bewen asunder, they were slaine with the sword, they wandered vp and downe in sleepe skinned and in goat skinned, being destitute, afflicted and tormented: whom the world was not worthy of; they wandered in wildernesses, and mountaines, and denues and caues of the earth.* Oh how should these glorious examples, with those who suffered death ioyfully in our remembrance for the gospel: I say, how should they draw our hearts, and encourage vs to set light by our liues, when the Lord will require them at our hands!

And to adde the fourth and last kind of perswasions, to set vs forward in this worke of the Lord, which is hindred in vs not a little, by thinking what we forgoe and leaue behinde vs, (if we should be ready to suffer persecution for Christs sake) as our pleasures, profits, preferments, friends: to this I answer: Besides that our Sauour saith (*Who soeuer forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels, shall receive an hundred fold now at this present, and in the world to come life euerlasting:*) I say, beside this, alas what a poore life is this that we lead heere? where few haue any great store of pleasures and commodities if they be religious: yet, if they haue, they haue them with much sorrow, feare and vnquietnesse, though they haue lawfully come by them. And yet, besides the vncertainty of them and of life it selfe, with reproch, vnkindnesse, malice, ill will and disdain of our betters, the lewd tongues of our inferiours, and the repining and emulation of our equals, and the wearyings of vs by all sorts, vnto the which we are subiect;



**A**ieft; why should there be such shrinking and going backe at the hearing of persecution and death? I confesse, if it were not for the communion of Saints which we haue in this world with God and his church, there is nothing of any weight to moue a Christian to desire to liue heere, especially when the Lord calleth him hence: and yet the forgoing of Gods presence in this world, is recompenced largely with the inioying of it in the life to come, which is alwaies to be preferred before the best estate that may be heere inioied. Oh, it is not the least peece of our misery, that we seeing what little good may be done of vs heere, but contrarily, how great cause of complaining we haue, for that we

**B**are led by the law of our members so many waies to euill; that we be not for all this, able to say every day, *Come lord Iesus, come quickly: we desire to be dissolved and to be with Christ.* Reu. 22. 20.

But to end this discourse, seeing God hath taught his children to prouide for the hardest, and how they may perseuer in a good course vnto the end, euen through great tribulations and persecutions, and much more, when they haue an easier passage without them; let this be holden as the greatest of all the rest, that they haue this as a singular prerogative granted them of God, and that thereby they may say in reuerence and confidence: *Nothing shall separate vs from God, neither life nor death, neither things present nor things to come.* Ro. 8. 38.

**C**And let not this honor and liberty be lost, which all the goods of the world cannot redeeme nor buy againe. And therefore let vs nourish daily the hope of this perseuerance: First by keeping in vs a willingnesse to die, as sometimes we doe, and so shall we be fit to liue.

Secondly, that we vse oft to meditate of the vanity of all things, and of the contempt of the world, and set our mindes on things heauenly; that so we may preferue and continue that liberty. Col. 3. 1. & 2.

Thirdly, that we hold fast our reioicing in Christ daily. 1. Cor. 5. 31.

Fourthly, that we mortifie all sinne, and keepe it out of loue with vs: which is a plucking out of the sting of sinne. Col. 3. 5.

**D**Fifthly, that we inure our selues to beare smaller afflictions, which is a part of denying our selues: so we shall welcome and goe vnder greater when they come, yea euen death it selfe. And let vs know, that he who indeauours not to hold fast these, is like to finde any other estate harder and full of wearinesse.

And thus much be said of this priuiledge, Of the perseuerance of the godly vnto their end: and so of all the other which are inioied in this life. All which although they be of so singular price as I haue declared, yet if they had not other adioined vnto them which are immortall and

perpetuall, and should then be inioied, when these temporary prerogatives shall be at an end; our liues

**E**ndym should be but miserable, as the Apostle speaketh, when he saith: *If in this life onely*

*we haue hope of Christ, we are of all*

*men the most miserable; and*

*yet both together,*

*vnmatchable.*

1. Cor. 15. 19.

## CHAP. 14.

*Of the tenth and last priuiledge inioied perfectly in the life to come, but begunne heere.*

*What this pri-  
uiledge is.  
Pf. 16. 11.  
Math. 25.*



O that when we haue had our part in all these, then commeth the greatest, and that which maketh all these great: and that is, the pleasures at Gods right hand for euermore, and the glory, the vnspeakable glory, which was prepared and laid vp for vs before the beginning of the world. And amongst all the other although this be by many degrees the chiefest, yet I confesse, that for the excellency thereof, and for that I cannot see into the bewty of it, as I doe somewhat into the other, whereof I haue some experience: I confesse (I say) that I cannot expresse to my contentation, my minde about the same; and do feare that in speaking of it, I shall rather make it seeme lesse, then if I said nothing: yet somewhat, seeing this place doth so require.

*It cannot be  
conceiued how  
great.*

*It is shadowed  
out by earthly  
comparisons.*

*Hebr. 13. 14.  
1. Pet. 1. 18.*

*With whom  
their fellow-  
ship shall be.*

*What ioy they  
shall haue in  
heauen.*

*Their honour.*

*An amplifying  
of these pre-  
rogatives.*

*A further com-  
mending of the  
1. Cor. 2. 9.*

*Farre greater  
then princes.*

This estate therefore of the faithfull after this life, the scripture setteth out by earthly comparisns and similitudes, to our capacity, for that we are not able to conceiue the same, if in it owne nature, it were described vnto vs: and especially, by the resemblances of those things which we doe most affect and delight in, as honour, treasure, riches, bewty, friends, pleasure, ioy, inheritance and possession of our owne. Behold therefore heere prepared for thee (O happy Christian) an habitation, not made with hands, but euerlasting in heauen: an inheritance immortall, vndefiled, &c. not purchased with gold and siluer, but with a farre more excellent price; for what is more desired then to liue with our friends? But lift vp thine eies, and see how God hath prepared for thee the company of the celestiall spirits, namely, his holy angels, and elect people, to eat and drinke with at his table for euermore: I meane to haue fellowship with them, and to dwell with Iesus Christ and his blessed Apostles, Prophets, Martyrs, friends, kinned and acquaintance: which is the highest degree of the communion of Saints. Pleasure and ioy how is it sought after? yea, what is welcome without them? And that thou maist know, that the Lord hath liberally provided for thee this way: know and vnderstand, that the ioy which there is possessed, is such, as it causeth a continuall singing and thankgiuing.

And what honour can be greater, then to be the kings sonnes and daughters; yea to raigne triumphantly after we haue overcome death, sinne, hell & the deuill, the greatest enemies that euer were conquered? The like I might say of the rest. And all these priuiledges are so much the greater, because as their habitation it selfe is permanent and euerlasting: so are all the treasures which are inioied therein, euerlasting also. And therefore the precious things of the kingdome of heauen are said to be such, as no eie hath seene, no care hath heard, neither is the heart of man able to conceiue. The happinesse of princes hath bene inioied, and therefore is knowen what and how great it is; which

**A** which prooueth, that it is in no sort to be compared to this. Neither is it any maruell, seeing one day in the courts of the Lord, euen in this life, is better then a thousand else-where, euen in a princes palace: therefore, in the estate of glory after this life how much more? And yet further, this is not to be neglected, that when the wicked shall be at their wits end, and smitten with horror, weeping, wailing and gnashing of teeth; euen then shall the faithfull inioy this infinite varietie of heavenly blessings, which (if it were possible for them to haue) a dreadfull feare and perswasion of losing and forgoing, would be an exceding and intolerable torment vnto them.

**B** Besides, we that liue now in this corrupt estate of the world (for it was not so in the beginning) and behold the varietie of Gods creatures replenishing the world, the beasts of the field, the fishes of the sea, the fowles of the aire, the Sunne, Moone and starres furnishing the vpper parts about vs; the trees, come and grasse, beautifying these inferiour parts of the earth beneath vs: if we might haue seene all these in their perfection with him which was made Lord of them, euen man when he was yet without sinne in the world, what a glorious habitation should it haue beene? And yet, but as a court-yard or entrie into a kings palace should it haue beene, in respect of the heavenly mansion, which is the celestially Ierusalem: for this is called but his footstool, but heauen is his throne.

*The pure estate  
and incorrupt  
of things in A-  
dams innocency,  
but a shadow  
of heauen.*

And therefore if the Lord did so adorne this earth, as that it is yet full of admiration to see but the prints of his glory, his power and wisdom therein; and yet it is but for a season, euen a while to be a place of refreshing for vs: who can thinke how magnificent the kingdome of heauen is, which with all the infinite commodities he hath made to be a perpetuall habitation and dwelling place for all his beloued ones? And so likewise it is an high degree of prosperitie, to be inlightened to see by faith but in this world the sweet life of a Christian; yet is this but a taste of heauen, and *a day there, is better then a thousand elsewhere*: and the prerogatiues of a Christian are admirable.

*Ps 84.10.  
& 87.3.*

**D** When Paule was wrapt into the third heauen, & had heard things that were not to be uttered; it is said, that he was lift vp with the abundance of reuelation: and, When Christ was but transformed, that his garments did shine as the sunne, Peter was astonished: how much more then with this glory? which in the former are but dimly represented?

*2. Cor. 12.5.  
Mat. 17.2.*

As for the further describing of it by the particular kindes of pleasures and delights to the body and euery part of it and euery sense pertaining to it; and to the soule likewise: (which some haue taken vpon them to affirme and set out, the Lord hauing said no such thing himselfe of the kinds of pleasures which are to be inioied there:) I leaue it as a bold coniecture of mans braine:

**E** and fitter for the popish cleargy to teach to their superstitious company: who as their whole forme of their worshipping of God is outward, grosse and carnall, with Sonnets and sounds to please the eare, and praier-like sights to delight the eie; but that worship which is in spirit and truth, is not in vse with them: so they imagine as grossly of the delights which are in heauen; that part of them are in the exceeding sweetnesse to the sense of smelling, maruellous pleasure to the sense of tasting, and so of handling they speake an-

*Of things vn-  
certaine we  
may not speake  
boldly.*



*The ioyes of  
heauen cannot  
be conceived.*

swerably. I will not (I say) wade further then I may wade safely; what the kindes and varietie of pleasures are particularly which the righteous are partakers of, the Lord hath not revealed vnto me, and therefore I am not ashamed to say, I know not: It is enough, that I am sure they are so great and many, that they cannot be once thought of according to their woorthinesse, no not of the wisest, who can see furthest and enter most deeply into matters.

Onely this I will say, and with this I will end: That the Lord shall there wipe away euery teare from the eyes of his children; and they which sowed in teares before heere on earth, shall there reape in ioy; death shall no more raigne, neither shall there be any more lamentation, nor crying, nor sorrow: G and for the glory, beautie, pleasure and eternitie which shall be found there, it is compared vnto a goodly citie; whose shining is like vnto a stone, most precious as a Iasper stone, cleere as chrystall, &c. And after the soule in paradise shall in her kinde haue inioied the pleasures there, then shall the bodie (for inioying the fulnesse thereof) be adioined to it, and made like to the glorious body of Iesus Christ: and be glorious it selfe also. The vse is comfort, and such a waiting for the comming of the sonne of God for our last and full deliverance, that we may well testifie, that in these our houses of clay we are but strangers. So that if we lay this priuiledge with the rest which I haue mentioned in this treatise, (all which are, and properly belong to the true beleeuers) H who can deny but that their part and porcion is great? But oh, that it were so accounted of, euen among such; and yet when I, or any haue said what we can; we haue said but a little: for it is farre greater then we can set it out to be.

*It may be said  
of the priu-  
iledges, as the  
Queene of  
Sheba said of  
Salomon.*

For as the Queene of *Sheba* said to *Salomon* when she had heard his wisdom: It was a true word that I heard in mine owne land of thine estate and wisdom; howbeit I beleued not this report, till I came and had seene it with mine eyes: but loe, the one halfe was not tolde me; for thou hast more wisdom and and prosperity, then I haue heard by report: So it may be said by Gods people (who haue already in heauen a taste of the glory of the kingdome:) It was a true report which we heard by the mouth of his preachers, concerning the tidings of saluation & their other prerogatiues; yet the one halfe of our prosperitie & happinesse was not declared and made knowen: for we haue greater then was reported in their message. And if they find it so great in heauen, can the taste thereof choose but be sweet and great which we haue heere on earth? euen as *Balaam* by the spirit of God, prophesied of his people the *Israelites*, when he looked vpon them dwelling according to their tribes: How goodly are thy tents, O *Jacob*; and thy habitations, O *Israel*? as the valleies are they stretched forth, and as gardens by the riuers side, &c.

*Numb. 33. 5.*

And as all these priuiledges are great, and we haue good prooffe that God hath giuen his deare children liberty to inioy them: so this further commends K their happy condition, that they may know that all these belong to them, and they haue the word of God among them, and they may also approoue of, imbrace, and delight in the same; and be able to see thereby, how they are made partakers of them all by faith, and how thereby they haue most sweet communion with him and with Christ by his spirit, (which the world cannot haue) and most heauenly comfort and peace thereby; and hauing learned experience

*Ioh. 14. 17.*

for

**A** for the time to come, may get wisdom to carry themselves in every estate and condition after the best manner of Christians: all this (I say) they haue giuen them of God.

And concerning the effectuall knowing of the will of God out of his word, to beleue all the forementioned priuiledges, that it is a peculiar gift of God to his elect; and that no other (no, not the greatest and most iudiciall clarkes & diuines) haue it; that saying of our Sauour, is a plaine and cleere prooffe to his disciples: *To you it is giuen to know the mysteries of the kingdome, but vnto others not*; that the prophecy of *Esay* may be fulfilled, *In hearing they shall heare and not vnderstand, and seeing they shall see and not perceiue; lest they should turne & I should saue them.* Whereby we may vnderstand, that it is a singular prerogative to Gods children to haue the effectuall knowledge of the word of God, whereby they may see their liberties: which others cannot haue.

And therefore the Lord saith in *Ezekiell*, that he will take away from his children their old hearts and giue them new; and write his law in them, that they may see the excellent things and wonderful which are contained therein: which others do not. So that, although the vnbeleeuers and vnregenerate may haue knowledge in the letter; yet are they not led after it by the spirit which is the life of it. For what will not hope of promotion, liuing and credite doe, euen with naturall men, in drawing them to take paines to seeke for knowledge; as experience in all ages hath and doth teach? when yet, for any great matter of sound practise & comfort that many of them haue by the scriptures besides, it is not worth the speaking of. For when by study and learning they haue gotten the wealth and glory of this world, they haue that which they sought: and as for the scriptures and the power of godlinesse, though they haue a shew of it, their hearts tell them, that they are not the matters which take them vp in the delight of them, for they hate to be reformed by them; neither are they so precious in their eyes, as that which they haue gotten by them, though it be but base and temporary.

**B** Whereas the word of God that reuealeth his will about all these, is more sweet to his seruants, then the hony combe; yea, all the pleasures of the world are not in their account to be compared to the wisdom thereof: but that which is said of the man of God, That he had more pleasure in the word of god then in al manner of riches, and that they were the ioy of his hart; his matter of song and his companions to talke & solace himselfe with; it is far from them. Therefore when the blessed of the Lord are set forth in the scriptures, to delight in the law of God: the wicked on the contrary, are described to speake thus: *Depart from vs (O Lord); we desire not, nor are delighted in the knowledge of thy wayes.*

**E** And is not this a roiall gift then, that whereas mens hearts naturally can take no pleasure in the heavenly Manna of Gods word, but soone loath and waxe weary of it; that Gods people who know the price of it, may make the same their song, their ioy and their delight: that so they may draw out of it all good things as they haue opportunity? Which seeing others cannot doe, therefore they seeke vaine delights to pleasure in, and that which ministreth sound

found delight indeed, they can in their greatest need and heauinesse haue no benefit by it.

1. Tim. 6. 8.

Mat. 5. 18.

Ps. 119. 101.

Ps. 89. 31.

4

Iohn. 14. 21.

Verf. 23

Ps. 87. 2.

Prou. 18. 24.

Luc. 10. 20.

Iohn. 16. 24.

2. Cor. 1. 12.

And through this knowledge and delight that they haue in the scriptures, which certify them of all these heauenly prerogatiues, they get experience in themselves of the things which they leame therein, what is the happiest estate of life that heere can be inioied, euen that, which hath the promises of this life and of that which is to come. They grow wise in obseruing, that God verifieth indeed all that he hath spoken in his word, and not a iorte thereof doth faile; and therefore they become more resolute euery day against all euill and sinne, because they see that God will be seuenaged vpon euery euill way; and that it is certaine, if they sinne as others doe, he smiteth: and they grow to see, that he keepeth promise towards his, who rest on him, euen in their greatest streights. Which how great a benefite it is, may be gathered by this, that it bringeth most neare communion with God by his spirit, which worketh in them (and which the world cannot receiue) as our Sauour saith: *He that loueth me, shall be loued of my father, and I will loue him, and will shew my selfe vnto him: He that keepeth my word, as he shall be loued of my father, so we will come to him, and abide with him:* whereby he meaneth, that he will make knowne his minde and will to them as familiarly, as they which vse to conuerse one with another, and eate and drinke together: for the which cause also he calleth them his friends, which doe the things which he commandeth them, as to whom he will open euen his secret, as men vse to doe to their friends, and not to seruants. For he loueth *Zion* (his militant church which he hath chosen, and will dwell there and delight in her) more then all the habitations of *Jacob*, that is, then all other beside it.

And what fruite this neare communion with God doth bring, which his faithfull seruants haue offered them, it may easily be coniectured; because, as *Salomon* saith: *The heart of a friend reioiceth in his friend; and a friend is neuer than a brother:* and if the perfection of loue be ioy, there must needs be great ioy to Gods faithfull people, when they are so deare to the Lord and he beloued of them so intirely. Therefore, as God giueth to his, many comforts, and that also he doth many waies, and in many respects, through the hope of eternall life, through true praier, and by a good conscience (as hath beene said:) so, in that they know his will and haue prooffe of his familiarity with them, (as it pleaseth him to call it) their ioy is yet more increased, especially after a longer continued acquaintance with the Lord in his word. And what is happinesse (such I meane as in this present life may be inioied) if this be not; namely, to partake all these with him? thus to goe in and out before the Lord, and to haue him thus the staffe of our comfort in al estates? Which maketh ready to die and fit to liue, and giueth greater gaine in both, then in any other condition or course can be found and inioied: yea this maketh the inioiers of it happy heere, and certaine, that afterwards they shall be happy for euer; and though sathan doth much quaille this by occasion of troubles and our frailties, yet it is certaine, that it shall be recouered againe.

This in few words is that which I wish the true Christian reader to meditate on and consider, which all Gods people haue so great need to inioy and partake



**A** take by faith, as it must needs grieue all that doe vnderstand and loue the excellency of it, to see so many to be void thereof, to whom yet the Lord hath graciously and freely bequeathed it. And I pray God in most seruent maner, to enlarge the hearts of all his good seruants, that seeing many mourne in *Sion*, and are holden downe with sundry and fore afflictions till they faint againe, (as though there were no comfort to be found for them, to the easing of their heavy hearts) that they may consider what the Lord hath provided for the easing of them, euen this: to beleue, that all the forementioned priuiledges belong vnto them: that though their sorrowes be many and great, yet

**B** they may not driue them from hope in God, but send them more earnestly to grone to him by praier, that they may receiue and take these things to their comfort, which he for that very cause hath committed to writing; that those his children which are brought low, and into distresse, and almost to vter despaire, may lift vp their heads, and reioice for so great hope of redemption and deliuerance at hand comming towards them.

And this will recompence, aboundantly all the labour that hath beene taken, and need no more be lost when it is once inioied. And therefore if the beleeuers may know by Gods word, that they haue a part in all the forementioned prerogatiues, and therefore delight in his word which bringeth such tidings to them; if they may thereby be made acquainted with that maner of conuersation which pleaseth God best, and maketh most for their owne comfort, and by his spirit may haue communion with him (which the world cannot haue:) I conclude (I say) that the beleeuers haue great prerogatiues bequeathed them, and that the priuiledges which God hath granted out vnto his beloued, are most precious, and worthy all labour and trauell to be come by.

And that I say no more of this, it is no hard matter to conceiue, what sweet consolation a beleeuing heart inioyeth which hath experience of this: for he beleeuing the promises of these things, from day to day, and hauing most sweet peace of conscience with confidence, as a fruite of beleeuing them already, how great must his comfort needs be, which ariseth from both, and especially for the hope which he hath of that which is yet to come?

Oh that all who feare God did beleue this, as they may boldly and ought confidently to doe, that they might enrich themselves by hauing their part in it from time to time. So that nothing is more to be lamented in the world then this: that God hauing called men to be partakers of so excellent priuiledges, and appointed for them such varietie of blessings, (whereof I haue mentioned but some part) that they should be so ignorant, as not to desire to know them; so carelesse as to reiect them; so obstinate as to tread them vnder foote: and so to lead a life (I may truly say) full of misery for want of them.

*All these excellent priuiledges as they may, so they should be known by experience.*

**E** But whiles I set downe this, me thinkes I heare some obiecting thus: How can we be perswaded that God hath provided this liberty for his in this world, when both Scripture calleth our life heere (when we be in greatest prosperity) a wandring vp and downe heauily, as in a pilgrimage or wildernesse? and a sowing in teares, that is to say, full of griefe? and Christ telleth his, that in the world they shall finde tribulation; and that by many afflictions and persecutions we must enter into his kingdom? And experience also teacheth, that these things

*Obiection.*

*PL 126.5.*

Answer.

things are euen so? To the which I answer, affirming all that is said to be most true: and therefore seeing our troubles and sorrowes are many and great, through the deuils malice, whiles we seeke to keepe our selues vntained in this wretched world, we haue the more need of the greater comfort: neither were it possible for any godly man to goe through them, if he were not fully resolved, that God is with him to helpe him, and comfort his soule many waies, and namely in this, wherein he feeleth his need greatest. And therefore these afflictions which our gracious God hath appointed and promised to bring vs through, are a most sure prooue of this which I say: namely, that he hath giuen most precious promises and prerogatiues to vs, by the which on- G ly we can be able to goe vnder them. For all of vs must needs faint, if we did not confidently beleue, that he setleth our hearts in most sound ioy and gladnesse; partly by the testimony of a good conscience, which is a continuall feast, and an experience of his fatherly loue towards vs; and partly through the daily successe and blessing which we looke for from him, the hope where- of maketh vs not ashamed.

Therefore seeing God of his vnspeakable loue hath bequeathed to his children so large a portion, euen a taste of the heavenly ioyes in this life, which maketh his chastisements sweet, and the yoke of his commandements easie vnto them, and all difficulties to be overcome of them, and poureth such H great peace and comfort into their hearts that loue him, and this from day to day, restraining them of it at no time (except it be more expedient for them to want it:) what shall I say more, but bewaile that so few finde it; and pray God to enlarge their hearts, that they may be able to comprehend, and so in- ioy it, and to giue all praise to his maiestie, who hath thought no heavenly comfort too good for his, euen in this world, which is a vale of misery?

And as for such as thinke, that it is weake reioicing, that is and may be accompanied with so many afflictions, as our life is subiect to: they must know, that such corrections are seene by our heavenly father to be meete for vs, and to keepe vs from vaine and deceitfull reioicings; and that these fatherly cha- I stisements doe not take away this heavenly comfort from vs, but they rather cause it to be seene a greater benefit, then without them we could easily be able to perceiue.

Others object thus: Are there so many commodities in the christian life? How cometh it to passe then, that they shew it not foorth, and that the godly of all sorts, poore and rich, one and other, doe not let their light so shine among men, that they may cause them by seeing such admirable things in them as are not to be found commonly in the world beside, to aske & haste after them? For where are they (say these Objecters) which haue so much grace appearing in them about other men? In their dealings we finde it not in their K liues we see it not: neither are any parts that we behold in them such, as deserue so great comendation. To whom I answer, that al these things are true, which haue beene said of the great priuiledges and prerogatiues of the people of God, and much more according to that which is written in the Psalme: *Wond- darfull things are spoken of thee, O thou city of God:* but yet not so easily descried nor perceiued in the persons who inioy them; and that for these causes:

First

Ps. 34. 19.

Ps. 130. 7.

Afflictions vn-  
to the children  
of God, prooue  
the truth of his  
promises when  
they are made  
to goe vnder  
them.

Afflictions ac-  
company the  
deare children  
of God, not that  
they can or doe  
extinguish this  
ioy, but to keepe  
them from all  
vaine and de-  
ceitfull reioi-  
cing.

Objection.

Answer.

Ps. 87. 3.

- A** First, seeing their most precious gifts are spirituall and inward (according to that which is written; *The kings daughter is all glorious within*) and therefore not easily seene and beheld of such as haue but outward and bodily eies: their comelinesse and beauty is like the curtaines of the tabernacle, the outward and vpper couerings whereof were of goats haire, rammes skinnes, and badgers; but the inward were of fine twined linnen, blew silke, purple and scarlet, with the most exquisite imbroidering of the Cherubins vpon them: So is the outward estate of Gods seruants in this world, ill fauoured and deformed in the eies of men; but inwardly, beautifull as the lillie, and sweet and pleasant as the rose. Their graces therefore which God hath giuen them, as faith, hope, confidence, a pure heart, a good conscience, a well gouerning of themselves; and with these, meekenesse, patience, mercifulnesse, loue, &c. being not perceiued of them who neither know them, nor haue them, nor loue them: what maruell is it, though they aske for that in them, which yet is before their eies, (as the souldiers that fought Christ euen when they spake to Ioh. 18. 5. him) & though they say, They behold no such grace in them; which they can not discerne? The same may be said of the inward comfort and ioy in the holy Ghost, which is more worth than the world.

*Spiritual things are not easily discerned.*  
PL. 45. 14.

*The beautie and happinesse of Gods children is especially inward.*  
Note.

*What the inward beauty of a Christian is.*  
an. 11.

*The children of light contrarie to the children of darknesse, can not seeme louely in their eyes.*

1. Pet. 4. 4.

- C** A maner, or commendable in them, is because the gifts of God which appeare outwardly in their liues, do the more prouoke them to wrath and rage, because they see their course is not like their owne, but contrary vnto it: for they thinke themselves disgraced by them, seeing they walke not after the same excessse of riot that they themselves do; and therefore speake they euill of them. Their innocency and harmelesse living in the world, and that they will haue no fellowship with the vnfruitfull works of darknesse, but rebuke them rather; and their Christian carrying of themselves in their waies with moderation, wisdom and constancie; is charged to be hypocrisie, precisenesse, and new-fangled singulartie.
- D** Furthermore, the comfort which they haue in their liues, being rather felt in their owne hearts than seene of strangers; and their reproch in the world great, and their condition counted vnfortunate: how can the happinesse of them be knownen, as I haue said, although it be no lesse, yea rather farre greater, than I haue set it downe to be? No, no, they must haue eyes as cleere as chrystall, who can see and beholde this.

*A third cause why the happinesse of Christians is not knownen.*  
Pro. 14. 9.

*A fourth cause why the godly seeme not beautifull in the eies of the wicked, is because of some infirmities which they haue in them.*

- And that I may leave no doubt in any mans minde about this matter, I must desire them to thinke, that my meaning is not, that Gods children, for all the priuiledges wherewith God honoureth them, both heere, and especially will do in the life to come, are therefore without their seuerall infirmities and blots also, (some of them) vnto the which the rest (through their owne corruption yet remaining in them, and the deuils malice) are subiect: which (though they debarre them not of the forenamed prerogatiues, seeing they are willingly brought to repent of them) is one great cause, why these obiectors see so little in the godly life, as either to commend it, or to be themselves encouraged to imbrace it. But yet while these marke not these things, but onely beholde the slips and blemishes in the men themselves, though in some

more



1. Pet. 1. 6.

\* Read I say  
63. 9.Cant. 1. 4.  
Why the Lord  
suffereth the  
godly to fall.The fruit of the  
infirmities of  
professors, what  
it is.The fruit of the  
godly conver-  
sation of pro-  
fessors, what  
it is.

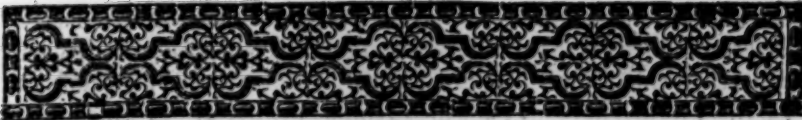
more than other, and do not belecue nor regard the doctrine of the Scripture, F  
which teacheth the trueth more soundly than it can be seene in the holiest  
persons and perfectest patternes; therefore they grow to these absurdities.  
And yet when their infirmities appeare, and afflictions take holde of them,  
God seeing it expedient that it be so for a season; even then is their estate  
more to be desired, than the other in their greatest flourishing. For they are  
beloued of the Lord \* yet still for all that, and most deare vnto him, as it is  
written: *I am blacke, ye daughters of Ierusalem, yet comly, &c.* And of their falles  
and infirmities, I say, that therefore they departed from the good and perfect  
way for a moment, that they might thereby see and bewaile their vilenesse, G  
and so returne againe to stand more constantly after. Yet this watch-word I  
would giue to many which are of good hope, that diuers grosse and ranke  
corruptions do so broadly appeare and so mightily preuaile in sundry (as fro-  
wardnesse, vnecharitablenesse, conceitednesse, rash iudgements, breach of pro-  
mise, and other heat and intemperancy of heart, &c.) to the offence of many,  
that they do exceedingly abate the beautie & glorie of their profession. And  
it must needs be confessed and granted, that few Christians are as they might  
and ought to be: but goodnesse is too sparing, and grace is too soordimmed  
and darkened in most, even of the best and forwardest: and few carie them-  
selues as they might and ought to doe in their course, by giuing good exam- H  
ple. And this maketh the Gospell to be lesse honoured and imbraced of ma-  
ny: whereas if it were a more common thing, that the well-willers of the Go-  
spell were more faithfull, wise, watchfull, louing, harmelesse, fruitfull, &c. it  
would cut and wound the hearts and consciences of the bad, and also incou-  
rage many of the weaker sort vnto their duties. But yet shall the liues of them  
be glorious before God, and shining lights to such as can see and discernes;  
whiles they that carpe at them, and seeke to disgrace them, shall be as the mists  
and clouds, that shine not but hinder the light rather. And whereas it may  
be said, that some of them haue excellent gifts of God in them: yet

the truth is, where sanctification, even the salt of grace, is not I  
to season them, they are but as a pleasant and beautifull  
flower growing on a dunghill; and (as *Salomon*  
saith) like a ring in a swines snout. And  
thus much of the priuiledges of  
the true beleeuers.

The end of the sixth Treatise.



A



# THE SEVENTH TREATISE: OF THE OBJECTIONS AND CAVILS WHICH

B

may be brought against the doctrine  
before set downe; and an answer  
to them.

## CHAP. I.

*Of the summe and order of this Treatise.*

C



Now that I have set downe the summe of the matter which I tooke in hand, and have shewed how it behoueth the people of God to be directed and guided daily vnto the Christian life, and what impediments are in the way to hinder from it, and priuiledges to encourage to it: I will now in the next and last place, as I appointed in the entrance, meet with the objections and cauils which may arise from thence: that all the Lords inheritance may walke after that course more resolutely and boldly; especially when such objections as may trouble them, shall appeare to be but weake and vaine. As I nothing doubt, but whatsoever shew of reason may come in the way against it, shall be seene to be but the froth of mans braine, and carnall. And I likewise hope, that such as shall be acquainted with the doctrine before set downe, shall not onely be encouraged by these answers to practise it, but also inabled and perswaded to continue therein till more light be giuen them for the well gouerning of themselves, and that in a more perfect maner than I can set downe: in the meane season, that this which I heere haue propounded, may helpe to direct the common sort of Christian people, as the godly learned haue bene taught of God to direct themselves. For who knoweth not this, that euery many of Gods deare children doe and haue through ignorance and for want of direction, very dimly seene into the beauty of a godly life, and vncomfortably gone about it, and haue made a meere toile of the seruice of God, which should be the greatest pleasure? Therefore as it is not to be doubted, but that numbers will rebell against the doctrine which rangeth them within holie compasse, and will refuse to be subiect to it; and that they which doe so, will frame their iudgement to their practise, to excuse and defend that to be good which they doe; and besides, there is no doubt, but that questions will arise in

Ddd

the

the weake beleeuers about it to trouble them : I will therefore (as I said) in **F** this Treatise set my selfe against such carnall reasonings, answering the cauils and quarrels which they shall raise and bring for the defence of their euill liues against the former doctrine ; and then remoue the obiections which weake (but yet reachable) Christians would or ought to propound for their satisfying before I end.

*The order of  
this Treatise.*

And I will do it in this maner : First, to answer them who obiect, that there is no need of any daily directing of vs, as long as we haue the Scriptures; and therefore, neither this which is before set downe by me, nor any other, is of any vse, or to any purpose : this I will answer in the next chapter. Then I will **G** shew the obiections and cauils of them, who say, that neither this nor any other like it, can be obserued, that is, daily; and set downe their reasons; and shew what great inconueniences they thinke would follow : and to these I will answer in the three next chapters. After both, I will mention sundrie of the particular doubts, which are like to rise in the minds of such as are teachable and well disposed Christians, and arme them against the same; to the tenth chapter. And last of all, I will shut vp this Treatise and the whole booke: exhorting all the faithfull to make vse of it; and the vnreformed, to repentance.

**CHAP. 2.**

*Of the first obiection: That there needs no direction daily besides Gods words; and therefore this is needlesse.*



**N**o first, if any doe maruell why I write any direction at all as though God had not set downe in the scripture a way for vs all to walke in: to this I answer, That if that were a good reason why no helpe for mens weakenesse should be set forth in writing, because it is the same which is in the scripture; then it should follow with as great reason, that nothing should be preached, because all that which is preached (if we preach in the name and by the authority of God) is out of the scripture. But seeing there can be no doubt made of that, & therefore that both preaching & writing are singular gifts of God for the building vp of his church; & that al helps are not enough to hold vs on still in our Christian course: therefore all men see that this doubt is soone answered, & will grant, that it is necessary to haue daily direction for our liues drawn out of the scriptures, though we haue them extant among vs. This being so, I will proceed to shew the cause, why I haue taken in hand any such thing in this booke: and will answer particular questions and obiections afterwards. **I** **K** haue considered, being conuersant among the people, of whom, many haue receiued the gospell gladly, what great wants and infirmities are among them: and as diuerse of them conceiue and vnderstand that which is taught them with much adoe; so they as hardly keepe it in memory, and therefore make the lesse vse of it. So that, although all things necessary to saluation and godlinesse, be taught one time or other, where an ordinary ministry is; yet, as I haue

*The cause why  
this worke was  
taken in hand.*



**A** haue good prooffe, it must be a very long time to bring the most part, even of the forwarder sort, to be able to guide themselves, and to lay together in one summe those things, which haue bene taught them at many times: I did therefore in deauour my selfe, to lay before them a summe of that in one view, which they haue bene learning many yeeres: that they hauing the same brought into some ease and familiar kinde of order, may through the blessing of God finde helpe and ease by it.

And besides, I haue knowen many of great forwardnesse and ready to receive any profitable lessons, (even as the Thessolonians were) who hauing long wandered in sorrowfulnesse of heart, and found much vnwardnesse in their life, haue complained bitterly, wishing most willingly, that they might haue found some direction to lead them into their way, and to hold them constantly in the same. And this they haue done, for that they were so soone vnsettled and waxed loose hearted in a small time and short space, although a little before they felt themselves in some good case, even ready and willing to serue God: which men being directed how to keepe constant, shall not a little be eased. And if you will say, They may heare their preachers and so learne to stay themselves: who doth not know, that they must proceed in their teaching as occasion is offered by their text; which doth not fall out commonly such or in such maner to be handled, that it satisfieth those which be in this case, being perhaps but touched briefly? and though it doe somewhat comfort them which they heare, yet it abideth not by them, through forgetfulnesse and other occasions; and yet there are very many that neuer heare any such thing taught them at all, or to very small purpose: and therefore if such may haue somewhat lying by them, to guide them in that their so great necessity, shall it not be (thinke we) great helpe and contentment to them?

Now if you aske, why they doe not open their case and make their griefe knowne to their teachers: I say, some of them are ashamed, some are affraid to shew their estate to others, the diuell holding them in ignorance and distrust. **D** Againe, many of their ministers, to whom they may haue accessse, either for want of knowledge, or of experience, or both, are not able; and others of ill conscience are not willing to resolute them, nor stay their mindes, but wound and vex them with mocks & discouragements rather, (as the watchmen which Salomon speaketh of (calling them fooles for meddling with the scriptures: and this is the comfort which they finde at their hands. These things when I haue weighed and thought vpon, what light, ease of heart, and consolation many of Gods deare seruants haue bene deprived off for want of direction, and how many of them haue walked heauily and with hanging downe of the head; and all because they haue seene their frailty great, felt their wants many and grieuous, and vterly vnable, by that which they had learned, to carry forward themselves in their Christian course by reason of their so many discouragements, and the same not provided against: I wished most earnestly that some such thing might come forth, as might settle men more firmly in a Christian estate, that such as are willing, may be able also to direct themselves in their daily cariage: which how greatly it may benefit them that haue a minde to please God, and how much more fit it may make them to profit by the daily teaching

## Of the first obiection.

*This direction  
may helpe o-  
thers.*

*The Authors  
owne experi-  
ence.*

*Great gaine of  
the direction.*

*Hurt and losse  
for want of it.*

*Priviledges not  
injoined without  
such direction.*

teaching which is among them, (that I say nothing what good it may doe or  
them) it is no hard thing to judge and determine. Besides this, such as finde no want of it; because they know not whether  
there be any easier way to guide them; then they already understand, there is  
no doubt but many of them, if there were any extant, would keepe adnote  
found course in their lives then now they doe; having (I speake of many of  
them) none other helpe then their publique teaching, which in many places  
is both feldome and slight. And to speake plainly, (if it be expedient to speake thus for the love of  
Gods people constraineth me) I have my selfe languished long, (though not  
without Christ in the world; and therefore not altogether without sitting  
comfort) sometimes to see such unsetlednesse in my life; such vncertainty in  
my waies, so oft proposing greater proceeding and more constancy in that  
which is good; more exercise of my faith in praier; oft reioicing in the  
Lord for the priviledges which he hath granted to vs. Many yeeres these and  
such like have beene my desire, and longed after; but many alterations, disa-  
pointments, unsettlings of minde have come, with no small heavinesse accom-  
panying the same; untill wofull experience draue me to tie vp mine affections  
shorter, and for better stay of my selfe, to draw somewhat according to my  
small knowledge and experience out of my reading, to be a more certaine  
maner of direction for me through the daie and weeke, which I may aime at;  
and if not so full and perfit, as it might be, and by some other might have bene  
penned; at the least, such it is as Gods word doth lay out vnto vs, and such as if  
men were as fit to profit by it, as it is fit to doe them good, it should not be  
as it is with many well disposed christians. By the which whatsoever I have  
attained vnto, I will not say, but I dare warrant the carefull and faithfull obser-  
uer of it (the Lord being true of his word, who blesteth the meanes, which  
are vsed in simplicity) that his labour in the practise of it, shall be plentifully  
recompenced, yea his gaine by many degrees shall be greater then his trauel.  
This I say now, seeing by the importunity of many I have made it comon to  
others which I collected and gathered for mine owne vse; and therefore I  
may be bold also to say, that whiles men doe serue God with some care, & be-  
ing called home to repentance, doe desire to set forth his glory, yet when they  
shall not propound to themselves for this purpose, some certaine course dai-  
ly to walke in, but goe on vncertainly, that is, one day giuing themselves  
carefully to good duries, but an other day neglecting them, and following the  
occasions thereof rather then resolutely armed against the same; it both cau-  
seth great distraction and unsetlednesse in them, though otherwise good men,  
and bringeth much barrennes of heart, giueth more strength to their corrup-  
tion and more advantage to the aduersary, and therewithall depriveth them  
of much communion with the Lord and comfort thereby; and causeth that  
the godly life is not found and inioied of them in many points as it might be.  
I have spoken much of the priviledges of a godly life, though no tongue  
of Angels can sufficiently set out the same; yet many (no doubt) of good  
hope have not found it so, for that they have had but weak helpes to set them  
forward, in hauing their part in them, but are ignorant rather of the variety of  
the

**A** the good things, which God hath prepared for them that loue him, and therefore their faith and comfort are weake, when yet their discouragements and hinderances haue beene strong and many. These at some time haue felt the fauor of God shed into their harts, that they might not turne from him altogether: but if they haue not attained to some good order and setled course to direct themselves by, they must needs tast the more of the corruption of the world, be the more in subiection to their rebellious affections, and therefore the lesse feele the benefit of a Godly life.

For from whence are there so many heauinesses, complaints of vnsetlednes, **B** inconstancy, yea & halting with God, but fro hence in great part, that they do quench the worke of Gods spirit in themselves, & cannot tel how to quicken vp themselves againe, nor to arise when they are fallen, & to return when they are gone out of the way, nor to guide themselves from one duty to another?

I know that it is not the vertue, nor the power of outward meanes vsing, nor of any direction that can bring our liues in frame: but yet for al that, when they are reuerently and confidently vsed, God hath promised that it shall not be in vaine, but they shall auaille much to our benefit. What meant the Lord Iesus else, to charge vs to watch & pray, to heare and read? and the Apostle also, in the name of God to exhort vs, whiles we are in this warfare of the world to

**C** haue alwaies our compleat & full armour, & not to walke naked & hang that vpon the wall, but that we should daily gird it vnto vs, & suffer no day to passe in the which we should walke without it? and to what other end tenderth this direction, which I am now occupied about? For if euery day & oft in the day we looke not carefully that we be armed with it, let vs looke for no other fro him who is our professed enemy, (& as able to hurt vs, as willing and watching for it) let vs looke for no other (I say) but to be dangerously foiled, as many euē of the better sort are, though some of them through spirituall slumber feele it not, neither perceiue it in a long time, till it please God to awake them.

*Not the bare meanes haue such vertue,*

*Foiled by Satan without this armour,*

But to returne to perswade, that it is necessarie that Gods people should **D** be daily holden within holy bounds: is it not preposterous and lamentable that we can say, that where no order is in any thing that is taken in hand, there is confusion and danger; and yet, although there be none taken for the daily gouerning of a Christian mans life out of Gods word, which without daily direction is soonest out of order; yet there we suspect not, neither feare any confusion and danger? The husbandman cannot yeeld his rent, nor reape his yearly haruest without his daily and continued labour: neither can the captaine mainteine warre against his enemy except he renue his band, and cause daily attendance to be given by the same, and necessary prouision to be in a readinesse; and so I may say of the rest. In like maner, the Christian cannot **E** looke to continue faithfull vnto the end, if he set not himselfe of purpose to continue daily his diligence in resisting his sinne, and if he gather not daily strength, by the continuance of some good meanes against the euils thereof. Infomuch, that if a man had all the knowledge that many men haue, and should be ignorant of no necessarie point of duties: yet if he should not with a well ordered minde, ptouide and carefully looke for the right vse of his knowledge euery day, as he shall haue occasion to practise it; he might quickly

*Order is in all other things, and should be in christian life most of all.*



ly be too farre gone out of the way in some grosse dishonouring of God: F which though it doe not pricke and wound them by and by, yet a time will come, when he shall wish he had borne the yoke of Christ, and kept compasse; for the end of a thing is not like the beginning.

*Though public means be of an excellent use, yet private necessary.*

If any should thinke me vnadvised to call in this earnest manner, for daily directing of men priuately, as though I set little by, or made small account of the helpes which they haue in publike assemblies; I haue said before, that I preferre these before the other: yet it may please them to vnderstand, that besides the benefit of them, which is very great and singular, every man shall finde it more then necessarie, that they be not idle nor vnprofitable at home G about the well gouerning of themselves in the seuerall and manifold affaires of the day; and yet shall not this be any derogating from the other, but the fruite of it, euen as necessary for the soule, as to haue a daily good diet and ordinary for the body although it haue a feast once in the weeke. This I haue spoken generally hitherto, to perswade many that feare God, (and yet for want of knowledge doe serue God very vncertainly, and see not therefore the excellency and price of the estate that he hath called them vnto) that he hath not left vs so desolate and stranger-like from him heere on earth, that we shoulde but seldome thinke of or heare from him; but should haue daily recourse to him, and throughout the day be with him, and not as the wandering man, who H hath lost his way, so to be at any time out of his gouernment. And that it is not onely his pleasure, but also his commandement, that we should so liue in the world, and so haue to doe in it, that yet all the day long (as our frailtie doth permit) we may haue our meditation on him, and on our happinesse in conuersing and walking still with him.

*We are not left as strangers to haue seldome from God, but to walke with him.*

*This is not too precise.*

2. Thess. 1. 3.  
2. Thess. 3. 4.

Pl. 119. 10.

Deut. 33. 12.

If this state be thought too precise by some; let them consider the examples of those who are commended in the Scriptures for their constant walking with God: how they were taken vp with the loue of him, and possessed of faith, &c. for so the Apostle speaketh of the Thessalonians; that they abounded in these, and were ready to doe whatsoever he commanded them: I and David praied that he might not wander from Gods commandements. What is heere commended in them, but that which these mislike and speake against at this day in vs, who labor for some measure of it? Is that it in vs, which was good in them? There want no proofes nor examples to teach what we should doe in this behalfe; but the flesh rocketh asleepe euen many good Christians. But whatsoever these Obiectioners alledge, who haue not tasted of these dainties, let vs be most glad to heare, and more glad to learne; that the beloued of the Lord may dwell in safety vnder his protection all the day long. And if we haue not known so much, as that God hath left vs such direction to enjoy his presence in some continuall manner amongst vs: then let vs now K learne, and beleue it, that we may reape fruite of it accordingly; and not be so haied this way and that way in the world with cares and vexations, and snared and allured with earthly pleasures and delights; neither vnsetled so with vnreasonable and vngodly persons, that we can hardly once in the day, (yea, sometime through the weeke) haue liberty and abilitie, so much as one quarter of an houre to solace our selues with holy meditation and remembrance

A brance of heavenly things: for thus it hath beene with many of the deare seruants of God, (of such slavery they haue beene holden vnder) who yet I doubt not but they shall without neglecting any necessarie businesse, shake off much needlesse tediousnes in their liues, and see their estate much altered to the contrary liberty and holy reioicing, if they will duely regard what God hath said of this daily keeping of a good course, and not what carnall Obiectors say, to discourage them. And thus much of the first obiection.

B

CHAP. 3.

Of answering this obiection: That no such direction can be obserued daily.

**B**

Vt I hauing thus shewed the cause why I tooke this in hand, and answered them, who may thinke that no direction for a Christian through the day is of necessitie to be imposed vpon him: now I will proceed to satisfie the reasonable about this particular direction, or the like in effect, by answering such obiections as may be brought against the same. Some per-

haps will object and say: It cannot be daily obserued of any man, neither haue they heard, that good men in other ages haue beene given to any such speculative life, except the monks and friers, and other of that rable: they will not deny but it is good, sometime to giue our selues to praier and other good exercises, but euery day to doe it, and to be tied vnto them and to other duties before mentioned, were a toile intolerable which no man can like of, & a taking away of all delight from our liues. Against they say: What should become of mens labour and businesse in the world? how should it go forward? Also they say: It were a strange world to see men liue now after such a sort, and a bringing in of Monckery againe.

Second obiection: This direction can not be daily kept.

It is not possible to observe this direction.

D These and such like obiections although they proceed from very euill men, and are vttered of them with a scoffing spirit; yet for want of knowledge and due consideration, they may be at the first, the thoughts of many simple well meaning men: for whose cause I will answer them, because I would be loath to leaue such in any doubts, which might trouble and hinder them. But they who object thus, might more iustly haue alledged other reasons, why they thinke it so hard to keepe any such daily direction: that is to say, partly their owne ignorance, vnacquaintednesse with this course, & vnablenesse: and partly the taunts, mocks and other discouragements, which prophane and vngodly men would persequer them with, who should walke so vnlike other men of

The true lets which hinder many from this course.

E the world, by the practising heereof. First therefore I will answer their doubt in that they thinke it impossible: and then their reasons why they thinke it cannot be without great inconuenience. If it were impossible to bring our selues to such a course, (for heere is no perfection to be dreamed of by me, but an holy directing of our selues daily towards the kingdome of heauen) why would the prophet David haue said: *Blessed is the man that exerciseth himselfe and meditateth in Gods law day and night?* Also why would he haue

Answer.

That it is possible to be thus guided. Ps. 113.

said

Pc. 119. 97.

said it of himselfe, *That all the day long* he was considering it in his minde, that *is* to say, meditating on it? It is manifest (whatsoever particular maner or order he vsed heerein) that he did tie himselfe daily to this course, that is to say, so see that he walked homeward; that he might not be carried aside, or out of the way, either with the deceitfull inticements of this world, or any discouragements: but much hath beene said in the former treatises to this purpose.

And such examples this present age of ours (God be praised) doth afford, (he vouchsafe to multiply the number of them, for one an hundred) who do so passe through the affaires of this world, that the Christian life is vnto the not in word (as it is with many which deceiue themselves) but indeed and sensible account, daily their chiefe treasure. And all that I require is no more, but that faith and godlinesse may be continued & increased in the beleeuers: and that they provide (for the same purpose) that though the malice of the diuill doth lay many lets in their way, yet that they bridle & bring vnder their corruptiōs, to the maintaining of a pure hart, a good conscience & vnfaigned faith which worketh by loue, to the praise of God, & their owne comfort. The which will not be brought to passe through security & negligence, but whiles they giue al possible diligence hereunto, & set themselves in some good order and daily direction for the preferuing of the same. So that if there be any before others in this practise, who by experience haue found how mightily God hath blessed them in this estate, (who is as ready to do the same to the rest that desire it) & haue proued that it is possible, yea and easie (through God who maketh it so) to passe the day in well doing with peace (or when it is worst with them, to be free from euill for the most part) rather then wearisomely and vnwillingly (as the most doe:) let such be patterns and examples to those which are not so forward. Let one learne of another in meekenesse of spirit, that which he hath not as yet attained vnto: and not hold this opinion, That none can doe more then they themselves doe, nor goe beyond them; who yet haue scarcely at all, or very slightly gone about this practise, themselves.

There is no reason in it, that such as serue God in the day (as it falleth out I at a venture) without any certaine purpose of care, or vsing the meanes for the quickening of their faith, should either finde the godly life so easie, or be able to iudge of the best way to it, as they who haue painfully trauelled in it, and spent much time about it. For they must be able to report what repulses they haue had, and how they haue recovered their strenght againe: what temptations, and how they haue resisted them: what hinderances and discouragements whereby they haue beene long held backe, and how they haue overcome them. They must be able to say what hardnesse is in the godly life, and how it is made easie: how flitting and soone vanishing our faith is, and how it is strengthened and confirmed: what comfort and vspeakeable peace God K giueth his, to encourage them to goe forward constantly: They must haue good prooffe of their many infirmities, and how they send them the more earnestly to God in their prayers, to strengthen them against the same: to be short, they must be acquainted with the subtile and malicious practises of the diuill in seducing them, and with the falshood and deceiuablenesse of their owne hearts, and how they haue withstood them: and how deadly and loath-  
some

Forwards  
must be pa-  
serues to o-  
thers.

The idle may  
not looke for  
such gain, as  
the painfull  
professer.  
What experi-  
ence we should  
haue in our  
lives.  
2000.



A sonie the broad way that the wicked walke in, is, though it onely seeme pleasant. For such honour haue his Saints: such grace he bestoweth vpon them which seeke it of him in trueth. And when God hath thus trained and made them fit for his seruice, then shall they finde great ease and reward in seruing God, and finde by prooffe the exceeding benefit of a daily direction for the well ordering of their liues; yea they shall count themselves much vnsetled, when any day shall passe them, which is not consecrated to God in that sort. Of such I wish them to learne the way, who would gladly please God (they say) as well as others, but yet all meanes are tedious to them to vse, besides  
**B** such as they thinke good, that is, sometimes to pray as it falleth out: but as for any further or certainer course to honour God in, they thinke it meereley impossible for them to be brought vnto, and therefore needlesse.

And as we are wont in our matters of law to resort to them for counsell, which are best acquainted with the lawes, and best experienced in them; and in dangerous sickneses to resort to those Physicians, who besides their knowledge haue bene a long time practisers, and haue done many great cures: so in the practise of the rules for a godly life (all which be grounded vpon the word of God) none can so well teach how, as they who haue taken greatest paines in the practising of them by long experience, besides their knowledge which they haue in common with others. And therefore we are to resort to them as being best able to perswade vs, that as we ought, so we may possibly attaine to the daily practise of some certaine duties, and the reuerent vsing of the helps and meanes for the well passing of the day: wheerunto, if they who professe, yea and preach, could submit themselves, to learne how to be settled by the furtherance of such as haue gone before them, both in the searching out the way, and the practise of it; there need not be any doubt, but that many should both finde it, and with much blessing giue heartie thanks to God for it.

D

CHAP. 4.

Of answer to this reason against the practise of daily direction: That it is toilsome and inconuenient, taking away all pleasure from men, and hinders their labours.

**B**

Vt now I haue shewed that it is not impossible, I will further answer their reasons, whereby they are led to thinke it a toile intolerable, &c. that which would bring exceeding inconuenience. First therefore, whereas they thinke it would make mans life irksome and a very toile, to bring our selues to this point, that our liues should be overlooked and regarded shordwout the day, and that we should obserue certaine rules for the well ordering of the same: the trueth is, that there is no pleasure nor comfort in the world like it; no, nor (to them who know it should be so) without it, howsoever men thinke otherwise. Which if I can proue, I hope they will be far from this minde;

Mat. 2. 28.  
Pl. 19. 11.

weake should  
learne of others.

Best practisers  
be first teachers.

It is not irksome  
to be thus guided,  
but greatest  
pleasure.

Gal. 6. 16.  
Iam. 4. 17.

Pl. 119. 99.  
100.  
Prou. 8. 11.

Deut. 12. 18.  
& 19.

Pl. 119. 14.

Pl. 119. 97.  
vcr. 33. & 10.

Psal. 88.  
Heb. 10. 33.  
& 11. 24.

Heb. 11. 24.

This is not plea-  
sure to all:

But only to the  
vpright in heart.

minde, to account it toile or wearisomnesse. And for prooffe herreof, they F. may vnderstand, that the Holy Ghost giueth the very contrary sentence and iudgement of this matter. For whereas this right ordering of our liues, or framing them to obey Gods commandments, is the greatest wisdome, euen greater then that of the aged, experienced, or our teachers; yet of the same wisdome Salomon saith: *All pleasures are not to be compared vnto her*: therefore if thou desirest pleasure, be wise, and provide that thy soule be safely kept from euill in the day, and throughout. For if it must needs be graunted, that it is good at some time; then it followeth, that the oftner and more vsually it is kept so, it is so much the better. And if it be the greatest pleasure of all other, G to haue our hearts and conuersation with God some one houre in the day: then by many degrees is it the greatest pleasure, if we can by any good direction obtaine it for the most part, or throughout the day. Agreeably to the which, that man of God, who was so well experienced in these matters, testifieth, not of some one time of his life, but of some whole part thereof: *I haue had as much delight and pleasure in thy testimonies, as in all manner of riches*. But you wil say: What is this to proue, that he was thus minded through the day? He speaketh (I say) of his daily course in such places; as it is easie enough to see, according to that which I alleadged before: *All the day long is my meditation in thy law*, that is, (as he expoundeth himselfe elsewhere) casting and H pondering in his minde, how he might keepe and might not breake it, nor wander out of the way from the direction of it. And who so hath any practise of his knowledge and experience, what reward there is in seruing God, doth clearly iustifie this to be true.

For wherefore doth the godly Christian take order to haue his recourse to God by praier, meditation, reading, when he can haue opportunitie? wherefore is he fearefull of ill company, and desirous of good? why dareth he not fashion himselfe after the world in their common prophane delights? why is the holy assembly of Saints most desired of him; but because it is the pleasure, which he seeketh aboue other? when no man doubreth, but that he hath both I leasure as well as other, and occasions enough offered him to the contrarie, if he found not greater delight in this course then any other, or if there were not pleasure in the Christian life; and so the more Christian-like, the more pleasure. Why would the best Christians in all ages, suffer mocks, reproches, displeasure of their friends and betters, losse of their goods and other liberties: and in such times and places as their profession hath bene pursued with imprisonment, banishment, yea, and death it selfe; goe vnder all with free choice, rather then to inioy all other pleasures of sinne, as other haue done?

Indeed I graunt, that this is not pleasure vnto all: neither is that to be proued of me; but that it is a pleasure to those which loue the Lord, & no toile to be conuersant with him in one part of their life or other all the day long; and that with delight it may be aimed at, as at a mark, that they may please God in the things which they goe about, euen throughout the day, and may haue an eye to their actions which they doe, that they may not offend him: This vnto the vpright in heart is such a pleasure, as without it there is none to them;

**A** them; although I denie not, but that there is much resistance against it, partly through corruption, and partly for want of the knowledge of it: who yet when they haue further vnderstanding, are most of all grieved for this, that they wandred so long vncheerfully, because they knew no better. And as for them which are not pure in heart, though indeed they please themselves some way or other, yet their pleasures are but paine: and though they follow a way that seemeth pleasant; *yet the issues thereof are the waies of death*: Infomuch that not onely *stolne waters*, which are commonly *most sweet*, that is, vnlawfull liberties, are mixed with poison; but even the pleasures of wealth and marriage, which are things not vnlawfull, doe hold them out of Gods kingdome.

*Prov. 14. 12. & 9. 17.*

*Math. 19. 23. Luc. 14. 30.*

Thus it may appeare, that it is no wearisome thing to be settled in such a course (wherein we may please God) as frailty will permit: but the sound and chiefest pleasure rather, yea and besides, it is that onely, which so seasoneth our earthly and temporall liberties, that so they become lawfull and pleasant to vs also; and the duties and works of our callings, that they be not (as to others) burthensome and tedious. If all finde it not so, yet let the trueth remaine, and let such learne otherwise. And if by the vntowardnesse and rebellion of the heart, there be sometime found vnpleasantnesse and wearisomenesse in good things, even amongst the best, so that they be overcome thereof: yet must not the unruly heart, for all that, be yeilded vnto, but be the more strongly mastered, and all libertie which we finde to be an hinderance from the life of godlinesse, remooued.

*Godlinesse seasoneth all earthly liberties.*

But another reason why this course is alleaged to be absurd, and inconvenient, is this: that mens labours should heereby be hindered, and their callings neglected; and so pouerty grow vpon the land, and many euils thereby; which where absurd, and not to be suffered. To the which it may be answered, that godly thrift, and Christian gaining, and lawfull prospering in the world, doe arise from hence: when a man doth so goe to worke in the world, and follow his dealings, that he be sure, that he goeth about them with a minde

*Godlinesse no hinderance to our callings.*

*But the best way to thrive.*

which is at peace with God, and well ordered, that is, guided by him; and when he doth faithfully and deuotely commend himselfe and his affaires euery day to Gods providence, and rest therein quietly; & when he doth as it were arme himselfe with circumspect heed-taking and wise regard, that he behaue not himselfe prophanely in the world, nor after the maner of men, but according to that which is written: *Whether we eate or drinke, or whatsoeuer we doe, doe all to the glory of God*. And when for these purposes he shall resolue with himselfe, in the most convenient sort that he can, to begin the daie in some Christian and godly maner, as I haue set downe in the daily direction, that all the rest of the day following, he may sauour of the same; he shall in his duties doing about the world, please God, and he shall also (as farre as God shall see it expedient) prosper in the same, as it is written: *First seek the kingdome of God and his righteousnesse, and other things shall be cast vpon you*.

*Note.*

*1. Cor. 10. 31.*

*Math. 6. 33.*

**T**his ought Christians to indeauour to con- vnto: wherein although all which feare God, haue not a like measure of wisdom and grace, yet let them all, wherein they want and be behinde in any part of duty, therein be willing to see their failings and

slacknesse;



*Why many  
finde not Gods  
blessings on  
their labours.*

*Iam. 4. 1*

*Labour with-  
out seeking first  
to God, is lesse.*

*The danger of  
such a course.*

slacknesse; and so shall it goe well with them, and they shall daily come forward, and be better acquainted how to doe earthly businesse with heavenly mindes. And thus carying themselves, they shall haue much blessed experience of Gods promises, in remembring, visiting and caring for them so graciously: whereas on the other side, such as rise early and goe late to bed, breake their sleepe often, and fare hardly and barely, (which sort vse most meanes to be rich, and are most like to get the same) yet not attempting these things through Gods helpe, nor vsually and oft crauing his grace and direction, not hauing their mindes seasoned with piety and the feare of God, not being patient, sober-minded, and watchfull against the euils which will meet with them, but prophane, rash and worldly; cannot finde Gods blessing in their course. If they gaine and gather, they may (I denie not) flourish and prosper in the world a while; yet is all but as Iudas his soppe, and the Israelites quailles, to become bane and poison vnto them: the Lord hath heaped hoar coales vpon their heads, and increaseth their damnation thereby the more swiftly; and oftentimes, they are needy (that is, vn-satisfied) for all their shifts, & therefore neuer the richer: and many of them poore indeed, putting their mony into a bottomlesse purse, and that although they toile for much, yet inioy nothing. Which kind of men prouide ill for themselves many other waies, in omitting the chiefe duties which appertaine to them; for they fill their liues with much vnquietnesse, frettings, impatience, quarrels, cursings and such like: and when death commeth, (although they be little thought on in the meane season) these things will grow to some hard reckoning: and in such the prouerbe is verified, That though they be early vp, yet are they neuer the neare. For what pleasure doth God take in their toiling, when they goe to it like swine, not beginning, proceeding and ending in him, that is, by his direction?

And whereas they apply another prouerbe in reproch to them which will first see God serued thus throughout their course, namely this: That the furthest way about, is the nearest way home, with the; they need not be ashamed of it. For as the nearest way doth not alwaies bring a man soonest to his iournies end, when he must goe ouer hedge and ditch, through mire and water: so they who goe roundly and directly to their earthly affaires and worldly dealings, as soone as they are vp, and (as they say) from their bed to their businesse, refusing or omitting the daily duty of renewing their praiers, their purposes and care to liue godly; they may (I deny not) goe a nearer way then the other, but they doe nothing lesse then attaine that which they seeke. For as all to whom I direct my speech, are such as would faine please God, as well as be maintained in the world; so they must look for their successe and blessing from him, and not from their owne labour, industry and wisdom: and therefore they must daily seeke it at his hands by hartly praier; and as they must not tempt him by neglecting paines and trauell, so they must not trust to their labour alone: for so they declare, that to be all in all with them, whiles they make hast to that, and let the principall goe.

For while they do so, they are snared by the diuill: who setteth, not hedges and ditches in their way, (for by them yet they might haue passage, though more slow) but he pitcheth nets to intangle them, and lime twigs to hold them;

**A** them; that at evening they shall see and see with heavy cheare, that having left God behind them, for all their hast they are much more held backe in respect of the other, who were thought to goe a great way about. For though they haue outward successe in the things they take in hand, yet through hast & rashnesse, brawles and vexations, and mindes fraught with earthlinesse, and such like anoiiances; and remembring that they haue toiled as hirelings and slaues, and not as seruants to God by walking Christianly in their calling, (for such may goe to their worke ioifully) they finde more sorrow at night, then the profit of the day was worth, euen in the estimation of common persons, **B** and more losse of grace then their worldly gaine can possibly recompence. But if they see not their danger, or seeing it, if they sleep in their sinnes which brought it, and repent not of them; that is worst of all. So that oft times it falleth out thereby, that they are constrained by the checke of their conscience to cease from their labours for a time, or lose some piece of their bodily rest, to recover their inward peace againe with the Lord and the good minde which was in them before, (if they be such as had any better at any time, for of such I speake:) whiles the other who goe to worke religiously, and take direction from God, breake not off their labours at all, but go forward, and that in quietnesse also.

*Their case is worst that see no danger.*

**C** Who seeth not now, that such are further set backe who thinke to be most forward, by separating Christian duties from their earthly businesse? For as he riddeth not most worke, who goeth to it most early, when his instruments which he should vse in the performance of the same, be blunt and dull; seeing, besides that he wearieth himselfe, the worke is slacke and marred: so he that will not frame himselfe, so to performe the duties of his outward calling, that his mind may stil attend vpon God by faith, goeth about it preposterously, & shal find his successe answerable. And if it be thus with the better sort, iudge in what case they be, who, so that the peny may come in, care not though they be as like the oxe and the asse in sense of good things and vnderstanding; as they **D** be like vnto them in seruite worke and drudgerie. And by this (I hope) it appeares, that godlinesse hinders not mens labours, neither decaies the Common-wealth. Nay who seeth not, that such labour were rather pleasure without perill, which worldly men are not acquainted with: and the Common-wealth consequently, should flourish much more, hauing a certeine promise of blessing?

*A simile.*

CHAP. 5.

**E** Of an answer to another reason against daily directing of vs: That it would breake off all societie and fellowship amongst men.



Neither reason why men cannot follow any direction daily, as is required, is this: They say, that it would be no world, if all men should be brought to such a mopish life: they meane, there should be no familiaritie nor good fellowship amongst men; one should haue no dealings with another; and so in

Ecc

time,

*This course  
would not  
breake off a-  
ny lawfull so-  
cieties.*

1. Pet. 4. 4.

*Good to breake  
off all ill fellow-  
ships.*

time, traffique and merchandise would faile: and by meanes hereof, leauing of mens callings, disobedience to prince and lawes, pouertie, complaints, and such like would insue and follow: and the least euill which were like to come of this new deuised fantasie (they say) would be very monkerie. This obiection I do not thinke to arise or proceed from such as know what the godlie life meaneth: but lest it being cast in the teeth of some weake Christians, that this is the fruit of these fantasies and reuelations, which they call Godlinesse, and so hereby some might be troubled, I wil answer it therfore. Whereas they say, it would be a strange world, if men could be brought so farre from the corrupt and prophane fashion of the common sort, that they would submit themselves to a daily direction of their liues after the word of God: it is true indeed, that it would seeme stranger to those which are contrarily minded; but that would make it neuer the worle: for such count it a *strange thing* (as the Apostle saith) *that other men runne not after the same excesse of riot that they doe: and therefore speake they euill of them.* But though it would seeme strange, yet would it not bring an overthrow nor confusion in states, in order, in lawes, neither breake off societies and fellowships amongst men: but euery man should much better carie himselfe in all these, and the things themselues be stablished more purely, and the euill that cleaueth to them, be the more easilie and sooner purged. And as for the taking away and the breaking of ill customes, the cutting off of vngodly fellowships, the rooting out of dissolute merie-makings, and the corrupt and euill fashions and talke which do driue God from mens tables and companies, it were to be wished, although it should be with the murmuring and complaining of many, yet that we might once see it amongst vs: yea I say, it were to be wished hartily, that the notable ill praetises, customes and fashions in townes and companies of men, which vphold and mainteine the olde world and cursed fellowships in it, were overthrowen, and with the tables of the money changers cast downe: as houses of play and bawdry, where they are knowen to be; stage-plaies, May-games, Lord of misrule, Morrice-dancings, flockings and meetings together at victualling houses, Inns and tauernes vsually, needlessly and dangerously, with superfluous drinkings and drunkenesse, wearings, quarrellings, swaggering, deriding and disgracing of sincere preaching of the word, railing on preachers themselves, and mocking of such as desire to follow their doctrine; with many other such abominations: also iesters, flatterers, slanderers and prophaners of the Lords Sabbaths, in bargaining, gaining, worldly dealings and absence from the house of God, &c. Are not these with such other, the scum and kenell stuffe that poison many thousands? and are not these for all that, the delights of infinite people? And is the remoouing and taking away of these, and changing of such cursed fashions and customes into ciuill and religious orders, the breaking off of Christian fellowship? And as for other than it, what may better be spared than they? And what trafficke and merchandize is hindered by the reformatting of such disorders and abuses? And were the abandoning of these, the leauings of mens callings and disobedience to prince? when who seeth not, that it were the way to liue in obedience, and to follow mens callings diligently? And what complaints are occasioned heereby, but by such as be-  
ing



**A**ing called from their sinnes are not to be pitied? Indeed daily care of well li-  
 uing doth chase away these, even as a whirlwinde: and God in his good time  
 remoue them: that as the holy man king *Dauid* said of his seruants and sub-  
 iects: *A froward heart shall not dwell in my house, him that pryncly slandereth his* Ps. 101.  
*neighbour will I destroy, him that hath a proud looke and an high heart, I cannot* Ps. 101. 5.  
*suffer*; and such like: so we might once see and haue them, and all of like sort,  
 odious amongst vs. And whereas they say that it is to set vp and bring in Godliuesse, no  
 monkerie againe, to bezake mens selues to any better course of liuing, than is monkrie.  
 commonlie practised, I answer: That I can not easilie say, whether the monks  
**B** in their hypocrisie, superstition and false worship of God, were greater sinners  
 than these obiectioners in their prophanenesse and Atheisme, who worship not  
 God at all; vnlesse we will call a mocking of God, a worshipping of him. And  
 this is the answer, which I will vouchsafe them.

CHAP. 6.

*Of the doubts and obiections which weake Christians ought to propound, vntill  
 they be satisfied; namely, how they may attaine to such direction daily: and  
 answer thereto: and other like, namely, that they count it hard: and what  
 such ought to do.*

**C**



**B**t as I haue said before, (to let these cauils goe, as not fit to  
 trouble them who would do well) I thinke these and the like, Obiection of bo-  
 wly minded.  
 the meetest obiections for such as are willing to learne: first,  
 that they see not how they might be able to attaine to the How they may  
 attaine and  
 keepe this  
 course.  
 practise of any good and Christian direction; and constant-  
 ly keepe the same: and secondly, how they may, because they

are vnacquainted with it, be armed with patience against the mocks and dis-  
**D** couragements of such as might dismay them from it. For the first, it is meet,  
 that such as shall learne and practise it, be willing and desirous of it: which First, there must  
 be a desire.  
 they may easily see cause of, if they consider what vnsetlednesse is in their  
 liues, and what vnfitnessse of minde to serue God, when they haue not by some  
 good order taking for the same, resolved and accustomed themselves there-  
 unto, that is, to walke with God every day; and how much they are the worse,  
 when they haue not done so, but neglected the same. Also it helpeth much  
 hereto, that they make this account with themselves, that they deale about no-  
 thing of such value or importance in the world, as ought by right to hinder or  
 draw them from it.

**E** And yet when they be brought to this, they must strue much against vn- Secondly, strife  
 against sloth.  
 towardnesse and sloth, which hangeth in their members (as if a lion were in  
 the way:) and withall, they must call backe and holde in, their earthly affecti- Moderate  
 earthly affec-  
 tions.  
 ons and carnall desires from nestling themselves any way here below, so that  
 they be not clogged thereby and made vnfit for this worke: and then a full  
 perswasion they must haue, that their fruit shalbe farre aboue their labor. And Beliefe of pro-  
 fit hereby.  
 to one thus prepared, I doubt not (God working by meanes) nay, I warrant it

Ecc a

from

from God, that the rules which I haue set downe, or the like, for safe condu-  
cting a Christian in his way, shal be found both possible in the beginning, and  
easie in time and pleasant; and the gaine of the trauell such, as he will not rea-  
dily lose or forgo againe.

Impart his  
doubts to  
others.

Take view of  
his gaine.

And before he be thoroughly acquainted with the practise of this, let him  
impart his doubts to such as may most conveniently satisfie him in the same,  
and so commend himselfe to the grace of God in this new enterprise, beta-  
king himselfe vtterly from his former wandering and vncertaine seruing of  
God: and let him after a weeke, and so after a moneth, take view of his doings,  
to see what is amisse, and what is wanting, that it may be helped: if anie  
slouthfull deferring or omitting of any necessary part of dutie hath beene,  
that it may be restored: if any blessing be seene thereby, that it may be in-  
creased by procuring the continuance of it. And when he shall haue had expe-  
rience of good successe therein, he shall be past the danger or discouragement  
which *Ismaels* progeny (I meane the generation of scorners and mock-  
ers) may raise vnto him. For as infinite swarmes of vaine and hurtfull  
thoughts doe occupie and fill the mindes of such as haue not earnestly set  
themselues against them: so through Gods grace, after they haue accustomed  
themselues to better cogitations, and weaned themselues of purpose from  
their old conuersation, they shall finde occasions enough to honour God,  
in doing one good dutie or other, so that, they shall neither need to be idle  
nor vnprofitable. Which thing if many were perswaded of, they would both  
taste and trie it; which now they doe not, because (as they say) if they should  
not suffer their hearts to wander and roue euery where as they are caried, but  
restraine them, they know not how they could liue.

But I will proceed with other obiections which are yet behinde: among  
which, this troubleth many of Gods poore children, that they feare they shal  
neuer bring their harts to a daily course of Christian walking, seeing they are  
so weake and haue so much to do in subduing some one vnruely affection. The  
peruerse sort obiect the same, who say they could like well, that men should be  
taught a good order & course, but in no wise can abide that it should be daily  
& continuall: and I haue in a maner answered it before. For what is that which  
they mislike heerein? It is not the thing it selfe, nor the direction for their life  
ingenerall (they say:) but that continuall binding them to it, which is vrged,  
is a wearines that they cannot beare. But to leaue them as sufficiently an-  
swered before, I turne to these in whose name this obiection is here propoun-  
ded, to whom this I say: As God in the Scripture requireth perseuerance in a  
good course to the end; even so, they which will faithfully submit themselues  
vnto that doctrine, cannot but like also to be daily settled in such an estate as lea-  
deth thiereto: (for otherwise, how shall they be sure that their master when he  
commeth, shall finde them occupied, *Luc. 19. 13?*) and if they doe so, the  
hardnesse of it wil soone be alaied, and they shal in short time find it a sweet &  
pleasant way (as Christ calleth it, *Mat. 11. 30.*) to his kingdome: so that the re-  
diousnesse (as they count it) being taken away in great part, there is no cause  
why they should feare that, as too hard, which shall not hurt them; or seeke to  
shunne that as too vnpleasant, the benefit whereof they haue not proued.

To keepe this  
course daily,  
not tedious.

LUC. 12. 37.

Some

- A** Some say, they like it well, and would with all their hearts that they could practise this direction, but they haue so many lets to holde them off and cut them from it, that they doe not see, how they shall in anie meane sort performe the duties through the day, required in it. But such are to know, that the chiefest lets of all from a godlie life (which be, the intemperancie of the minde, and vnbridled lusts thereof) are by this direction best remedied and staied: the most of other which are outward in the world (as prouocations, temptations, and other like occasions) are heereby also, and by the well ordering of the affections prevented and auoided, or the easilier borne. And as Notwithstanding all lets, this course may be followed.
- B** for the third kind, which are, mens callings, dealings, labours, which (through ignorance) many doe meane when they complaine of hinderances; are none at all, but as they are made by the vnskilfulnesse, carelesnesse or other sinne of the partie which ill vseth them. And to this purpose I will tell thee what I haue heard a man of good account and long experience say: I neuer had such lets, as farre as I can call to remembrance, but if my heart had bene held in good gouernment, I might haue serued God with peace, and gone forward in the course which I propounded. Which what differeth it from that in the *Proverbs*: *Keepe thine heart with all diligence, for from thence cometh life*? So that yee see the chiefe hinderances are vnfaithfulnesse, hardnesse of heart, frowardnesse, licentiousnesse, and such like euill distemperatures of the heart: by meanes whereof, outward occasions of sinning doe the easilier prouoke vs; and our lawfulest actions which we goe about, come vntowardly to passe. Lawfull calling, no let.
- C** But perhaps they will reply thus: We would sometime pray or read by our selues, or looke to some other duties which God requireth, for the well guiding of our liues, when we must needs goe about our owne worke, or the princes businesse, or such like lets of one sort or other call vs away, so that we cannot performe them; whereas they which are free from these outward busineses and seruices, may take their libertie in these spirituall duties. But I aske this Prou. 4. 23.
- D** question of them againe: Why they should be most earnestly bent to praier and reading at such times, when they see other duties to be laid vpon them necessarily? Is it not because they see they cannot doe them, that the deuill setteth them forward so hotly at such a time to goe about them, that they may thinke themselves to be godlier then they be, and so be deceived? And why are they not but euen halfe so seruent in going about reading, praying and other heavenly seruing of God, when they haue time and leisure? Which if they be, it is well: let them rest with peace therein, so shall they be the fitter to outward duties; and so doing, they must not count themselves letted, when they do that which is their calling: If they do not, let them wisely marke how they Many be letted by lawfull impediments:
- E** be blind-folded on both sides; and make conscience so to doe the one dutie in his season, that the other be not counted an hinderance of them from the seruing of God, but be performed also, and that with cheerefulnesse, when it lieth vpon them. And that which I answer in this one, I would haue to be vnderstood of all other of the like kinde of questions: and therefore heereof enough. Onely I thinke good to put them in minde, that when two duties meet together at one time, both being of great waight, that they pray God to



giue them discretion to consider, which is most necessarie (alwaies following the light which God giueth them;) and in things indifferent, to do that which is most to Gods glorie, their owne peace and the benefit of their brethren;

An other sort there is, who are not troubled about this; yet haue another doubt which discourageth them very much from practising such a Christian course. For when they heare that there must not onely be appointed set times to pray and meditate; but also that in our going through the whole day; we must watch against euill; and even in particular actions be circumspect; that we sinne not against our knowledge; they aske whether they may not haue their mindes on their worke, while they are at it? If it be granted them; they G  
*Holy exercises and lawfull businesse may stand together.*  
 aske how they shall doe both? I say, no scruple is to be made of this; but that there should be a minding; and that carefully, of those things which we doe; though they be not spirituall: neither needed there be any question made of this, but that they haue after the maner of carnall and worldly men, so fraught and stuffed their heads with earthly thoughts and worldly desires; that they cannot vnbinden themselves of them, when they pray vnto God. And therefore when he doth afterward giue them conscience thereof and of other sinnes, they are so grieved to remember their long continued offence that way, in that they were wont to fill their hearts with all sensuality and worldliness; that now they thinke they displease God, when they haue them set vpon their businesse at all: euen as he that hath abused musike, myrrh or meate dangerously, thinks afterward, that he may not vse them in any sort; whereas they may vnderstand, that there is no such disagreement or contrarietie betwixt holy things and lawfull liberties, (neither therefore betwixt spirituall duties, and the workes of our calling) but that there maie be recourse had from the one to the other, without quenching the gifts of Gods spirit in vs. And he that doth both of them in their season, as becommeth him (I meane with a single and honest heart) may worship God in prayer, hearing his word, or any such like, and not be distracted at the same time by earthly thoughts and fantasies, so as they should interrupt and breake him off; and againe the same man may be occupied in his earthly affaires and businesse in such wise, that he comming to them with a religious and well ordered heart, need not be distracted, vnleisled, or made vnfit thereby to other duties of Christianity afterwards, nor any thing more earthly minded while he is at them. For why? euen they are the worke which God hath set him about; and therefore obeying him therein, he may be quiet, yea and chearefull: which God alloweth restfully, if we could be wise to see and vse our liberties to our good. For a godly minded man, who hath tasted how precious and sweet a thing it is, to keepe peace with God in all his waies, and hath experience how soone his heart is drawn into the world by the deceitfulness of sinne; will K  
*How the godly minde is occupied in earthly dealings.*  
 with such faithfulness keepe his affection knit vnto goodness, as he knoweth he ought to do; that he is not drowned in the world, so soone as he is occupied in it; nor made drunke with the commodities of it (as men of the world are) so soone as he medleth with them; & yet shal both thinke, talke & deale about his worldly affaires as far as becommeth him. This (I confesse) is a rare grace & a singular gift of God; but yet, it is bestowed vpon them, which make account of it

**A** is about all that is transitory and earthly. And it requireth especiall assistance of Gods spirit, that a Christian may carry himselfe after such a maner among men, that both the duties be rightly performed: and that we so behaue our selves, that we may with finesse of minde be ready (as it becommeth vs) to worship God, and also with sobriety to vse our lawfull liberties in the things of this life: & especially so, as that we faile not in the maner of doing it, that is, by doing the same either negligently, or vnwisely. But these things being regarded, a man may be conuersant in both duties, as I haue said, in such sort as God may be pleased, with attendance giuen to the, (as labour, bargain, talke of such things as be needfull in our calling, be occupied in the affaires of the world, line in the married estate, &c.) and yet keepe his heart in frame and good order still: *that so whether we eat or drinke, or whatsoeuer we doe else, we may doe all to the honour and praise of God.* *This wise inuening of both, is great grace.* *1. Cor. 10. 31.*

**B** things as be needfull in our calling, be occupied in the affaires of the world, line in the married estate, &c.) and yet keepe his heart in frame and good order still: *that so whether we eat or drinke, or whatsoeuer we doe else, we may doe all to the honour and praise of God.*

## CHAP. 7.

*Of other obiections of the weake: as, That they cannot see how they should walke thus, while they line in such an euill world: and of other like obiections, with answers thereto.*

**C** and of other like obiections, with answers thereto.



**B**ut some cannot be satisfied in one thing which I said before: namely, that the chiefe let, that holdeth vs from the faithfull & holy keeping of our liues in good order from time to time, is our distempered heart: for they are perswaded, how well soeuer they looke to their hearts, yet as long as they liue in such an euill world as this is, they must needs be cast backe and hindered. For they say, that few giue themselves to any such deuotion, as through the day to make most account of the life to come, and to haue their hearts oc-

**D**cupied about such desires as estrange them from the earth; but rather prouocations to euill one way or other preuaile with them: and in few places examples of goodnesse are to be seene. Besides, though we be well taught by the word in the assembly, yet abroad, the doctrine which we heare is as much discredited againe by strength and boldnesse in sinne among many, and so it is caused to be forgotten and of no force: which are great causes why Christians are so cooled, as they be at this day, and in no commendable sort, suffer their light to shine: especially, we will yeeld to them, they say, if we will weigh, how vnfit we are for such heavenly conuersation, through our long custome in darkenesse and sinne. To the which it must needs be answered: that much is

**E** in these, but yet not so much, that they might thinke themselves to haue iust excuse for their earthly mindes and faint hearts, by these discouragements and occasions. There is a farre more excellent vse to be made of them, and cleane contrary. Did our Sauour teach his disciples & the beleeuers of his time, to make no other profit of the troubles, which they should meet with in the world? did he foretell them, that they should find, tribulation in the world, to the end they should be discouraged? Nay, to be of good comfort, because he

had

*Many discouragements by bad examples.*

*They should see forward. Deutro. 8. 23. Iohn. 16. 33.*

Ioh. 6. 67.

Math. 7. 13.

Luc. 22. 25, 26.

Gen. 3. 15.

Pl. 16. 3.

They that dislike this, let them amend it.

This direction condemneth not any other good course, but a growth.

had overcome the world. When he told them, that few should so like of the Christian way, that they would walke in it, did he giue them leaue to stay their course also? yea rather he stirred them vp to be the more earnest themselves to enter in at the straight gate. So when any of their owne weaknesse did appear, as pride of heart, dreaming of worldly prosperity, great want of faith, and such like, did he winke at them, because they had long bene accustomed to them: did he not rather the more take occasion to pull them out of them, saying sometime, *O ye of little faith: at other times; The Lords of nations seeke after these things: but it shall not be so with you, but he that is greatest among you, shall be least?* Even so let vs do: the more iniquity we behold among men, the more let vs estrange our selues from such, and haue no fellowship with the vnfruitfull works of darkenesse, and take no occasion to be anything more backward by that: for then, we must neuer looke to doe good, seeing we shall alwaies haue such among vs. For there shall alwaies be enmity betwixt the seed of the woman, and the seed of the serpent: and the dragon shall make warre with them that keepe the commandements of God and the testimony of Iesus, *Rev. 12. 17*: and their dwelling is, as was the dwelling of the church of *Pergamum*, where *Sathans* throne is, *Rev. 2. 13*. But let vs take occasion therefore to settle our hearts more firmly by our liuing among such, in the loue of goodnesse, and set more store by them whom God hath raised vp to be as watchmen & good examples among vs: let vs loue the saints with a more perfectione, euen such as excell in vertue, and breake not of our fellowship with them when occasions are offered, lest we haue our acquaintance with devils.

If any obiekt and say: Though all be not so zealous as you, nor shew it not after the same manner, neither follow any such direction; yet they may be as well occupied, and serue God as well as you, or any such: I answer, if they haue peace to Godward, and can approoue their state to be good by his word, I am glad: I enuy them not: I would the gifts of God were multiplied in them ten fold: I desire the same my selfe: mine ie is not euill, to see them receiue good. And therefore let vs both ioin together, and not be diuided, I seeing we both seeke to please God; and let vs communicate one with the other, that one may helpe another, & both helpe our weake bretheren: for there should be nothing too much if all our wisdom and diligence were vsed, and if all the perswasions that we both could bring forth for the guiding and directing of Gods people in their course, were laid together; yea, all would be little enough to make our selues fit to honour our God, and to resist the euill which we shall meet with and be allured vnto in the world. This therefore let vs doe and bind together, if there be vpriight hearts in vs both: or he that refuseth, let him goe for a vaine boaster. Neither is it my meaning to call in question by this direction, mens seruing of God, as though either none practised a better, fuller and perfecter, or to tie any who know a better, vnto this: but to helpe such as doe stand in need, and to teach them to gouerne themselves in some good sort, who for want of knowledge & experience cannot (though they be neuer so willing) direct themselves. If any see further: my desire is, that he would in commiseration and pitty of the ignorance and wandring course of his poore bretheren, impart that which God hath giuen him, to their reliefe & comfort.



**A** comfort: and let this which is weakly done of me and yet soundly, be corrected and bettered, rather then disliked, vntill it be made more full and manifest. But if in secret pride of heart, any should swell against this, as being readier to maligne and enuy it, then to correct it: I would desire him not to hinder and hold backe such as (I am sure) for want of some certaine directing of them, are much vsfeted and inconstant in their liues, and therefore liue with the more discomfort.

There are yet others, who thinke the labour to be but vaine which is taken in perswading men heereunto: because the most receiue not our counsell;  
**B** and they which doe, take little good by it, onely they may in outward shew seeme to goe before others. To whom I answer: that as I looke not that the most men should receiue it, seeing I direct it onely to the children of God, who onely can vse it, though others may repent and be ashamed by it: so I doubt nothing, but that they which doe, shall be much helped forward by it to practise the godly life with more ease and readinesse, vnlesse they be such as vse it for fashion and ceremoniously; as some which take themselves to be the Lords, may do. I grant it may be more profitable to one then to another, according to the diuerse measure of grace which euery one hath receiued of God: but he which is a faithfull vser of it, hauing least measure, shall not goe

*Though most  
receiue it not,  
yet is it not in  
vaine.*

**C** without great blessing thereby. And if some who would doe well, hold not on in stedfast watching against euill through the day, so constantly and commendably as some others doe; but through strength and superfluity of naturall corruption in them, and by outward occasions and for want of experience, doe breake out into wrath sometime, or pceiushnesse, anger and impatience, or lightnesse of heart and vsfetednesse, or should offend by euill speaking or ill example in their life, &c: yet must we not by and by conclude, that al which they doe, is vaine, and that they had beene as good neuer to haue entred at all into the profession and couenanting of such a course. But thus they ought to thinke, that if they be turned out of the way, and mastered of their affections,  
**D** when they haue had a good regard of their liues oft times, and haue taken order in the morning perhaps to keepe their hearts diligently throughout the day; they may well thinke and looke for it, that on other daies they shall much more grossely offend, and haue their mindes more violently carried to the fulfilling of their lusts, when little or no helpe hath beene vsed against the same.

*Some vse it for  
fashion.*

*All not vaine,  
though some  
slips.  
If they offend  
that looke to  
their waies,  
much more they  
that doe not.*

Besides this, we haue yet another benefit by bringing our selues daily to consider our waies: that the infirmities and wants which we haue seene in our liues, doe both shew vs, that we haue still matter sufficient in our selues to humble vs, and to cause vs to be charitable rather then seuerie iudges of our bretheren; and also that we haue iust cause to continue our prayers to God, to  
**E** pardon and weaken the same in vs more and more, reioicing that they please vs not, nor blindefold vs, so, as that we be made vnwilling to see them: and heereby we shall sooner returne, if we haue broken off our course through some passion ouer-ruling vs for the time, then if we should in a careless and negligent estate, haue fallen after the same maner. And therefore although when we haue read & seene what this direction is, it may raise many thoughts in vs against it, not hauing as yet any experience or prooffe of it; yet let vs not doe

*Gaine by infir-  
mities.*

*Not rashly re-  
iect it.*

doe

doe as many will, who if it like them not at the first hearing, they doe not wisely consider further of it, but flatly resolue not to meddle with it: who were to be requested rather, if the whole should seeme more then they could be brought vnto, at the first to take in hand some part of it, till God shall let them see further into it, and the necessity of the whole: although I doe not say, that I would giue liberty of omitting any point of it (wittinly and willingly) to such as haue learned to see all to be needfull and necessary.

## CHAP. 3.

G

*Of the obiection of weake Christians who cannot read: and another, of them that are troubled through some scriptures: and answers to both.*

*Such as cannot  
read.*



*Must be more  
diligent in hea-  
ring, &c.*

F ye will aske, what they shall doe, which cannot reade, and therefore can neither inioy the benefit of this nor such other helps, in any such ample manner as others may: I answer, that they must needs fare the worse for want of that gift, (although I could wish that many which can read, vsed it more oft, and in purer and more reuerent manner then they doe.) But if they be such as are to be H counsell'd, they must (as they are able) prouide, that they may with more diligence giuing both to preaching, and hearing other read, and prayer, supply that want of theirs, as farre as may be; and if they cannot hope for to obtaine a gift of praying according to their necessities, then to learne some forme of praier, as well in respect of the shortnesse thereof fit for their memory, as in regard of the matter, meetest for their estate and condition, as it shall be ordinarily and for the most part: and when it alters by reason of some affliction or otherwise, then to learne to pray according to their present occasions and necessity. How vnfauoury soeuer these things may seeme to some, it shal be but to such as iudge after the flesh, and like too wel, & looke too nerely to the exam- I ples of the who neglect these duties very much or altogether, to follow them. And whereas they may object againe perhaps, that they cannot bestow such labor vpon these things: I say, these things are greater then they seeme to make them: but for their labor, let it be such as may stand with their callings duly followed; but let them be teachable. But if a meane gain and commodity might be reaped by greater labour and more time bestowed of them, then the learning of praier, or the attaining to the ability and gift of reading would require: I thinke that neither of them both would be counted hard to come by and attaine to. In few words let them take this for an answer, that if they benefit not themselves by the publique meanes by all possible diligence, also if K they be not ready to profit by the helpe of other by all good occasions and opportunity; they must needs come behinde in reaping profit or fruit, and shall hardly grow to direct themselves safely and with holy peace, as it were meet for them in such a troublesome world and many waies dangerous, as they liue in.

*Otherwise they  
must looke to  
come behinde.*

Some (to draw towards an end) say: nothing troubleth them so much in

- A** in all that I haue said, as the vrging of these speeches: *All the day long we must meditate on the law: and passe the whole time of our dwelling heere in feare: Also, Whatsoeuer we do, eat or drinke, &c. And, Take heed, lest at any time there be in any of you an euill heart, and vnfaithfull, so depart away from the liuing God.* These and such like places they confesse, (in their iudgement) are vrged too sore, and they could else be content with all their hearts to glorifie God sometime, and in some parts of their liues as they are able: but what comfort shall it be (say they) when we haue done what we can, to thinke yet, that God is neuer the more pleased with vs; because we know we haue omitted many things which we ought to haue done, and committed the contrarie?
- B** I answer: The sense of the places I cannot alter; and yet I will not leaue them still in their doubt and perplexitie: but for their further satisfying, I will not refuse to vnfold them more clearely, and helpe them to some stay and resolution. And first let them be perswaded of this, that there is nothing in these or any such like scriptures, which may iustly dismay him that seeketh the Lord in trueth; neither is anie lawfull libertie heereby denied to a Christian in such benefits, as God hath left vnto him to be inioied: onely vnto the flesh, where-  
How shall we  
serue God all  
day long?  
Heb. 3. 12.  
to we are not debtors, are we commanded to bidde battell, and that so farre as of vs fraile men (but yet indued with Gods spirit) may be performed. Yet  
This doctrine  
is hard onely  
to the flesh.  
No time to  
sinne.
- C** more particularly to speake to them, I dissemble not my meaning plainly to be this: that if any time of the daie, or part of our life, we thinke we may take any libertie to euill and sinne, (no nor then when we haue before beene best occupied; for after such times commonly doe men most giue themselues the  
Note.  
bridle:) this cannot be done without manifest contempt of these scriptures, & consequently of the maiestie of God, who knowing what is best for vs, hath thought good thus to direct vs. And yet (alas) how common this is in many which goe for good Christians, we may see with griefe: who as though God had given them some times to offend in, and some liberties which in his worde are condemned, (which were to make him saie and vn saie: and to denie  
Eccles. 10. 1.
- D** and affirme the same things) I say, as though it were thus, they do by euerie small occasion let loose the raine to licentiousnesse: and yet I denie not but that they doe many things commendably. But what doth that auaille them? For as *dead fles doe cause to stinke and putrefie the ointment of the Apothecarie:* so some ill parts of life and dead fruites mixed with commendable vertues, do spoile them of their vertue and beautie; that they haue no fauour in the sight of God, neither giue they any sweet smell or fauour vnto men: and as the leauen though it be but a litle, doth sower and leauen the whole lump of dough; so some strong corruptions being suffered to beare sway in the life, doe corrupt even that which otherwise would be good. For as it is a blemish
- E** and deformitie in nature, to see in a mans body, one eie or legge small and the other great: so if there be not proportion and agreeablenesse in our liues betwixt one part of it and another, it is an viter deformitie in the whole.
- They thinke it harde to be bound, (they saie) to bring particularities of their liues vnder examination, and themselues to be held within the compasse of anie such rules, as should debarte them of anie libertie which they shall thinke good for them: and that it were too foolish for them to thinke necessa-  
 rie,



*Liberty is some  
dangerous.*

Rom. 8. 13.

*We may vse all  
good liberties.*

*Falles of good  
Christians by  
boldnesse.*

*Ysa. 44. 1.*

*Prou. 15. 15.*

rie, and too seruile to obey & follow them. But let them remember what they said: that they are willing to do what duties they can; and then let them heare me: what seruitude it is, I lately set down; that is, only a stopping of the course of flesh and our owne corrupt will and affections: the which yet if we liue after, we *shall die*, and be cut off from our inheritance with God and with Christ. Indeed by these meanes, we should bridle many passions of pride, loftinesse, swelling; and breake off many boisterous outrages which rise vp in vs, as wrath, frowardnesse, heart-burning; and quench manie fierie darts of concupiscence, vncleane lusts, and wantonnesse; with other such fonde and dangerous delights, which lead men to destruction; and cleare our liues; G season our tongues with Christian talke, as well as cleanse our hearts. And is there any man which reioiceth in the name of a Christian, who would haue his libertie in these euils? What did I say? libertie? nay, who would become a bondman (for to speake properly and truely, that is bondage in the highest degree) to his owne intemperate affections and desires? As for the varietie of good liberties, which our most mercifull God hath betruusted vs with, which are both manie and comfortable in themselves, we may vse them all in the Lord, so that God haue his honour thereby: but whiles we take our part in them, the Lord may not lose his part due to him; in a worde, whiles we vse them soberly, and with care not to offend, and that nothing be done against H knowledge and peace therein. And is not this sufficient and enough for all men which are the Lords? I am sure when men cannot be content to keepe themselves at this staie, as they pay dearly for euery stolne libertie, so they must say, when they haue had their mindes satisfied, after all: The godly life excellet; and sing the dolefull song of them who haue learned it somewhat too late by their wofull experience; that Measure is a treasure: when their mirth is at an end. For doe we not see, that when Christians haue walked in a good course for a time; and after, haue begun to shake off the yoke of obedience, and haue againe sought libertie to the flesh, alledging this: What must we be alwaies pent in, to looke to our waies? see we not (I say) that God hath I in some houre or day, given them vp into their owne hands, in haste and rashnesse to run with greedinesse to the fulfilling of their hearts desire which they haue sought? and in that one houre to lay a foundation of sorrow for many yeeres after? But haue they afterwards in like haste and with ease returned againe? Nay, then they must haue shewed themselves wiser than some, who were wise: and more strong than *Sampson* the strongest in his time; who after he had prostituted & made himselfe a for and slave to a base mistresse, recovered not himselfe againe, vntill he had ground in the prison like an horse, both his eies being put out, and seruing to make the vncircumcised pastime, who had beene the ioy and glory of the people of God. But to returne from *Sampson* K: haue they not tried what it hath gained them, to be at their owne hand and libertie, whiles they haue thereby runne into shamefull sinnes and offences? Thousands with griefe may witnesse this trueth with me, and can say by miserable experience, that all sound comfort and libertie to be desired and rested in, is in this: that every one seek to be contented with the libertie which God giueth him, remembering that which is written: *Let good consciences be continuall*

**A** continuall banquet. We know, that through frailtie, forgetfulnesse and the remainder of our corruption, the best shall too oft go out of the way: therefore they need not seeke occasions to doe so, but to auoid them rather, and so obey the commandement of God: *Put ye on the Lord Iesw, and make no provision for the flesh, to fulfill the lusts thereof.* This I trust may suffice for the vnfolding of the forenamed Scriptures, and to answere any reasonable man to his full contentation. And let such (in the feare of God) cease maruelling, why we should be so carefull to please God, euen through the day, and one day aswell as another; because besides other reasons, which in their proper place I haue set downe, this is to be weighed: that Christianitie is like to a trade or occupation, wherein no good will be done, nor profit arise, except it be thorowly followed and with great diligence, and especially this point regarded: that one thing be not lost or neglected, whiles another is followed, nor one duetic slackted whiles another is performed. And thus I shut vp my answer to this last obiection, saying: That the fore-mentioned Scriptures & other like them, are not fearefull to Gods children, neither shall need to trouble any, who will take heed that they trouble not themselves by wilfulnesse and grosse negligence; but do in the simplicitie of their heart shew themselves teachable to that which they know of the will of God, although they finde many wants in themselves, so as they groane vnder the burden of them, and be truely cast downe for the sins which they haue committed: for the best are vnder no better condition, although they may excell their brethren in some measure of grace; and therefore they confesse, that when they haue done all, they are vnprofitable seruants. *Christianitie must be followed, els no good will come. Note.*

**B** downe, this is to be weighed: that Christianitie is like to a trade or occupation, wherein no good will be done, nor profit arise, except it be thorowly followed and with great diligence, and especially this point regarded: that one thing be not lost or neglected, whiles another is followed, nor one duetic slackted whiles another is performed. And thus I shut vp my answer to this last obiection, saying: That the fore-mentioned Scriptures & other like them, are not fearefull to Gods children, neither shall need to trouble any, who will take heed that they trouble not themselves by wilfulnesse and grosse negligence; but do in the simplicitie of their heart shew themselves teachable to that which they know of the will of God, although they finde many wants in themselves, so as they groane vnder the burden of them, and be truely cast downe for the sins which they haue committed: for the best are vnder no better condition, although they may excell their brethren in some measure of grace; and therefore they confesse, that when they haue done all, they are vnprofitable seruants. *Luc. 17. 10.*

CHAP. 9.

**D** Of the obiection: That Ministers may follow daily direction, but yet not therefore the people: and of such an obiection, That better counsell is given by the sunnour than he himselfe will follow: with answer to both: and a larger answer to the first obiection in Chapter 2.



He other obiections which remaine, are few, and shall in few words be answered. Of the which this is one: Though you that haue nothing to trouble you, but sit quiet at your studies and leade a scholars life, may be fit to guide your selues in such a maner as heere hath beene set downe (as indeed it becommeth you well, and all doe looke for it at your hands, who should be lights vnto others:) yet it is not therefore to be vrged vpon vs. Yea these Obiectioners do further alledge: If it be hard, euen for you scolars & ministers, to obserue it, who haue so many helps to set you forward ouer we haue; there is small equitie in it, that we should be inioined the same performance of duetic which is required of you: our hinderances and lets in the world being more and farre greater than yours, and our helps and furtherances fewer and weaker, as ye know. But to these I answer: As there are more helps to the learned and ministerie,

F ff

and

and fewer lets (who for the most part haue their liuing provided them, and F may be much more free (as they ought to be) from earthly intangle ments, than others, except they loue to haue their hands and their heads full of worldly dealings:) so they haue more duties to performe besides these, which are common to all priuate Christians. For they ought not to rest in the direction aforesaid, which is common to every priuate beleuer: but according to their speciall calling, as they are ministers, they ought to performe the seuerall duties thereof publickly and priuately, both by attendance to reading themselves, and also as watchmen to looke vnto others diligently, in exhorting, admonishing, rebuking, comforting and instructing them, as occasion G shall be offered.

Ministers and  
such like should  
most tend this.

Ezek. 34. 3.

They should  
keepe a register  
of Gods mercies,  
&c.

Further, it were meet for them to take a view of their weeks worke at the end of it, to keepe a register of Gods speciall mercies and deliuerances, and another of his chastisements and afflictions; and how they goe vnder them, and profit by them: that by their experience they might the better bring on others. This (I say) and some other such duties ought to be looked to of such: so that priuate persons need not thinke themselves so sore pressed in respect of them; who if they looke well to their charge, haue a double dutie to discharge in respect of others. Although I could wish, that they did in practise and in the course of their liues faithfully and carefully performe that, H which is drawn out in common for every Christian: for with grieve it may be spoken, but too truly, that many of them liue as they list, very offensively; and both in performing the duties of their calling, and example, come much behinde many of those, who by good right ought to be guided by them: but none are to stumble at the bad liues of such, forasmuch as there will alwaies be in the ministry, offensive persons, who though they should goe before the flocke, yet come far behind them, to their iust reproach; and (as *Elies* sons) cause their holy calling to be had in contempt, and to be euill spoken of: from whom the people are not to fetch their light nor to take example. For though the calling it selfe be most glorious and fit to make and keepe them heavenly I minded, namely, seeing their labours and studies may be helpers of them to godlinesse, whereas other mens are full of toile, and occasions (through their weakenesse) to draw them to worldlinesse: yet except they be such themselves, as haue the vpper hand ouer their mindes and hearts, and can hold them in subiection, and teach themselves when they teach the people, their studies will not onely be full tedious vnto them, and yeeld small profit to their flocke; but also they shall be as apt to be deeply plunged in the world, and in idlenesse and vanity, as others: which will surely come to passe, till preaching, reading and godlinesse be with a better conscience regarded of them, and till it be their glory & crowne to seeke to gaine many to God. So that it is cleere, K that many ministers (as they handle the matter) find it not so easie about priuate persons [to liue godly,] but are far off fro keeping of a good course daily both in their generall & particular calling which yet is inioined the people to doe. And as for such as are more painfull in their calling, & carefull in their life to please God, though it must be granted, that they haue many more helps in regard of their ministry, then priuate men; yet it is also to be considered, that

Not to stumble  
at bad ministers.

Ioh. 10. 4.

1. Sam. 1. 17.

1. Thes. 1. 9.  
20.



**A** that their troubles and crosses are manie more & greater then other Christi-  
ans are for the most part ; for they are more shot at by Sathan and his instru- *Good ministers  
many troubles.  
Luc. 22. 31.  
2. Cor. 6. 9.*  
ments, they haue many discouragements, vnkindenesse offered them, and ha-  
tred for their good will and for the doing of their duty, as vnknown though  
known, besides their continuall care ouer the flocke of Christ. So that their  
crosses are manie and great, and they haue need of great grace to walke faith-  
fully and fruitfully in their course. Therefore let none obiekt, that the mini-  
sters (except some few whom God doth more specially priuiledge, for causes  
best known to him) because of their calling may easily keepe a cōstant course  
**B** in the feare of God, as though they had no lets nor discouragements: but let  
them knowe, that all haue hinderances enough: and therefore according to  
the helpes, which God hath giuen to euery one, both minister and hearer, let  
them grow thereby, and one not looke vpon another to be cooled and held  
backe; but all cheare vp their mindes, and trusse vp their corrupt thoughts,  
which are euer haling and carrying them one way or other, and clogging them *1. Pet. 1. 13.*  
so, that they cannot goe forward, but are ready to stumble one at the welfare  
and good report of another; as *Peter* did at the liberty of *Iohn*, which he think- *Ioh. 21. 21.*  
ing to be greater then his owne, said: What shall this man doe?

Now as for them which will not mislike the counsell that is giuen them in *Practise of this*  
**C** this direction, if they could follow it: but they thinke the writer heereof to  
haue wished better to other, then he can follow himselfe: let them yet weigh  
& take in good part his loue to them herein, whatsoever it haue profited him-  
selfe: and yet though he will say nothing of himselfe, lest any should thinke  
of him otherwise then he seeth or knoweth to be in him, yet he can put them  
out of doubt, that this doctrine hath bene receiued, and conscionably practi-  
sed of some, euen priuate Christians to their good contentation, and (as they *This hath bene  
prooued prof-  
table.*  
are perswaded) to the plentifull recompence of their labour therein bestowed,  
euen already: who yet haue good hope, that the first attempting of it was, as  
the hardest to them, so the least gainfull; in comparifon of that which is to be  
**D** looked for; and that the best is to come. And that the certaine fruit, which they  
haue reaped of the practising it, in such weake maner as they could attaine  
vnto, in respect of the vncertaine profit and comfort, which they receiued of  
their vncertaine seruing of God, before they were acquainted with it; they  
confesse (as they be able to iudge) to haue bene very great. This I say for  
their better intouragement, into whose hands this booke I shall coine, that they  
may not feare, that this is thrust forth at aduenture amongst men, when no  
prooffe hath bene taken, how it hath wrought vpon any before.

And yet this is no small benefit, (whatsoever others haue done) that a man *Singular com-  
modities of this  
course.*  
which desireth to please God, may know how to behaue himselfe in this pil-  
**E** grimage both towards God and men: how to proceed when he hath begunne:  
how to comfort himselfe when he is heavy: how to raise vp himselfe, when he  
is fallen: how to returne when he hath gone out of the way: which (through  
Gods blessing) with many such fruits, he may finde heere, and inioy daily to  
his comfort: I say, heere; (yet without any arrogancy) because though many  
good things may be reaped of many worthy mens labours, yet they haue not  
driven at this one particular, Of daily directing a Christian, as I haue done.

Pl. 71. 9.

Faith over-  
comes all doubts  
and lets.1. Pet. 1. 5.  
1. Joh. 5. 4.  
1. Joh. 4. 4.No other di-  
rection then  
Gods word.

And this for the satisfying of thy demand concerning the practise of this doctrine: and therefore feare not thou, that the Lord will leaue thee in the middle way, when he hath blessed thee in the beginning thereof, if thou withdrawest not thy selfe from his gouernment; but he will shew himselfe farre more gracious to thee, according to the praier which *Dauid* made in faith to him, and obtained the fruite of it: *O Lord thou hast bene my hope euer since my youth: Cast me not away in the time of mine old age: when my strength shall faile, leaue me not.* And as this holy man of God (we see) distrusted his owne weaknesse, yet through his long experience of Gods fauour and kindenesse, conceived assured hope thereof vnto his end: so the best of vs might iustly feare (knowing the malice and subtilty of our enemy, besides our owne exceeding frailties) that we should neuer be brought in safety to our end; and crie out daily against the vnlikelihoods of continuance, which we see both in our owne liues, and other mens. But aboue all these, either temptations & afflictions, or the doubts & feares which come thereby, our faith carrieth vs to see into Gods minde and purpose, and to waite through patience for the accomplishing of his promises, accordingly as it is written: *We are kept by the power of God through faith vnto saluation:* And again: *This is the victorie that has ouercometh the world, euen your faith:* And, *Greater his bee that is in vs, then he that is in the world.*

H

But yet one thing (seeing I speaking of it before, did shur it vp too briefly) remaines necessarie to be answered more fully. For when they heare the name of direction (though they who read the whole, may easily see what I meane thereby) they demaund thus: What? is there any other direction, then the word of God? And is that now at the first made our direction? But what Christian hath not laboured to follow that in all ages, when no such inuention as this, nor no such new found out direction, as yee mention, was knowen? vnlesse perhaps yee haue found out any new thing beside the scripture; or, you see that in the Scripture, which hitherto before you saw. I answer, that neither doe I vrge any other then the words & commands, nor arrogate no skill, to teach and guide mens liues, then other of my brethren, who do soundly and conscionably obserue in reading the Scriptures, haue found out and do teach: and that is, That euery day the substance of godlinesse ought to be practised of euery true Christian; and that according to his knowledge, hee should holily and religiously indeuour to make the same conscience of his thoughts, words and deeds euery day, which at any time or any day he hath done, when he looked best vnto them. And because the rules of Gods word, & practises of mens liues do not so commonly & easily meet together, but euen among the godly it is much complained of, that they most hardly can fasten vpon a good course, and that euen the very knowledge of it, for want of plaine and daily teaching, is in many places much wanting: therefore I say further, that the frailtie and weaknesse of such doth require, that there be some helpe ministred to them by such as haue experience: and that which is sufficiently taught in the Canonical Scripture, heere and there for the directing of them, had need to be gathered together both plainly and plentifully in one Treatise for them, to haue it at hand by them, and to read oft, as they shall be able, and

(shall)

**A** shall see it necessarie: and not to some honest and well disposed Christians, to seeke for euery instruction which they shall haue need of; to euery booke and chapet of the Bible: which neither God doth inioine them, neither they could possibly finde, though they had leisure; no not one of a thousand; but are to be helped by the sermons and writings of their teachers. For as no man will say, there is no vse of the Apothecaries shoppe to fetch thence roots and hearbs for necessarie vse, because they grow in fields and gardens: so neither is the writing of particular treatises needlesse, although all necessarie points of instruction are to be found in the Canonickall Scriptures.

**B** And as the sermons of many haue bene penned to good purpose, to helpe such as are well disposed; some directing particularly how to praie; some how to receiue the holy communion; some how to fast, &c. so I haue laboured in this treatise to direct men how to liue in this present world, so as they may walke with God: euen by bringing them from a generall & confused thought of Christianitie to a daily and particular care of godlinesse throughout their whole course. And seeing (as our Saviour saith) *The light of the body is the eye*, so the light of the whole life, is the effectuall and powerfull knowledge of Gods will, and a well ordered heart, and gouerning of the vnruely affections: therefore I haue heerein declared how such knowledge must be sought, and the heart of a Christian be daily gouerned in the cogitations and desires of it, that they may draw the life in the seuerall actions and parts thereof vnto the obedience of Christ. Yet I denie not, but that men of experience, who haue long accustomed themselves to the daily and true feare of God, may direct themselves better, then that such should need to tie themselves to these rules or such like of another mans drawing; who if they haue learning, and doe keepe a daily obseruing of their waies and affections, shall be best able thereby to gouerne and guide themselves: of which sort; I wish there were many, who could helpe forward other, rather then stand in need of helpe themselves. But too few there are of them: for although many for their knowledge might, yet they doe not so narrowly looke to themselves, how they obey that which they know, but that a direction drawne out of the worde of God by another mans labor & industry, may do them good. Among whom, if there should be some, who shall condemne this my writing as curious, (as there are many who cannot thinke any such doctrine necessarie) I rest in that which hath moued me to take it in hand.

The obiections which remaine, are in regard of the persons and states of men: as, the mightie and the meane, the ruler or magistrate, the poore seruant, labourer and workman, the traveller, or whosoever he be, or in what state soeuer, hauing his hands full of businesse, (so as his calling be allowed of God, and profitable to men) that which hath bene answered to the former obiections, may fidly serue for them: Namely, that all being teachable, and ready to heare what the Lord hath to say to them, may serue God daily by walking diligently in their calling, and minding their worke whiles they be about it: so as they remember & keepe this in minde perswasion, that they labor & take paine therein, because it pleaseth God they should do so: and with all, that they be watchfull to practise in their labours, all vertues, and bring



Be watchfull to  
practise the  
virtues of pa-  
tience, &c. as  
occasion shall be  
offred.

Direction for  
sick persons.

1. Cor. 10, 13

Iam. 1. 5.

Search the fruits of the spirit, as occasion shall be offered; that is to say, pa-  
tience, when they be provoked to the contrary, with long suffrance, meek-  
nesse and humblenesse to hold under their proud, boisterous and rebellious  
heart; and contentation in the blessing and successe that God giveth them,  
with the like faith, hope, love, peace, &c. To be short, every true Christian may as he ought, keepe a daily course of  
living holily, righteously and soberly, though not all in a like measure and  
degree, yet so, as God may be pleased, his owne heart quieted, and others by  
his example not justly offended, but edified: which is the thing that we ought  
all to propound to our selves, and aime at. And last of all, whereas it may be  
demanded; what sicke persons shall doe, and whether their consciences shall  
be tied to such rules, when paines and diseases give no libertie to the minde to  
thinke of anie thing but the greatnesse & extremitie thereof; and when prai-  
er is selfe, especially long continued, cannot be admitted, nor not of them who  
have yet in their health praied oft and fervently, and with delight: to them I  
answer; That if the diseases and kindes of paine be such; (as there are manie  
such) then know we that the direction fit for such, is to keepe faith, hope,  
peace with God, and patience, with meekenesse and thankfulness: to watch  
for this, and lift up the hart as oft (though briefly) as they can, by prai-  
er for this grace, and to hold out contrary rebellion (even as the martyrs did in their  
extremities) the Lord having promised that he will lay no more vpon them,  
then they shal be able to beare: and yet even this poore watch keeping (for so  
it will seeme to them) shal be a practising of that direction daily, which I have  
made mention of; though it is not to be looked for, that the sicke and disea-  
sed can afford that liberal service to God, that others may, who are in health.  
As for those who are distracted and bereaved of their senses and understan-  
ding; (which may be the case of the dearest servants of God) there is no  
question to be moved about them: In the faith wherein they lived, they shal  
die & be accepted. And for other, whose sicknesse and diseases shall not be so  
painful as theirs before mentioned, they besides that which hath bene prescri-  
bed to the other, are to take the benefit of reading by the helpe of others,  
with conference, and of meditation also; and more long continued  
prayers. Which grace with that which is meete for enerie  
other in his estate, God, who giveth plentifully and  
casteth none in the teeth, vouchsafe to graunt  
to all that desire it, for his sake in whom  
he is well pleased, Iesus Christ  
the righteous.



Chap

A confilium I am M. should not be dildred. I may saye I have shewd beeye more

How of ver

Log gainil to eno moy beborre ion used to moy lo dilt: beborre of milt  
 moy or vtrall from neid rounde d. comit edd wodg out ion yab vtrous of vi  
 Chap. 10.

The conclusion of the whole Booke: containing an exhortation to good and bad

**A**nd this much I have thought good to say of the doubts, ob-  
 jections and cauls which may be raised from or by occasion  
 of the former doctrine, as also of the answers thereto. And now  
 to shut vp this Treatise and the whole Booke, for conclusion, a  
 few words in the way of exhortation. I adde both to the godly

ly and godlesse: and so I end. To them I say this: Seeing you have some ex-  
 perience already, that it is no lost labour to live vnder gods protection and  
 government, but that in serving him deuoutly there is great reward, beware  
 yee waxe not slacke and colde in the course wherein yee haue begonne. And  
 such of you, as haue knowen this point of truth, and made conscience of the  
 same to practise it, I meane every day, and throughout the same, to set your  
 selues to walke with God, (which many and those also well minded haue not  
 done,) holde on your course and be not wearie of well doings: for yee shall

Exhortation  
 to the godly.

**C**reape the fruite thereof without wearinesse: yee haue borne the greatest bruns  
 already, while liuing among many Atheists, papists and carnall Gospellers;  
 yee haue receiued their liuerie and censure, and with all disgrace that might  
 be, (vnder the Gospell) haue reprochfully had the odious names of Preci-  
 sians and Puritanes, Hypocrites and sedicious persons, giuen vnto you: but if  
 taunts, mocks, reproches and discouragements haue not turned you out of  
 the way, nor caused you to waxe faint in your Christian course, neither let  
 any other thing hereafter vssetle you, but holde out the confidence of your  
 faith, and reioicing of your hope vnto the end: and so doing, I pray God, that  
 yee may prosper and fare well, as your soules shall prosper.

Gal. 6.

Heb. 3. 6.  
 3. ep. Ioh. 2.

**D** And whatsoeuer knowledge of gods will yee haue found by diligent seeking  
 of it, and hidden the same in your hearts, as treasure in the safest place, to the  
 end yee might not so much as wander from Gods commandements, praising  
 him for the same; yet pray still to God, as the blessed of the Lord haue done,  
 & teach vs stil thy statutes: and grow in grace & in the knowledge of our Lord  
 Iesus Christ. The blinde world seeth not the happie end of that to you, which  
 seemeth to them to be the greatest miserie, whiles yee arme and settle your  
 selues to walke on constantly in the course ye haue begun. And God knoweth  
 whether he hath giuen that grace vnto you, to a further end then they once  
 thinke of: that is to say, that when they shall see God to blesse you therein,

PL 119. 10. 11.

1. Pet. 3. 18.

**E** many of them which are as yet of the synagogue of Sathan, which call them-  
 selues Iewes, and are not, but doolie, may come and worship before your  
 feet, and know that he hath loued you: yea, it may come to passe, that when  
 they shall after better and more mature deliberation, see and be constrained  
 to say, God is with you of a truth, that some of them may take one of you by the  
 skirt and say: We will goe with you, for we haue heard that God is with you: Nay  
 it is certaine, that your light so shining as hath beene said, many shall see

Reu. 3. 9.

Zach. 8. 13.

Math. 5. 16.

your

*The conclusion of the whole Booke.*

*your good works and glorifie your Father which is in heauen. More I will not say to you.*

*Such as looke  
not to their  
waies daily,*

*Either through  
ignorance,*

*commanded  
the good*

*Or an ill consci-  
ence, when they  
doe or might  
know their de-  
votion*

*Their fault is  
great.*

*Reu. 2.4.*

*Therefore re-  
pent.*

*To forsake our  
first love, when*

*They smart who  
doe so.*

*Reu. 2.5.*

*Amend, and  
doe speedily.*

But to proceed: such of you as haue not extended your care of liuing god-ly to euery day nor throughout the same; but haue taken more liberty to your selues then God alloweth; thus I say to all such: If you haue done so through ignorance, and that God hath reuealed no further light vnto you, who yet were ready to do whatsoeuer you should heare to be commanded you of him; be not discouraged, your sinne hath bene the lesser; and God will not impute it to you, nor lay it to your charge. Onely shew that ye did it ignorantly, hereby, that now yee know God requireth it of you; that your care should continue one day as well as another to looke to your liues and particularly to obserue them; that now (I say) yee doe so; and follow conscientiously that which yee see to be your dutie; as yee did before in that which he knew. And so ioine your selues in your practise with your bretheren before mentioned: and all that is said to them, take it as spoken vnto you. But to others of you, who feare God and know it to be your dutie to make conscience of your waies one day as well as another, and yet did it not; or if you were ignorant of it, yet yee made no hast to know more then yee did; lest yee should answer for more then yee were willing to doe: the sinne of both sorts of you is great, and doth crie to God for punishing it; and he hath hard the crie of it against you; and hath a conuersion with you for it; as he said in the same case to the church of Ephesus, (though yet God was worshipped truly of it; but not indeed with zeale, and seruently) *I haue sate vpon his against thee. And that which Saint Iohn said to them, I say vnto you: Remember from whence ye are fallen, and repent; and doe your former works, or else God will come against you shortly.* For indeed it is not meet, that such as at the first enlightning of them by faith through the preaching of the gospel; could not satisfy themselves in being thankfull to God for their deliuerance which they saw: should after, make a common matter of Gods loue, and leaue their seruency in honouring him, and their faith loue to him, which they thought sometime could neuer be enough. And therefore it is not to be doubted, but that such haue manie complainings of their loosenesse and security; and manie accusings of themselves, when they smart for such negligence and boldnesse in sinning against God, by such corrections as he doth inflict vpon them. And to omit all other (for there is now no time to mention manie) even this is one: that whereas manie of them, who while they walked uprightly, walked safely, yet since they waxed more wearie of Gods seruice, they were driven manie times to contrarie streights, complaining that they could not finde the comforts in Gods word and promises, which they were wont to ioy. And who doubteth, but that it must needs be so? For although some take discomfort without any iust cause, either when they cannot doe the good they would, or when Gods hand lay vpon them by some sore afflictions; in which cases their griefe ought not to exceed: yet that it doth so; when men walke not soundly with God, and follow not that which they know they should; what marvell is it? It is their wisdom for both to amend, and that speedily: the one his error, that he knew not; but both of them, their carelesse halfe seruing of God which they



**A** they had offered him, and to bring themselves to this, that they hold and account it their greatest worke they haue to doe, and the chiefeft care, that they be affraid to offend continually and euery day: yea and for this cause, that euen their *reioicings be in trembling*. This is that, which they must indeauour after. And to conclude my speech to them, let this that I say be regarded the more, by how much they are in greater danger of the diuils deceivable allurements, which now in this our renued peace and longer hope of the continuance of it, they lie open vnto. Seeing it will be plausible, not onely to the bad, but also to the better sort, that now we haue escaped the perill which we feared

*More cause to  
looke to our  
selues then hitherto  
before.*

**B** when the yeares of our late deceased Soueraigne the Queenes Maiesty grew full, and therefore not like long to continue: now (I say) we hauing obtained of the Lord this mercie, to haue a religious and godly king to sit vpon the throne, and to defend vs, it will seeme a needlesse matter to looke so narrowly to our selues as then we did. But let all such know (howsoeuer others haue no eares to heare it) that if, now our feare of earthly danger is taken away in some sort, we increase not and double our feare of offending God; and also if with more enlarged hearts we set not our selues daily (as we haue good cause) to reftifie our thanksgiuing, by all possible fruites thereof, with honest and blamelesse conuersation: I doe them to vnderstand, that the last end of these blessed times will be worse to them, then the beginnings of them were, when they had not yet so deeply sinned: And it will be verified in them, which was spoken in the daies of the prophet *Amos* to the children of Israel: *You onely haue I known of all the families of the earth, and therefore I will visit you for all your iniquities.*

*Double our care  
& thankfulness:*

*Or else the end  
shall be worse  
than the beginning.  
Amos. 3. 2.*

Now I haue spoken to the Godly, I turne to the other, who either haue onely a false perswasion of their saluation; or else, confesse that they haue no knowledge what shall become of them after this life. Both sorts are earnestly to be desired, to consider in what fearfull estate they be, who hauing not made so much as a beginning in the practise of a godly life (for so it may truely be said, if they haue not true and vnfaigned faith) are farre off from this daily walking with God, which I haue shewed to be required by him of all his faithfull seruants. They are also to weigh, how they can answere this saying of the Lord Iesus: *Except yee repent, yee shall all perish*: And that of Saint Peter: *If the righteous be scarcely saved, where shall the wicked & vngodly appeare*? For besides that their estate shall be in the world to come, easelesse and remedileffe, what is it that they desire heere, for the which they can be content to debarre themselves of the blessed immortality of the soule, and the glorious resurrection of the body, and to goe to the place of torment? doe they not see the slippery and vncertaine condition of all things heere below: and that they cannot promise themselves continuance in one estate till the next morning? and that they are (whatsoeuer they imagine) *without God in the world*; the vilest of all creatures; the most cursed; except the diuils; and yet diuils incarnate themselves? And if they thinke they may repent when they wil, (beside that late repentance is dangerous; if they might attaine to it) doe they not see, that they shut vp the way thereto from themselves, whiles they may heare the lord speaking thus to them: *Because when I called vpon you, yee would not heare, you shall*

## The conclusion of the whole Booke.

*cry your selues, and I will not heare saith the Lord? And if they should perswade F themselves, that their sinnes are not so great: what is more ridiculous? And what should I say more? For if it were but the depriuing themselves of the infinite good things which are to be inioied even in this life, they are worthily to be reprocued and chalenged by that speech of Salomon, O yee fooles, how long will yee loue foolishnesse, and yee scorner's delight in scorning, and yee vnwise hate wisdom?*

Prou. 1. 28.

Destruction cometh speedily.

And as great folly it is, to hope that punishments and fearefull and trouble. some times heere, shall passe as they haue done, even like vnto a shower of raine. But as *Nob* told the people of the old world, that when God meant to bring the flood that should couer the earth, it should raine without intermission forty daies and forty nights; which the people thought would not haue bene so, but it did come to passe: even so, when God will bring their destruction, it shall come swiftly as a whirlewinde, and consume them vtterly, as the fire doth the stuble, before it make an end. And as *Nabuchadnezzar* went forward in his sinne, even while he was priding himselfe in his great Babel, the same houre he heard Gods sentence on him, and had it executed; that he was driven from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen; till his haire were growen as eagles feathers, and his nailes as birds claws: so God will surely come and not delay, at his appointed time, and doe as he hath said, to the sonnes of men who are workers of iniquity, and they shall not escape: and in the meane season their damnation sleepeth not.

Why God deale thus with them.

And why will God deale thus with them? Verily because they by continuing in their sin, put him in minde of the iudgement dreamed against them, to execute it: whereas a man would thinke, that so many examples both in scripture and in their owne experience, wherein they haue seene the fearefull execution of his threatnings after mens sin hath growen to ripenesse, should drive them to prevent their owne destruction. And as none are without warings one time or other, and those also feareful ones for the time, by sickness, diseases, feare of death, wounded consciences and other such accusations: so a man would thinke, in the time wherein they are sent, that they would remember such warnings while they liue, and neuer forget them: but like a wonder that lasteth but nine daies, so is there repentance; which vanisheth away as the dew of the morning by the heate of the day. I would haue thought any selfe, that many monstrous persons whom I haue visited, when Gods wrath vpon them caused them to cry out, and promise amendment, would haue proued rare examples to others, of true conuersion to God; but to my great griefe, and to teach me experience what becometh of such vntimely fruites they haue turned backe againe, as an arrow from the stone wall, and as the dog in his owne vomit, which causeth me to write that, which I haue often uttered with an heauy hart. That we had need to haue the doctrine of repentance offer then any thing else, for that sinne being rooted sticketh so fast. If we be warned of any thing but sinne, one warning will serue: but many hundred sermons cannot purge that out. For when they heare that which sometimes casteth

Gods warnings soon forgotten.

**A** eth them downe, yet as though they had beene beside themselves while they were in such good moodes, they come to themselves againe, that is, to their old course, and say: Shall we forgoe our pleasant life, our merry companie, our braue stomacks which make vs famous, and to be spoken of? yea the meanest haue somewhat to hold themselves in, as it were in chaines, that they may not returne to God lest he should saue them.

But now I haue shewed them their estate, euen their shame, and the woe which they are in, and what variety of spirituall and heavenly delights they haue forgone by refusing to walke within the compasse of Christian duty from daie to daie, (which sweetnesse of holy delights God giueth his seruants as a taste of heauen in this life) what remaineth but this: that all (which will not shew themselves desperate, & wilfully to seeke their owne confusion) consider this, though they haue long forgot God, and lay it to heart: namely, that they say with the apostles euerie one severallie, when Christ their master told them that one among the rest should betraie him: *Is it I master?* and with *Paule*, Math. 26. 22, when he was smitten downe at the gates of Damascus: *Lord, what wilt thou haue me to doe?* yea and let them doe as the seruants of *Benhadad*: when they were in great feare of their liues by the king of Israell, *They put halters about their necks, and came and humbled themselves before him*, and said they were his seruants, to the end they might finde fauour at his hands: Thus (I say) let them seeke the Lord while he may be found, and say: *Spare thy people, O Lord, and be no longer angry with the sheepe of thy pasture.* But let them doe it in truth, till the promises of God be beleueed of them, and applied to them, piercing to the heart, and taking hold of the affections, so that they may see themselves to be of the number of Gods people, and to goe beyond all reprobates; and till the same word of God which they haue heard preached, hauing beene the seed of saluation to them, may be the mould of their conuersation also, which they being cast into, may be fashioned after the doctrine of it: And the rather, for the renewed peace and defence of the gospel, by the happy succession of our most gracious Soueraigne the kings Maiestie, as well as the hope we haue for the time to come, of *liuing safely vnder our vine & figge tree*: Deutr. 28. 46, lest if they serue not the Lord with ioy and a good heart for all such good things, they doe procure such plagues, as shall manifestly shew that he is angry with them. Now to shur vp all: if it be said to me, that I haue shewed, how men may liue happily, but nothing hath beene said about happie dying; be this for answer: An happy life bringeth an answerable death, and the learning and

accustoming of our selues to die & contemne the world while we liue, shall lead vs the way to eternall and blessed life when we must die. For that knowledge, faith, hope and other grace is to uphold and guide vs at death, which was the staffe and stay of vs in our life: which God shew plentifully into our hearts both in our life, and at our death, to make vs blessed in both. And of this Treatise, and of the whole booke thus much.

A SWEET





## A SWEET MEDITATION OF THE AVTHORS, (LONG AGOE)

of the benefit of reading, conference, musing on holy things, and prayer: containing a complaint, that these holy exercises are neglected for that which is worse than nothing, even mens sinfull will.

- 1 **O** H, what a blessed thing it is  
with godly leard's to talke,  
By reading and by conference,  
both as we sit and walke!
- 2 And oft to thinke upon the ioy  
by God for his prepar'd,  
And eke to pray with groanes to him!  
the like hath not beene hard.
- 3 It doth breuine our hearts most dull,  
and bring our mindes in frame:  
It doth indue our soules with light,  
made fit to praise Gods name.
- 4 It causeth vs our time to spend  
in fruit, and heavenly sort:  
It keeps from enuy euill way,  
and so from ill report.
- 5 It holds our minds frō earthly thoughts  
and vanities most vaine:  
It doth become pleasant and sweet,  
in stead of irksome paine.
- 6 By this, ill tidings are not fear'd,  
afflictions are not heard:  
But from impasience and ire,  
hereby we are preserv'd.
- 7 By meditation and reading,  
with prayer annex't hereto,  
We make our gaine of that which we  
are loth once to forgo.
- 8 It maketh vs a sauer sweet  
in places where we come;  
That some are gain'd to God thereby,  
and folly hath no roome.
- 9 Blessed is he whose portion this,  
in stead of toile is ginen  
Whereby some cannot read a line  
from morning vnto euen.
- 10 And as his lot in fairer ground  
is cast whom this belighteth,  
In reading and in studie sweet  
that ioyfully delighteth.
- 11 So he that seeth not this grace  
and prinitē age most great,  
Sorrow and shame shall him pursue,  
and folly be his meat.
- 12 I speake of those, whose calling is  
by learning for to liue  
Whom God would haue be free from  
and good example giue. (world,
- 13 And so of euery one, as he  
hath liberty and leaue,  
That he do not for soūd delights  
himselfe hereof be reauē.
- 14 But Lord, what griefe it is to thinke  
that this so happie a lot  
Should be trod downe, as pearles of  
of many a drunken sot! (swine,
- 15 This

## A sweet Meditation.

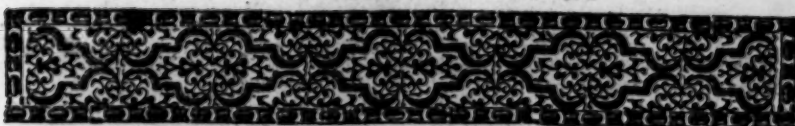
- 15 That the deceitfull merchandise  
of profit and of gaine,  
Should darken so & blinde mens eyes,  
that they should loath this paine:
- 16 That some should dreame of honour  
and of promotion, so (high,  
That this sweet state with all her  
they should gladly forgo: (fruits,
- 17 That neither Scripture giuē by God,  
nor books by learned made,  
Can cause them be in loue with them,  
and so forsake their trade.
- 18 Indeed it doth require the heart  
from enill to be brought, (God,  
That louers of pleasures more than  
may come to better thought:
- 19 I meane, that they may sin abhorre  
of euery loathsome kind:  
And that their chiefeſt ioy may be,  
from thence to weane their mind:
- 19 And with no lesse delight of heart  
they wiſdome may embrace,  
Till godlineſſe hath got in them  
a roome and ſetled place.
- 20 Such ſhall in ſinde a pleaſure ſweet,  
their yeeres and time to ſpend  
in out hours holy and diuine,  
untill their life do end.
- 21 And ſuch therefore may be full ſure  
the forenam'd fruites to reape:  
And to inioy all good delights,  
in meaſure and in heaps.
- 22 If any thinke this too great toile,  
and ſtate of life too hard:  
Let him againe thinke, that full great  
and ſweet is the reward.
- 23 For my ſelfe, with Salomon  
nothing I may ſay:  
That without experience  
of this happy day:
- 24 Such a deceitfull world doth yeeld  
to ſuch as it embrace;  
Yet neuer ſaw I pleaſure like  
unto this heauenly grace.
- 25 What did I ſay, No like to it?  
no, nor to be compar'd:  
For one it yeeldeth twenty fold  
in pleaſure and reward.
- 26 And leſt I ſhould be thought to ſay  
(like to the Poets vaine)  
More then the truth in praiſe thereof,  
and ſo ſhould ſeeme to ſaine.
- 27 Full many a thouſand; euen of them  
who haue their time ill ſpent,  
And vnto vaine delights their yeeres  
and all their ſtrength haue lent:
- 28 And haue not choſe the better part  
in wiſdome for to grow;  
Haue cried out fearefully at length,  
and ſaid: It hath bene ſo.
- 29 All pleaſure, Folly they did call;  
which heretofore they found:  
And ſorrow'd, that they had no part  
in that which was moſt ſound.
- 30 They haue cried out of idle life  
and of their youth miſpent:  
That to the reading of good bookes  
their hearts they haue not bent.
- 31 For what though men ſhould ſet  
to ſeek a pleaſant life: (themſelues  
In all things, eaſe and peace to finde,  
and to be void of ſtrife?

## A sweet Meditation.

32. *Fall true it is, that without this  
their pleasure is but paine:  
Right soone it shall depart from them  
and sorrow come againe.*
33. *Where are the mighty and the  
and flouting ones become? (proud  
Some 100 yeeres agoe they died,  
and such as had their roomes.*
34. *The rolls of kings and princes great  
and chronicles of late,  
Record to vs full many a one  
who liu'd in pompe and state.*
35. *A time they had, their time is gone,  
their glory is decayed:  
And sunne to such as died not well,  
a wo full hire is paid.*
36. *And as for men of lower place,  
whom better we did know,  
Whose crowne was beauty, ease and  
and did in dainties flow: (wealth*
37. *Behold it is with them, as if  
they neuer beere had beene,  
As if no pleasure or no pompe  
of theirs had once beene seene.*
38. *And such as doe remaine as yet,  
and liue as they haue done, (found  
Shall finde the same which they haue  
when once their race is run.*
39. *So that small cause there is, we see,  
this kinde of life to choose,  
And for the same the fauour sweet  
of heauenly life to loose.*
40. *But such as doe in wisdom ioy  
and take delight therein,  
Shall haue with peace a place on  
and greater gaine shal win. (earth*
41. *Therefore mine owne desire shall be,  
to take this for my part, (sweet  
The water streames and pastures  
of Gods word, with my heart.*
42. *And such as these few reasons may  
perswade vnto the same,  
I wish them that which to my selfe:  
at this that they may aime.*
43. *Then happy we throughout our life  
what euer vs befall:  
Thrice happy eke, when we go hence  
and God vs home shall call.*
44. *Let the words of my mouth please  
and thoughts of heart, O God:  
And in the same continually  
let me make mine abode. (thee*
45. *As haue the daies of sorrow beene,  
so may our comfort be:  
That as we did not praise thee then,  
so may we now praise thee.*







# A TABLE CONTAINING the summe and substance of the whole booke in the principall points of it.

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Carnall Protestants thinke it easie. ibid.  
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Three branches of the first head. i.

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3. b.

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Men shift off this. u.  
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Wants about  
the leaves  
? twelve



SEVEN

TREATISES

CONTAINING SUCH

DIRECTION AS IS GATHERED

OUT OF THE HOLIE SCRIPTURES

leading an holy living to the end of life in the life  
and in the life to come: as being so called the  
Christian's Christian

PROFITABLE FOR ALL SUCH AS HEAR

THEY DESIRE THE SAME: IN THE WHICH

most profitable and necessary things are  
gathered and compiled into one book

PENNED BY THE REVEREND FATHER

the word of God is made known in this

DEAR READER

THE book of the Law is the first and most profitable book of the  
day

First Part

One of the Camp's with the Lord's name



AT LONDON

Printed by PAUL KINGTON for THOMAS MAN  
and ROBERT DARTON, who are to be sold at the printer  
Staple in Pauls Churchyard, 1603.



TO THE RIGHT  
VERTVOVS, HIGH,  
AND MIGHTIE PRINCE,

King IAMES, our dread Soueraigne, by the  
grace of God, King of England, Scotland, France  
and Ireland, defender of the faith, &c. long  
life, happie daies, and most pro-  
sperous raigne.

**M**ost gracious and dread Soueraigne Lord, I  
haue not presumed vpon this dedication, as  
being overtaken with the forgetfulnes ei-  
ther of your Maiesties greatnes, or mine  
owne pouertie: For I confesse, that if com-  
parison were made that way, I might wor-  
thily be blamed of presumption. But the truth is, that I laid in  
balance your mind rather then your Maiestie, and the argu-  
ment rather then my penning of it. In this I confesse I presu-  
med, and strusse without desert of blame, that as you haue pre-  
ferred godlines before glorie in the midst of this glorie  
which God hath brought you vnto: so you will preferre a trea-  
tise of godlines, thus simply furnished, before a glorious stile.  
Which is not at all repugnant to the simplicitie of holie  
things. And yet my meaning is to confesse to your Maiestie,  
that this argument deserued both a more learned and more  
gracious penne then mine. To which I would with al my heart  
haue giuen place, if I had either seene before me, or heard be-  
hinde me the footsteps of any tending that way that I goe,  
though I confesse, there are some to bee seene trauailing in  
waies neere adioyning to this.

## THE EPISTLE DEDICATORIE

" Concerning your Maiestie, I am perswaded, that you repose  
 " your greatest greatnes in the communion of Saints, and not in  
 " your seuered calling which is transitorie: and therefore will  
 " account your selfe honoured by the augmentation of grace,  
 " and the furtherance of true holines. Your Maiesties owne af-  
 " faires must be permitted to inioy their opportunities, and  
 " your godly wisdom to inioy your choice in this varietie of  
 reading. But I doubt not, but your godly heart will perswade  
 you to receiue a booke of this kinde with a gracious hand,  
 though it were to no other end, but to begin to Gods people  
 in the entertaining of any true hearted motiue vnto holines.  
 And this to say the truth, is that wherein I haue made bold to  
 vse your gracious and renowned name, to aduantage my in-  
 tent of furthering the people committed to your charge in  
 their passage to saluation. Let it therefore (I most humbly sup-  
 plicate) please your Maiestie to giue allowance to my ende-  
 uour and drift, and to pardon my slips: for my meaning hath  
 been to seeke the honour of God in this work, and to borrow  
 helpe in this Dedication, of the grace he hath giuen you for  
 such purposes.

Thus reioycing, with the rest of Gods people, for the  
 comfort wherewith the Churches heart is comforted by  
 you, and desiring the lineall descent of these kingdomes to  
 your Maiesties royall posteritie, till Iesus Christ with his  
 glorious comming obscure all the glorie of the  
 world, I beseech the holie Ghost to be with  
 your spirit, and keepe your Maiestie  
 in Christ vnto the end.

*Your Maiesties most humble subiect*

**RICHARD ROGERS, Mini-**  
**ster of the Gospell.**

# TO THE CHRISTIAN WAITER READER.



He children of this world are in their generation wiser Luk. 16. 8.  
 then the children of light. The truth hereof may appeare in  
 the Papists; who discerning that their bookes of Controuersies,  
 stuffed with manifold vnttruths, fallacious, and corruptions,  
 were not able to gaine sufficiently (though small gaine be too  
 great for such merchants) to their Babylonish kingdome, haue Reuel. 18. 15.  
 set themselves and others on worke (being all set on worke of Hell) to penne certaine Iam. 3. 6.  
 treatises, tending to insnare and intangle the minds of ignorant and simple Chri-  
 stians, in the corrupt and filthie puddle of Popish deuotion. In this respect I perswade  
 my selfe, it is come to passe (not without the gracious providence of God) that  
 the author hereof hath been encouraged in himselfe, and by others, to write these  
 Christian directions, as a counterpoison to all such inchauntments of Papists, who  
 would by these meanes beare men in hand, that a true deuotion dwelt amongst them,  
 and were inclosed and tyed to their Cels and Cloysters: In which vncleane cages it is  
 vnpossible for any true spiritnall and holy meditations to haue their abiding: for as  
 much as euen the very mindes and consciences of such vncleane birds, are defiled Ier. 1. 19.  
 with damnable errors, and Idolatries. Wherefore I would earnestly aduise, and bea-  
 rately intreate thee (Christian Reader) to imbrace this booke, wherein thou shalt finde  
 good precepts, and holy directions, not deliuered by rote (as from a Parrot) out of the  
 bookes and writings of other men: but confirmed by the singular experience of one,  
 who hath long laboured the conuersion, and confirmation of many other; but espe-  
 cially the mortification and quickning of his owne soule and conscience: one, whom  
 indeed I haue euer esteemed another Greenham: and herein more happie then he;  
 because he hath liued to penne, and peruse his owne labours, and may yet liue (by  
 the mercie of God) to correct and amend whatsoever slip of his penne (for in a long  
 worke one may happily take a nap, two, or three) shall be shewed vnto him. Reade it  
 therefore (beloued Christian) and that with diligence: and thou shalt finde (I doubt  
 not) more true light and direction to a true deuout and holy life, then in all the Reso-  
 lutions of the Iesuiticall Father Parsons (though neuer so refined, as a brick newly  
 washed) or meditations of Frier Granatensis, or any Popish Directories whatsoe-  
 uer. And so I commend thee and all thy holy labours in this and all other good  
 bookes, especially in the booke of bookes (I meane the holy Bible) to the  
 rich and mercifull blessing of God our Father in Iesus Christ.

Blackfriars London this 26. of May 1603.

*Thine in the Lord;*

STEPH. EGERTON.

A 3 TO





## TO THE CHRISTIAN READER.



Hat be the priuiledges and high fauours of God Almighty, wherwith he hath preferred this age, and in speciall our nation aboue all before vs, since the daies of the holic Apostles, needeth more meditation to moue our selues to thankfulnes, the proof to couince our aduersaries, who though they should gainsay it, shall gnash their teeth and pine away in griefe to behold it. Among all (I may say with the Prophet and the Apostle) this is chiefe, that God hath so cleerely *shewed his word to Iacob, his statutes and his iudgements to Israel, and hath committed to vs his holy oracles:* Wherein I meane not only that we haue the Gospell so publikly and plentifully preached, which (though great) is common to vs with many: but withall, that in some admirable manner, God hath reuealed his secrets vnto vs, such as wee know no Church vpon the earth, in which the true sense of the Scriptures and sound doctrine thereof, are more sincerely embraced and professed. Yea with what store of rare and excellent lights the Lord hath furnished this our Church, he is blind that seeth not, and malicious that wil not acknowledge it: wherein though generally it falleth out by humane frailtie and Sathans subiltie, that there is more light of iudgement, then integritie of conscience, yet herein God hath not left himselfe without witnes of many worthie Christians both Preachers and professors of the truth, who lively expresse the forme of holic doctrine into which they are cast, such as vpon my vttermost perill I dare professe, the deuoutest Papist neither hath nor possible (in that profession) can attaine vnto, lacking true faith the right mother and nurse of a godly life. And herein to giue one instance in steed of many, take and examine straightly this one work, and if it breathe not out more sound godlines in one leafe, then all their artificiall composed treatises of Resolution (which in their estimation are chiefe in this argument of a godly life) let me beare my deserued blame. I leaue the life of the writer of that Popish booke to such as seeme vpon better knowledge to haue set out the same. And for the Author of this Treatise, I may not in modestie say what I know, but could and doe desire that his life were so knowne to all, to whom his writing shall come, as it is to such, who haue heard the doctrine and scene the practise hereof in himselfe these well neere thirtie yecres. But to spare the person for his life time, and to foretell what you shall finde in his labours. In my simple opinion it might in one principal respect be called the Anatomie of the soule, wherein not onely the great and principall parts are laid open, but euery veine and little nerue are so discouered, that wee may as it were, with the eye behold, as the right constitution of the whole and euery part of a true Christian,

## To the Christian Reader.

stian, for the manifold defects and imperfections thereof. Where to be added  
most approoued remedies for the curing of all spirituall diseases, with like  
preseruatiues to maintaine our health, in such sort as may be enioyed in  
this contagious ayre, and so in a second respect may be called the physicke  
of the soule. In both which how welcome it shall be to all that loue their  
soules health, I neede not doubt: onely I would desire the Christian pa-  
tient, not to be offended with the largenes of the work (as too deare for the  
poore, and too much to be read ouer in long time) but consider with me,  
that if the arte of bodily physicke be so long, as the father of that arte testi-  
fieth, then is it no maruile, that this spirituall physicke doth as much ex-  
ceed the other in length, as it doth in dignitie. And yet for the reliefe of  
such as desire to profit by his labour, great care hath been taken so to set out  
apart euery seuerall matter, that by the helpe of the Table they may be di-  
rected to the particulars, which I perswade my selfe will be so farre from  
glutting any, though neuer so weake stomacke, that it will rather procure  
him a better appetite. For simply to say, as I feele, I haue not read  
in any mans writing a more sauourie stile and better relished.

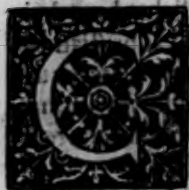
All which I leaue to euery one to speake as they finde,  
and so with my strongest desires doe commend  
the fruite of these labours to the  
blessing of God.

*Ezechiel Culuerwel.*

A 4

TO

## To the Christian Reader.



Iob. 34. 3.

AB. 7. 51.

Christian Reader, I am constrained in commending this spiritual blessing unto thee, to begin with the excuse of a good deed. For although it be a good deede to commend this commendable worke, yet must I plead the pardon of my defectiuenes in doing it, by alleaging my calling thereto; and impleade the fulsomnes of the maligners of such holy enterprises, who for the most part distast all things but vanitie. The eare (saith Elihu) trieth words, as the mouth tasteth meate, so wit, if the eare be truly spiritual; otherwise there is an uncircumcised eare, where there is an uncircumcised heart: and he that hath an unmortified eare, which is an affection to carnall eloquence, cannot escape a reprobate sense in iudging of the wisdom of God. An itching eare requireth a clawing stile, and the most readers seeke after that which this treatise purposely escheweth. But wisdom will be iustified of her children, and the godly hearted will lay that unlooked for imputation vpon affectation of braue words, which the holy Ghost laith vpon womens brauerie, mentioned in the 3. of Esay, which soone after in the 4. chap. vers. 4. by passage of speech he calleth the filthines of the daughters of Sion. Something I graunt may be yeilded by way of indulgence to the weake; but he that seriously seeketh the Lord, will not be offended nor cloyed with that simplicitie, which offendeth not God by turning away the mind by trifles from a bent purpose of sound edification.

Philip. 3. 8.

Rom. 6. 17.

Iere. 6. 19. 30.

The matter of this booke is right worthy to occupie the minds of men, and will be receiued of the gracious perusers of it. The rest of the professors, which like wanton and full fed children begin to play with their meate, & brooke nothing but conceited writing and speaking, are to be bewailed; and as for the dogs they are to be detested and denied holy things. The blessing and comfort of grace brought S. Paul to account all things as dung, in comparison; and their illumination (how great soeuer) is vnsanctified, which are not so minded: and if any man loue godlines indeed and be good mettall, he will blesse the fire which is ordained to melt him, and the mould which is made to cast him in: but they which make the foundry to melt in vaine, shall be called reprobate siluer. It is part of the blessing of a worke to bee wrought by a blessed instrument: and although it be sacrilege to interuert the praise of God; yet it is of religion to take notice of Gods chosen vessels, and all men are more affected by such. This is the aduantage of this booke, I meane the long approved godlines of the Author, as he is a Christian; and his zealous painfulness, as he is a Minister. And if it please God that his pen may be as his tongue hath been, a tree of life, the very leaues thereof will cure him of the sting of Serpents tongues. That which S. Luke testifieth of Barnabas, may (after Gods admeasurements) be spoken of him, and hoped of his labours, that he was a good man, and full of the holie Ghost and faith; and much people ioyned themselues to the Lord. Receiue therefore (good Reader) this prouision which he hath made for thee of wholesome

AB. 11. 24.

meate, not caring for conceited cookerie, but remember that godly hunger is the best sauce for beaunty foode.

Thine in Christ, FRANCIS  
MERRY.



# THE ENTRANCE INTO THE BOOKE, OR PREFACE TO THE READER,

which contains these foure things: First, the generall summe  
of the whole. Secondly, the reasons why it was set forth. Thirdly,  
the matter and argument of every particular treatise. Fourthly,  
a directing of the Christian reader, how to reade it with most profit.

**I**N so great varietie of all learning, as God hath furnished this age withall, it were not onely needlesse, but arrogancie and follie, for me to put any in hope, that I goe about to teach that, which hath not been taught, and set forth alreadie by godly and learned brethren. But yet, least any should thinke my labour vaine, in that which I enterprise, I would all such might vnderstand, that howsoeuer I shall bring no other thing, then some haue, in generall, or in some part heretofore published; yet they shall not be gladd with the same thing in particular, whether they respect the treatise and argument it selfe, or the manner of following and prosecuting the same. At leastwise, I may say, that there hath not come to my hand any booke directly tending to this end, which I propound here in the seauen Treatises following, to helpe the frailtie of Gods children, and namely, by setting before their eyes as in a glasse, the infinite, secret, and deceitfull corruptions of the heart: from whence (without a gracious regarding of the same) fore and dangerous evils doe arise and breake out in their life. Neither haue I seene any treatise, and direction particularly drawne and gathered for mens liues to gouerne and order them, which tieth them to daily vse of the same throughout their whole course: of both which my purpose is most chiefly, as well faithfully as louingly, to intreate, and to aide my poore neighbours and brethren, with that which I haue gathered by reading, and noted by experience, if by any meanes I may be able hereby, to make the Christian way any thing more easie and pleasant vnto them, then many finde it: and to bring it in to more price, then the most doe value it at.

In few words, this is that which I aime at, that such as haue tasted how good the Lord is, and haue felt the power of his life to raine, by any worke of faith and Christian life, which they haue obtained by the preaching of the Gospell, may after that, see their wants, their infirmities, their corruptions, rebellions, hindrances, & other discouragements, from that blessed estate wherinto

The intent of  
the author, and  
generall summe  
of the whole  
booke.

## *The Preface, or enterance to the Booke.*

*The fruite and  
benefit of it to  
the true Chri-  
stian.*

*What the un-  
godly may  
learne by it.*

*The second  
point.  
The reasons of  
setting out  
this.  
The first.*

*The authors  
desire that they  
might profit  
by it.*

*To instruct  
the godly  
in the way  
of life.  
This worke  
is specially  
designed  
to better  
the good.*

into they are entred: and how they may euery day in the best manner, re-  
medie, or at least weake and diminish them, and that they may also  
behold their liberties and prerogatiues, which they haue by Christ: as  
the certaintie of Gods loue, deliuerance from the feare of the great  
and euill day, peace and comfort through faith, and the blessednes of  
such an estate, and daily inioy the same. And therefore, not to be as men  
that haue no such priuiledges, either cast downe with needeles feare, or  
possessed with an earthly or vaine reioycing, or destitute of encouragement  
to walke forward in an heauenly course: But that they may be mery in  
the Lord, and yet without lightnes, sad and heauie in heart for their owne  
sins, and the abominations of the land, and yet without discouragement, or  
dumpehnes: resting and beleeuing in God, without bold presumption,  
and fearing their owne weaknes, but yet without dreadfull and deadly de-  
spaying. And that thus the Christian man, and he who is faithful indeede,  
may so carrie himselfe in his course, as he may haue no thought or purpose  
to reuolt and turne from this hope which is set before him, but be perswa-  
ded that he is infinitely encouraged, to hold out constantly therein, against  
all that might come in his way to the contrarie. And that the vngodly may  
see how such are blessed in comparison of other, and what they them-  
selues goe voyde of which they might inioy, and therefore may seeke how  
to become not almost, but altogether Christians with them.

To these (I say) who haue set themselues in a full, and resolute purpose  
to passe their daies godly in the midst of many encombrances, and to walke  
with the Lord, so far as of fraile flesh may be obtained (how weake so euer in  
their owne perswasions) to these (I say) I desire in this treatise of mine to be  
some helpe and assistance, and to speake plainly, that such as would faigne  
doe well, and yet cannot tell how, may hereby be eased and relieved. And  
many (who yet are in superstition, hypocrisie, prophanenes, or as yet in  
darknes) desire to be partakers thereof also, and so to like of that aduice and  
instruction, which is written for the beleeuers, that they be willing to de-  
part from the wicked, crooked, and cursed way, which they haue walked  
in: I should be so farre from enuying them this blessing, that (although  
this was not set out directly for them) yet they may vnderstand, that with  
such a willing mind, as I haue vnderaken this worke for their good who  
are in Christ alreadie, with the like, I am readie to further and helpe for-  
ward them, who thinke and know themselues as yet to be *strangers from  
Christ* altogether, and to reioyce, if I might vnderstand, that they haue  
been moued hereby with their brethren, to become the true disciples of  
Christ. Indeepe I haue not laboured so much, to perswade these to retorne  
from their miserie, and to become penitent, because many both examples  
of the like, and reasons to moue them, are plentifully, plainly, and in good  
order, extant among them alreadie, and so that I know, that for the most  
part, they profit not by our writing, who doe not before regarde and take  
good by our preaching: and yet they shall haue my best aduice in the end.

But as for such as haue alreadie been in the truth of their hearts con-  
uerted vnto the Lord, and vnfaignedly been called backe from the former  
lusts of their ignorance, and the fashion of the world, after the which some-  
time

## *The Preface, or entrance to the Booke.*

time they framed themselves: for such (I say) I know it is the earnest desire of their hearts, that they may as well haue a path-way to godlines, and a direction to the same lie by them, to the which they may alwayes at need resort, when publike helpe by sermons cannot euermore be enjoyed: as also to be made more fit thereby, to profit by them, when they doe repaire vnto the same. And although I looke not for it, that such account should be made of this booke among the greatest number, who haue resolved with themselves either not to learne or imbrace any thing more, the already they haue, especially proceeding from a meaner person then themselves: or to scorne whatsoever agreeth not with their humor, and to catill and quarrell with that, which naturall reason doth not allow; yet (wishing better things vnto such) I am not discouraged, but for their sake who would desire the same in practise which here they shall finde by reading, I will goe forward in this enterprise.

I know it can doe the best no harme. I am sure (trusting and looking for the blessing of God) that it shall do many good, such I meane as would doe well, if they knew how; and would grow wiser, sounder and more constant in faith and a godly life, if they had helpe and direction thereto plainly set before them. And I am not ashamed to say, that for mine owne furtherance as well as other mens, and the better carriage of my selfe through this my pilgrimage; I haue been willing to gather some such things together, as in this small volume I haue contriued. Neither had it come into the hands of others, vnlesse such as are of account about my selfe for their gifts, as well as my neighbours, among whom I haue preached the doctrine, had perswaded me to set it forth. Besides all that hath been said, I haue chiefly in this enterprise (as God doth know) sought this, that this vnperfect & weake labour of mine may stir vp and moue some of my godly brethren (who for the habilitie and grace which God hath giuen them, if their leasure had been as much as mine, might tenne-fold more profitably and substantially haue vndertaken it) to enlarge and perfect the same, the argument being so needfull and profitable, to the further benefit of Gods Church and people. Another reason of setting out this treatise was this, that they who desire it, may see, by the diligent marking of the same, the beauties of the Christian life more clearly, then by many Christians liues it can bee seene, and that it may bee brought into greater account with many, who thinke it (through error) ouerburdensome.

And partly also I was moued hereunto by this reason, that the Papists cast in our teeth, that we haue nothing set out for the certaine and daily direction of a Christian, when yet they haue published (they say) many treatises of that argument. For answer to the first poynt of this objection, they cannot deny (but that they care not what they say, to bring the people out of loue with our religion) they cannot (I say) deny, that both in catechismes, sermons, and other treatises, there is set forth by vs that which may cleerely direct Christians, and stir vp godly deuotion in them, though all be not gathered together into one volume: for the second part concerning their treatises, I graunt there are two which I haue seene,

*It is of use to all sorts of good christians, and that was one reason of setting it out.*

*The second reason of setting it forth.*

*The third.*

*The fourth.*

*The fifth.*

*The first.*



## The Preface, or entrance to the Booke.

1aſter Loarſe.

ſet forth by them in our Engliſh tongue, the one called a Chriſtian Directorie, the other the Exercile of a Chriſtian life, wherein the author doth, though both ſuperſtitioſly and nothing properly, goe about to teach and giue direction for euery day in the weeke; (the one bearing the name of *Robert Parſons* the King of Spaines confeſſor: the other by an *Italian a Ieſuite Doctōr in Diuinitie*, and tranſlated into Engliſh by ſome fauourite of Poperie) the firſt is nothing leſſe then a direction for a Chriſtian though it be called a Directorie, tending rather to perſwade men to reſolue with themſelues to leaue ſome groſſe euils, then to ſhew them ſoundly how to attaine pardon, or teaching how to liue chriſtianly: the other is a ridiculous tying men to a daily taſke of reading ſome part of the ſtorie of Chriſts paſſion, and ſaying certaine prayers throughout the weeke euery day a taſke, but indeede nothing leſſe then directing, after the will of God, him who deſires to leade a Chriſtian life. Both of them I dare boldly affirme, being deceiued themſelues, doe deceiue others, eſpecially the ſimple, who is not able to diſcerne and trie the lying ſpirit in them. The one, that is to ſay, *Parſons*, bath vnder a pretence of a holines and deuotion, ſet downe fundrie impediments to reſolution: But yet they are put in among other things to take away the harſhnes and tartnes of manifold errors of merit, and other ſuperſtition mixed with them and vpholden in that religion, and as it were, with ſugar to ſeaſon them, which elſe no taſte could abide, and in the depth of a ſubtill heart, put in, to make the world belecue, that the *Popiſh religion* is the onely holy religion, and the profeſſors thereof the godlieſt liuers; when yet Antichriſt is their captaine, and head, or (as they will not deny) the Pope of Rome, who yet doth, and for theſe many yeares hath vpholden and maintained open, and almoſt infinit hereties and abominations.

And as their religion and worſhip is compoſed and framed of hereties and lies, and a confuſed heape of ſuperſtitions, and outward dead workes, euen Iewiſh and Heatheniſh ceremonies; ſo the perſons themſelues who profeſſe they know moſt, and that they are able to giue rules vnto others, vpholding and building vpon ſo rotten foundations, are furtheſt off from well guiding others, ſo that no man may euer looke by any Popiſh direction to liue chriſtianly. Although I will not diſſemble what I thinke, namely, that ſome doe meane more ſimply and truly then the reſt, and thinke that they ſerue God aright hauing deuout minds, but being ignorant of the truth, muſt needes be deceiued.

But of Maſter *Parſons* booke of Reſolution, ſeeing he and ſome other haue ſet it out in a gloſing ſtile to inſinuate with the ignorant and vnlearned reader, that he ſeekes no other thing but to draw him to pietie and godlines, I cannot forbear, but I muſt ſay a little, which otherwiſe I would not haue done. And the rather, for that I know, he hath ſnared many ſimple peoples conſciences thereby, who being themſelues willing to be led in a right way, belecue that he meanes as he ſpeaketh; and therefore are left, I ſay, deceiued, and in a bottomles gulfe; out of the which, if God helpe them not ſome other way, it is not poſſible for them to get. And this I ſay firſt, for the deliuering of ſuch out of the ſnare and maze in which they

## *The Preface, or entrance to the Booke.*

they haue lost themselves by reading of that booke, that although there be a pretended shew of godlines in it, and much superstition; yet the best of it is farre from true pietie and godlines, seeing that, and euery part of it proceedeth from faith ioyned with assurance of Gods fauour, which is that alone that purifieth the heart, and maketh it able to bring fourth fruits of amendment of life; without which, mens best actions are wrought by the strength of corrupt nature, and are fruites of the flesh, and workes of darkenes, and so abominable. And yet this faith doe Papists make no reckoning of, neither therefore can the booke of Resolution teach or hold it.

Further, I say that the law onely is vrged in that booke, without teaching the poore soule that may be terrified thereby, how to lay hold on the promise of eternall life, and without the Gospell: the truth and glad tidings whereof, is onely able to set at libertie the consciences of such as are strangled by the threats and terrible curse of the law: for if that truth make free (as our Sauour faith) then are men free in deede. And whereas it may be objected to me, that I doe the author of the booke open wrong in saying, that he ioyneth not the Gospell with the law; for he that readeth it, may finde, that he speaketh of Iesus Christ, that he was giuen by his father to the world, that many might be saued; and of the promise: and how say I then that he teacheth the law without the Gospell? I answer, that he doth indeede mention both the promises of the Gospell, and also Christ; and this he doth in that chapter which is intituled [diffidence in Gods mercie] but yet is that true that I say: For the Gospell is the power of saluation to him that beleeueth: and it is not the Gospell if it be not beleued: for that is a part of the description of it: Now beleeu-  
ing or faith hath assurance going with it, as I shewed out of the epistle to the Hebrues: Which the author of that booke with the rest of his religion, doth flatly deny; and therefore it is cleere, that he doth not teach the Gospell, neither in that booke doth plainly and soundly guide the wandering soule which seeth it selfe lost, to finde remission of his sinne, and euertlasting life; and consequently, that he doth not direct his reader to liue godly, as I said, but holdeth him in darknes and in the state of damnation, and deceiueth him.

And what reckoning he maketh of faith (which the word of God preferreth before all other things, and faith, that it ouercommeth all difficulties in the world) we may see by his owne words, in his preface fol. 6. I exhort the discreet reader (saith he) of whatsoeuer religion and faith he be, to enter into the carefull studie and exercise of good deedes, assuring him, that this is the right way, to obtaine at Gods hands the light of true beleefe. And a little after he saith, It is more easie to beleue as we ought, then to liue, as we should. Here we see, he preferres good deedes before faith: as if the fruite should be said to be more precious, then the tree that beares it. And yet as not marking what he said, he vttereth these words a little before, which cannot stand with the other: Our fathers receiued one vni-  
forme faith from their mother the holy Catholike Church, and did attend only to builde vpon that foundation good workes and vertuous life, as holy Scripture commaundeth vs to doe. Here he affirmeth, that good

Heb. 10. 11.  
Act. 15. 9.

Esa. 61. 1.  
Exech. 34. 4.  
Ioh. 8. 32.

Rom. 1. 16.

1. Ioh. 5. 4.

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life commeth from faith. Thus while he speaketh such contraries, sometime, that good workes must be built on the foundation of faith; and with an other breath, that good life is the right way to bring faith, (and yet all may see he speaketh of one and the selfe same faith in both places) must he not needes by so teaching, deceiue the simple reader while he not being able to vnderstand what is taught, cannot possibly practise that which he ought?

And it was not to be doubted (to speake euen in charitie as in conscience we ought) that the said author promising in that his booke of Resolution, that he would adde two other parts to it, (as thereby confessing, that it alone was an insufficient worke of it selfe, to be set forth; and therefore dangerous to intangle and snare the ignorant) and yet cannot in eightene yeares finde a time to fulfill his promise; it was not to be doubted (I say) but that he was well content to deceiue and trouble many that should reade it: As if one should but preach the wrath of God for sinne to a hundred persons, (whereas his booke hath been in the hands of thousands) and should come no more in eightene yeares, to helpe them out of feare and doubt, and how to liue afterwards, it would be condemned and that iustly, and cryed out of by all aduised people. And yet we may conclude, without any doubt, knowing his religion what it is (if euer he had any such meaning, to set out two other parts) that they should haue been as sound as this one is, that is to say, vnwholesome, full of damnable errors, and vncomfortable: For can men gather grapes of thornes, or figges of thistles? No more can any sound fruite be reaped or comfort gotten by false and vsauorie doctrine. But for *Parsons* deuotion (whereof his booke beares so great a shew) or how little of the labour was his, or how little honestie is in the man, yea rather how great iniquitie: let them of his owne religion testifie, I meane the secular priests in their bookes against the Iesuites.

But to say no more of *Parsons*: The other hath little in him worthie any account or reckoning, and to this purpose very nothing. To goe forward therefore, seeing this was one cause why I tooke this worke in hand, because the Iesuites cast in our teeth the want of such bookes, as may direct a Christian aright through his whole course towards the kingdome of heauen, and yet that which they teach tending thereto, is but as poyson in a golden cuppe; although, as I haue said, there are many of my brethren, who had been fitter for this seruice then my selfe, if they had not been imployed some other way: yet I nothing doubt by the helpe of God, to frame out of the word of God by that little helpe of my knowledge and experience, such a direction for Christians (all ostentation, and comparison of learning set aside) as shall giue them small aduantage of boasting, and shall be both more pleasing to God, and more for the comforting the heart of him, who listeth to be directed by it, then poperie can afford: and withall, a direction, that hath not only been shaped out after the rules of the Scripture, but also such as hath been and is practized and followed so farre forth, as of sinfull flesh may be looked for, both of minister and people, and approoued of those who haue excelled, & gone before many, in both.

And



## The Preface, or entrance to the Booke.

And although I denie not, but that many things might haue been faire better set downe, and exprest, then I am able to doe, yet that none thinke me to haue taken in hand a matter aboue my reach, and wherein I haue no skill, thus much I say, that for these twentie yeares and more I haue ay-  
 med at this, in my reading, preaching, and liuing, and in the obseruing of  
 my selfe, and the example of others, what communion and neere ac-  
 quaintance there may be betwixt God and a Christian, what hold may  
 be laid on the promises of God, what strength may be gotten against  
 sinne, what freedome and libertie we may haue by faith, what settlednes  
 and constancie in a godlie life, what comfort, and reioycing the children  
 of God by his free graunt, may haue, euen in this life, and that both sound  
 and constant, which shall not be taken from them: also how farre the spi-  
 rit may ouercome the flesh, and how the diuell may be resisted. And more  
 especially for these seauen yeares and more, I haue more particularly set  
 my selfe about the matter, which in this booke is contained (which how  
 weakely soeuer it be performed, I haue therein a good conscience:) First,  
 to shew, both how a man may become a true beleueer, be brought into  
 the fauour of God, and afterwards how he may be directed to leade his  
 life daily: And therefore I haue not suddenly nor vnaduisedly set vpō this.  
 And what helpe I haue been able to get from others, as my conuenient  
 opportunitie hath giuen leaue, I haue not neglected. The which I set  
 downe (as I said) that none may thinke me fantastically to haue gone a-  
 bout to broch some noueltie, but rather to offer that to the people of God,  
 which hath with good aduise been gathered for their edifying. But now  
 to returne, the last reason mouing me to take this worke in hand, is, that  
 they who haue inioyed my ministerie aboue these twentie yeares, might  
 haue me (as many of them haue oft desired) after a sort putting them in  
 remembrance of that which I haue taught them in my life time, many  
 yeares after I shall be taken from among them. This shall suffice to be spo-  
 ken of my intent and purpose in this treatise, with the reasons thereof.

*The seuen  
reasons.*

Now it remaineth further to acquaint the reader with the order, which I vse in the same, and to giue some instructions, that hee may reade it with the more profit; and that it may be more plaine and easie to vnder-  
 stand (which I doe especially intend) then otherwise it should be. First,

*The third point  
in the preface.*

*Tractatus 1<sup>us</sup>  
in quo ostendit  
quid sit religio  
huius mundi  
quid sit christi-  
anitas, et quid  
sit salutatio.*

therefore, because I haue written it for their sakes chiefly, which are truely  
 called to be Gods Children, and haue an interest in his promises, as being  
 conuerted to him from the subiection of the diuell: first I say, my purpose  
 is in the formost treatise to shew, who are his, and who they are which in  
 an holy, and humble manner may rest satisfied in his promises, against all  
 dreadfull feare and doubt which might disquiet them: that so neither the  
 loose liuers may deceiue themselues with an opinion of that, which be-  
 longeth not to them: nor Gods children be deprived of that, which is  
 their owne, and the ignorant of both sorts that list, may learne to know  
 better and amend their estate. In the second, I meane to shew, what course  
 of life such persons must walke in, throughout their dayes, and how they  
 are to carie themselues both towards God and men, which I thinke ex-  
 pedient to lay forth as cleerely as I can, and in some ample manner for

*The contents  
and particular-  
ly of the whole  
booke, in seuen  
seuerall treati-  
ses.  
The first treati-  
se.*

*Tractatus 2<sup>us</sup>  
in quo de fructu  
vite christiane  
tam respectu  
quam hominum.*

pedient to lay forth as cleerely as I can, and in some ample manner for

*The second  
treatise.*

## The Preface, or entrance to the Booke.

The third treatise.

the more full satisfying of the ignorant sort. From these two, all the other points handled in this booke doe arise. Therefore in the third, I will shew what are the meanes whereby this life may be maintained, and how the beleuer shall vse the same, to the end that this whole and great worke of worshipping & seruing God, may not be taken for a bare matter of knowledge, as the most doe make it: or (which is little better) for a seruing of God by halues, as too many professors of the Gospell doe vse it: but for a faithfull regarding of our wayes, that they may be shaped out after Gods will.

The fourth treatise.

Now this practising of the godly life is performed by following a daily direction to guide vs, and whiles we doe euery day with conscience set our selues to honour and obey God, as in our callings, and by other occasions offered, we shall be able, and not wanderingly and vncertainly, as we haue been wont to doe. And so this shall bee set downe in the fourth treatise. And this is one of the points in this booke which requireth to be read againe and againe, as being neither commonly intreated of, and of singular vse to such as desire to take good by it, especially not being able

The first treatise.

otherwise to guide themselves. In the first, I make the reader acquainted with the lets, which will hinder him (though he be willing to be directed daily) from this course, except he will be perswaded to arme himselfe with such helps, as wherby he may withstand them: and remedies against these lets shall in this first treatise be set downe, as farre as shall be thought expedient. The sixth shall set before thee sundrie priuiledges and blessings, which God doth peculiarly bequeath vnto, and bestow vpon his beloued ones, besides such benefits as they haue in common with the men of the world. By the which, as by other reasons, the faithfull may see themselves perswaded, with much more chearefulness, and greater willingnes to leade

The sixth treatise.

a christian life daily, and to shine as lights in example to others. In the seventh and last, such obiections as may be brought and alledged by any, either weake christians, or carnall cauillers, against the practising of the daily direction, shall be sufficiently answered, that thereby the truth appearing more clearely, many such as desire vnfainedly to doe well, and yet haue not learned to guide themselves by any plaine direction, out of the Scriptures, may haue this as an helpe vnto them to see that which the Scripture hath reuealed hereof. All which, though I direct not this worke to the vnreformed, may be in stead of an exhortation vnto all loose and careles persons, (though more briefly, seeing there is enough written of that argument) to moue them to rouse vp themselves, and to awake out of their deadly sleepe, and not to cast away their soules for the loue of their sinnes, (which they may be sure that God will finde out howsoeuer they hide them) but to seeke betimes, that they be vnburthened of them, cast them vp as a most filthie gorge, and auoide the vengeance of Gods wrath which wil otherwise most surely come vpon them for it: For though sinne be sweete in the committing of it, yet it will be bitter, when it comes to be repented of: and most bitter, when without repentance, it must be accounted for.

The seventh treatise.

Now it remaineth to direct the reader how to bestow his time profitably

The fourth point of the

Tractatus: in quo disputatur de qua parte sit ad fructum adiuuanti.

4. Tractatus. in quo solentur diuersa adiuuanti que p[ro]ficio.

5. Tractatus. in quo fit de impedimentis adiuuanti, et de remedijs contra ea.

6. Tractatus. in quo habentur electiones p[ro]ficio.

7. Tractatus. in quo fit de fructibus adiuuanti, et de impedimentis contra ea.

## The Preface, or entrance to the Booke.

bly herein, and how he may reade it to his benefit. For I doubt nothing, but he that shall be conuerfant in it, desiring to be directed in his course, shall thinke his time well spent, so as he be helped to vnderstand the same. First therefore let him reade the contents of it briefly set downe in the table before the booke, to helpe his memorie, then the marginall notes of the chapter. And if he conceiue and vnderstand the short summe of it so set downe; then let him reade the booke it selfe, till he be acquainted with and vnderstand it: wherein if his capacitie be the weaker and shallower, he must desire the helpe of some which are more skilfull (and better able to see the drift, scope and meaning of it) then himselfe, especially in such points of it, as are more hard and difficult, either to vnderstand, or to practise. For although many shall haue no neede of this directing of them to reade it with profit, because they can easily direct themselues when they once know the generall parts, and argument of it, as before is mentioned: yet because my desire herein is as well to helpe and benefit the plaine, and simple, (such as many of them are, amongst whom I haue preached the same) as well as to bring the wiser and more learned sort acquainted with the practise of it, therefore I know they shall haue neede thereof.

Now when they shall vnderstand it in some good sort, let them weigh and consider, how far forth they haue had vse of it heretofore, as whether they haue according to the first part of this booke, by the ministerie of any sound preacher of the Gospell, attained to the assurance of their saluation, and of the forgiuenes of their sinnes, wherein if any will take it as granted, though falsely, (as they are most readie to doe so, who haue least felt the burthen of their sinnes, and therefore are indeed furthest off from it) herein, I say, if any will needs deceive themselues, I cannot helpe it, but they are like to reade the rest with lesse fruit and comfort, and to goe without the vse of it in their liues, whatsoeuer they hope for. And therefore such I advise to take most paine in the first part: I meane in the doctrine of it, and reading other treatises concerning the matter, as Master *Mores* and other catechismes, and Maister *Perkins* workes, namely, his booke intituled the graine of mustard seede: And to raise all the doubts they can to any experienced teacher or brother, and to looke for, and see those things worke vpon them which are taught there, both the doctrine of humiliation, and also of iustification and deliuerance.

If this be attained, let them consider for the better assuring themselues hereof, that they cannot but affect, loue, imbrace, and delight in the doctrine of sanctification, and repentance from dead workes, I meane they shall desire to practise the godly and christian life when they see that it is the commaundement of him who loueth them most dearly, and what it is, and wherein it consisteth, which is the summe of the second treatise of this booke. And to this end, let them reade, and by marking seeke, (as such who would finde) that they may see what sinne there is in them which they are not willing nor desirous to forsake (if there be any) or among duties generally appertaining to all, or particularly touching themselues, which they cannot submit themselues vnto. If there be either of these found in them, as that they cannot leaue nor be brought to renounce some parti-

preface, directing the reader, how to reade this booke with most profit.



## The Preface, or entrance to the Booke.

Iam. 1. 10.  
Heb. 13. 18.  
March. 5. 18.

cular sins, nor obtaine of themselves to be subiect to some speciall duties, as thinking it too strict (as thus it may be with many, and no doubt is) such must know, that it is the doctrine of the Scripture, that all the commandements of God be had in account of vs, and conscience made of one as well as of another: which if they see and acknowledge according to the word of God, they cannot but submit themselves therunto, if they haue rightly imbraced the doctrine of the former treatise, that as in iudgement and knowledg they yeeld; so their heart and affections may goe with the same. And so doing, God will worke in them by little and little (seeking it by prayer of faith) euen as he wrought the like in them before, and weakned such rebelliousnes in their hearts already.

If therefore the teachable and christian reader be thus farre wrought vpon by the spirit of God, that he thus fauour, approoue, and giue ouer himselfe to be made truely repentant, which is that that is required in the second treatise of this booke; then is he fit to occupie himselfe about, and to be conuersant in the third and fourth part of it, that is to say, in the doctrine which requireth a daily walking in a Christian course, by the vse of such helps as are appointed of God for that purpose, and some of them also daily, as in the proper place shall appeare. For euery true Christian is to know, that the religion and worship of God must be in vse and practise among the imbracers of it, as well one day as another. But how shall any be able to keepe his heart in frame, and reforme his life daily by the means which God hath appointed, as in the third and fourth part of this booke is required: except he be first a liker, and an allower of all knowne points of dutie, and doe hartily renounce all euill, as is required in the second part: Which being done, let him looke to grow daily more strong in faith, whereby he may hold, and keepe fast the certaintie of Gods fauour daily, and constantly. And not as too many (and yet the people of God) doe, who are not acquainted with this: that their confidence should be maintained daily, or a good conscience in their particular actions regarded, and that on one day as another, but thinke it enough at sometimes to haue this care. Neither let any looke to repell this as too strict, vnder pretence of weightie affaires, and their owne infirmitie. For this is but the delusion of the diuell, as shall be shewed, who will easily perswade it to be more then needeth. This is that which must be learned out of the third and fourth part.

And when this is vnderstood, approued, consented vnto, and aymed at, the fift part of the booke shall be cleare and easie to vnderstand, and what vse he should make of it, namely, of the lets and hinderances which the diuell raifeth vp to hold him backe from this course of life, and the practise of the same: of the which some I will set downe, and helpe him the better to know many others thereby. And he that shall indeuour to direct his life, and take heede to his wayes, as he shall by Gods word be taught, shall breake through many of the lettes, which yet shall strongly hold backe and hinder other men, as the fift part will shew: and if he be for a season withdrawne from a godly course, yet he shall there finde helps and remedies to recouer againe, and little ease, otherwise.

And

## The Preface, or entrance to the Booke.

And if there be any difficultie in conforming a mans selfe after this forementioned doctrine (as I deny not but the flesh will finde many) yet against them all, let him proceede and reade with good regard the first Treatise, wherein are set downe the manifold and goodly prerogatives and priuiledges, which God hath bequeathed to his people to hearten them on, and encourage them to godlines, and to make the christian life easie; and he shall see great light, and finde exceeding force therein, to stirre him vp to goe forward mightily against all fainting. And then he shall not be moued for all the obiections, cauils and fleshly reasons which he shall reade in the seuenth part. For the comfort and experience, which he shall partly enioy already, and partly hope for and expect afterwards, shall make the vanish away as smoke, although otherwise they are able to hurt and sting, as fier. And then when in the due consideration of the whole, he shall see what the blessednes and manifold good things are, which he in part hath already, and shall afterwards inioy both here and in the life to come, he shall see what infinit cause he hath to praise God for his portion, that he hath rather beautified and blessed him with his fauour and graces, then many other, whereby he may walke so comfortably, and that in this vale of miseries, to Gods kingdome.

And thus I aduise thee (good reader, as I know it shall be best for thee) to bestow thy trauel about this booke: wherein I appoint thee no certaine time, nor houres, seeing all which would profit by it, cannot spend their time alike about this, or any other such exercise. But this know, that this booke tendeth to teach thee the practise of thy knowledge, and not to know onely: and that I haue gathered together into this one, the things which are dispersedly contained in many other. And therefore in that respect, ouer and besides the ordinarie reading of the holy Scriptures, thou maiest bestow the more time about it, as thy leasure will permit, considering that once or twice reading a booke for practise, is not enough.

Lastly, seeing the whole matter herein contained, is to serue thee and stand thee in steed, as setting before thee a direction to gouerne thy whole life, thou must not thinke thy labour and time much, though thou beest occupied in it for many yeares together: for as much as the fruite shall be greater, the longer that thou hast been exercised in it: and yet thy labour lesse, yea easie and pleasant: for so shalt thou grow better acquainted with the vse of it, which in one word is to make thy life more sweet and sanorie, then thou couldest looke for, that is, happie here, and hereafter, for euer. Reade therefore not onely to be able to report what thou hast found here, but especially to finde it thine owne which I doe teach: and to be settled daily in the gouernment which this doctrine drawne out of his word offereth thee, so as thou maiest see that God, in the setting forth of it, hath directed me.

Reade with a quiet, teachable and a mecke spirit, desirous of that which I labour to bring thee to, rather then with a curious head to carpe and cauill, or censure that which thou dost not practise nor follow. A dramme of grace is better then a pound of censorious wittines: remember that all our naturall gifts, and faculties of our soules should be sanctified: I goe a-

## The Preface, or entrance to the Booke.

bout to make thee see thy selfe inwardly and outwardly to be trained vp in Gods family: where the heart must be well seasoned, as well as thy whole life well ordered, till thou findest that which many a thriftie person doth in his outward estate; namely, that diet to be ordinarie with him, which sometime had been feasting cheere: this I say, when a poore man by his trauell and paine hath brought to passe, he thinkes his estate good, and that which pleaseth him exceedingly well: So, labour thou in thy spirituall worke and seruing of God, to finde that gaine, and thriving therein, that thou maiest make thy soule as ioyfull euery day, and at as great peace with God, as sometime thou scarcely haddest obtained once in the month or year. Which grace and prerogatiue that thou mayest make much of, when thou hast it, looke backe and remember with thanks vnained how farre thou hast been off from it, and how little hope thou once haddest of obtaining it, when thou wert easily mastered of thy sinnes and passions, and know that it must cost him many a prayer, and grone for it, who is yet without it, before he shall be partaker of it.

RICHARD ROGERS.



# THE SVMMME OF ALL THE SEAVEN TREATISES; AND THE CONTENTS OF every Chapter in them.

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the true children of God.

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Prou. 1. 28.

*cry your selues, and I will not beare faith the Lord? And if they should perswade F* themselves, that their finnes are not so great: what is more ridiculous? And what should I say more? For if it were but the depriviing themselves of the infinite good things which are to be inioied euen in this life, they are worthily to be reprooued and chalenged by that speech of Salomon, *O yee fooles, how long will yee loue foolishnesse, and yee scornors delight in scorning, and yee vnwise hate wisdom?*

Destruction  
commeth speedily.

And as great folly, is it to hope that punishments and fearefull and troublesome times heere, shall passe as they haue done, euen like vnto a shower of raine. But as *Nab* told the people of the old world, that when God meant to bring the flood that should couer the earth, it should raine without intermission forty daies and forty nights; which the people thought would not haue beene so, but it did come to passe: euen so, when God will bring their destruction, it shall come swiftly as a whirlwinde, and consume them vtterly, as the fire doth the stuble, before it make an end. And as *Nabuchadnezzar* had twelue moneths granted him to repent in, but at the end of them, when he went forward in his sinne, euen while he was priding himselfe in his great Babel, the same houre he heard Gods sentence on him, and had it executed; that he was driuen from men, and did eate grasse as the oxen, and his body was wet with the dew of heauen, till his haire were growen as eagles feathers, and his nailes as birds clawes: so God will surely come and not delay, at his appointed time, and doe as he hath said, to the sonnes of men who are workers of iniquity, and they shall not escape: and in the meane season their damnation sleepeth not.

Why God deale  
thus so.

And why will God deale thus with them? Verily because they by continuing in their sin, put him in minde of the iudgement threatned against them, to execute it: whereas a man would thinke, that so many examples both in scripture and in their owne experience, wherein they haue seene the fearefull execution of his threatnings after mens sin hath growen to ripenesse, should driue them to preuent their owne destruction. And as none are without warnings one time or other, and those also feareful ones for the time, by sicknesse, diseases, feare of death, wounded consciences and other such accusations: so a man would thinke, in the time wherein they are sent, that they would remember such warnings while they liue, and neuer forget them: but like a wonder that lasteth but nine daies, so is there repentance, which vanisheth awaie as the dew of the morning by the heate of the day. I would haue thought my selfe, that many monstrous persons whom I haue visited, when Gods wrath vpon them caused them to cry out, and promise amendment, would haue proued rare examples to others, of true conuersion to God; but to my great grieve, and to teach me experience what becommeth of such vntimely fruites *K* they haue turned backe againe, as an arrow from the stone wall, and as *the dog* to his owne vomite: which causeth me to write that, which I haue often vttered with an heauy hart, That we had need to haue the doctrine of repentance often then any thing else, for that sinne being rooted sticketh so fast. If we be warned of any thing but sinne, one warning will serue: but many hundred sermons cannot purge that out. For when they heare that which sometime casteth

Gods warnings  
soone forgotten.

eth

**A** eth them downe, yea although they had beene beside themselves while they were in such good moodes, they come to themselves againe, that is, to their old course, and say: Shall we forgoe our pleasant life, our merry companie, our brane stomacks which make vs famous; and to be spoken of? yea the meanest haue somewhat to hold themselves in, as it were in chaines, that they may not returne to God lest he should saue them.

But now I haue shewed them their estate, euen their shame, and the woe which they are in, and what variety of spirituall and heavenly delights they haue forgone by refusing to walke within the compasse of Christian duty from daie to daie, (which sweetnesse of holy delights God giueth his seruants as a taste of heauen in this life) what remaineth but this: that all (which will not shew themselves desperate, & wilfully to seeke their owne confusion) consider this, though they haue long forgot God, and lay it to heart: namely, that they say with the apostles euerie one seuerallie, when Christ their master told them that one among the rest should betraie him: *Is it I master?* and with *Paule*, when he was smitten downe at the gates of Damascus: *Lord, what wilt thou haue me to doe?* yea and let them doe as the seruants of *Benhadad*: when they were in great feare of their liues by the king of *Israell*; *They put halters about their necks, and came and humbled themselves before him*, and said they were

*Lay it to heart.*

*Math. 26. 22.*

*Act. 9. 5.*

*1. King. 10. 32.*

**C** his seruants, to the end they might finde fauour at his hands: Thus (I say) let them seeke the Lord while he may be found, and say: *Spare thy people, O Lord, and be no longer angry with the sheepe of thy pasture.* But let them doe it in truth, till the promises of God be beleued of them, and applied to them, piercing to the heart, and taking hold of the affections, so that they may see themselves to be of the number of Gods people, and to goe beyond all reprobrates; and till the same word of God which they haue heard preached, hauing beene the seed of saluation to them, may be the mould of their conuersation also, which they being cast into, may be fashioned after the doctrine of it; And the rather, for the renued peace and defence of the gospel, by the happy succession of our most gracious Soueraigne the kings Maiestie, as well as the hope we haue for the time to come, of *living safely vnder our vine & figgetree*: lest if they serue not the Lord with ioy and a good heart for all such good things, they doe procure such plagues, as shall manifestly shew that he is angry with them: Now to shut vp all: if it be said to me, that I haue shewed, how men may liue happily, but nothing hath beene said about happie dying; be this for answer: An happy life bringeth an answerable death, and the learning and accustoming of our selues to die & contemne the world while we liue,

*Deutr. 28. 46.*

*Pl. 37. 37.*

**E** shall lead vs the way to eternall and blessed life when we must die. For that knowledge, faith, hope and other grace is to vphold and guide vs at death, which was the staffe and stay of vs in our life: which God shed plentifully into our hearts both in our life, and at our death, to make vs blessed in both. And of this Treatise, and of the whole booke thus much:

A SWEET





## A SWEET MEDITATION OF THE AVTHORS, (LONG AGOE)

of the benefit of reading, conference, musing on holy things, and prayer: containing a complaint, that these holy exercises are neglected for that which is worse than nothing, even mens sinfull will.

- 1 **O** H, what a blessed thing it is  
with godly learn'd to talke,  
By reading and by conference,  
both as we sit and walke!
- 2 And oft to thinke vpon the ioy  
by God for his prepar'd,  
Andeke to pray with groanes to him!  
the like hath not beene hard.
- 3 It doth reuine our hearts most dull,  
and bring our mindes in frame:  
It doth indue our soules with light,  
made fit to praise Gods name.
- 4 It causeth vs our time to spend  
in fruit, and beauenly sort:  
It keeps from euery euill way,  
and so from ill report.
- 5 It holds our minds frō earthly thoughts  
and vanities most vaine:  
It doth become pleasant and sweet,  
in stead of irksome paine.
- 6 By this, ill ridings are not fear'd,  
afflictions are not heard:  
But from impatience and ire,  
hereby we are preserv'd.
- 7 By meditation and reading,  
with prayer annex thereto,  
We make our gaine of that which we  
are loth once to forgo.
- 8 It maketh vs a sauiour sweet  
in places where we come;  
That some are gain'd to God thereby,  
and folly hath no roome.
- 9 Blessed is he whose portion this,  
in stead of soile is giuen  
Whereby some cannot read a line  
from morning vnto euen.
- 10 And as his lot in fairer ground  
is cast whom this bebrighteth,  
In reading and in studie sweet  
that ioyfully deligbeth:
- 11 So he that seeth not this grace  
and primile age most great,  
Sorrow and shame shall him pursue,  
and folly be his meat.
- 12 I speake of those, whose calling is  
by learning for so liue:  
Whom God would haue be free from  
and good example giue. (world,
- 13 And so of euery one, as he  
hath liberty and leaue,  
That he do not for sord delights  
himselfe hereof bereaue.
- 14 But Lord, what grieve it is to thinke  
that this so happie lot  
Should be trod downe, as pearles of  
of many a drunken soyl (swine,
- 15 Thus

## A sweet Meditation.

- 15 That this deceitfull merchandise  
of profit and of gaine,  
Should darken so & blinde mens eyes,  
that they should loath this paine:
- 16 That some should dreame of honour  
and of promotion, so (high,  
That this sweet state with all her  
they should gladly forgo: (fruits,
- 17 That neither Scripture giuē by God,  
nor books by learned made,  
Can cause them be in love with them,  
and so forsake their trade.
- 18 Indeed it doth require the heart  
from euill to be brought, (God,  
That louers of pleasures more than  
may come to better thought:
- 19 I meane, that they may sin abhorre  
of euery loathsome kind:  
And that their chiefe stoy may be,  
from thence to weane their mind:
- 19 And with no lesse delight of heart  
they wisdome may embrace,  
Till godlinesse hath got in them  
a roome and settled place.
- 20 Such shall it finde a pleasure sweet,  
their yeeres and time to spend  
In out hours holy and diuine,  
vntill their life do end.
- 21 And such therefore may be full sure  
the forenam'd fruites to reape:  
And to inioy all good delights,  
in measure and in heape.
- 22 If any thinke this too great toyle,  
and state of life so hard:  
Let him againe thinke, that full great  
and sweet is the reward.
- 23 As for my selfe, with Salomon  
this one thing I may say:  
That I haue had experience  
of many a happy day:
- 24 Such as deceitfull world doth yetle  
to such as it imbrace:  
Yet neuer saw I pleasure like  
vnto this beauenly grace.
- 25 What did I say, Not like to it?  
no, nor to be compar'd:  
For one it yeeldeth twemysold  
in pleasure and reward.
- 26 And lest I should be thought to say  
(like to the Poets vaine)  
More then the truth in praise thereof,  
and so should seeme to faine:
- 27 Full many a thousand; euen of them  
who haue their time ill spent,  
And vnto vaine delights their yeres  
and all their strength haue lent:
- 28 And haue not chose the better part  
in wisdome for to grow;  
Haue cri'd out fearefully at length,  
and said: It hath bene so.
- 29 All pleasure, Folly they did call,  
which heretofore they found:  
And sorrow'd, that they had no part  
in that which was most sound.
- 30 They haue cried out of idle life  
and of their youth mispent:  
That to the reading of good bookes  
their hearts they haue not bent.
- 31 For what though men should set  
to seeke a pleasant life: (themselves  
In all things, ease and peace to finde,  
and to be void of strife?

## A sweet Meditation. A

32. Full yve it is, that without this  
their pleasure is but paine:  
Right soone it shall depart from them  
and sorrow come againe.

33. Where are the mighty and the  
and flouting ones become? (proud  
Some 100 yeeres agoe they died,  
and such as had their roome.

34. The rolls of kings and princes great  
and chronicles of late,  
Record to vs full many a one  
who liu'd in pompe and state.

35. A time they had, their time is gone,  
their glory is decayed:  
And sinne to such as died not well,  
a wefull hire is paid.

36. And as for men of lower place,  
whom better we did know,  
Whose crowne was beaury, ease and  
and did in dainties flow: (wealth

37. Behold it is with them, as if  
they neuer beere had bene,  
As if no pleasure or no pompe  
of theirs had euer bene scene.

38. And such as doe remaine as yet,  
and liue as they haue done, (found  
Shall finde the same which they haue  
when once their race is run.

39. So that small canst there is, we see,  
this kinde of life to choose,  
And for the same the saddest sweet  
of beaumently life to lose.

40. But such as doe in wisdom say  
and take delight therein,  
Shall haue with peace a place on  
and greater gaines shall win: (earth

41. Therefore mine owne desire shall be,  
to take this for my part, (sweet  
The water streames and pastures  
of Gods word, with my heart.

42. And such as these few reasons may  
perswade vnto the same,  
I wish them that which to my selfe:  
at this that they may aime.

43. Then happy we throughout our life  
what euer vs befall: (thee  
Thrice happy eke, when we go hence  
and God vs home shall call.

44. Let the words of my mouth please  
and thoughts of heart, O God:  
And in the same continually  
let me make mine abode.

45. As haue the daies of sorrow bene,  
so may our comfort be:  
That as we did not praise thee then,  
so may we now praise thee.





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*Two parts of mans misery.*

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*Which bringeth all plagues.*

*After this life.*

*In this life.*

*The creatures cursed for mans cause.*

*Much more himselfe.*

*In all he takes in hand.*

*In his body, diseases, &c.*

*In his senses, deafnesse, &c.*

*In his friends and kindred, &c.*

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*Men shift off this.*

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*Hardness of heart, and not for it.*

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*It must be known, as well as our misery.*

*Four things to be considered in it.*

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2. *Merits our transgressions.*

3. *By whom it is wrought.*

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*How it is wrought.*

*How it is received.*

*How it is embraced.*

*How it is wrought.*

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necessary to salvation.*

*They are most light, who haue most cause to  
mourne.*

*The person that shall be saved, beleaueth and  
applieth generall things particularly to  
himselfe.*

*Heerby the heart is troubled.*

*Few, hearing the doctrine of misery, thinke  
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*Their way at the time of death.*

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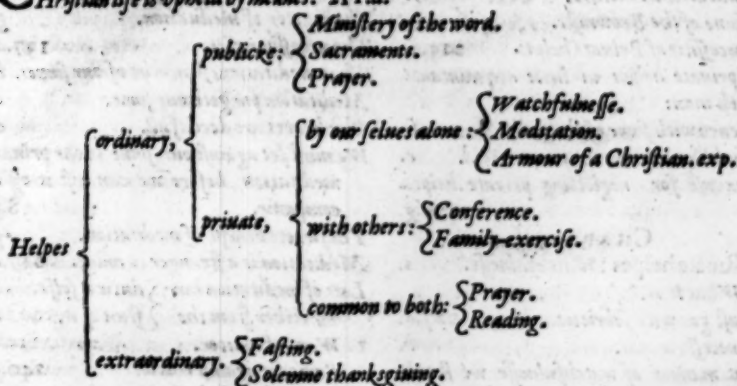
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These marginall notes following are in Pag. 19.

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FINIS.

Δεξα τη Οψι



## ¶ Admonition to the Reader.

**C** Emle Reader, I could not attend on the Print, and diuers faults by means thereof haue escaped : as points made in the sentence where they should not be ; and one word wanting a letter, or hauing one too many : which yet may be knowen what they be, easily. These amend, if thou canst, as thou findest them. The other, which not being amended, would change the sense, I haue for the most part, and as my little leasure at this time suffered me, corrected. By the which patterne if thou amend the booke before thou readest it, in the pages wherein the faults are quoted, it shall be the easiest way, to reade with profit and good : and marke this, that seeing this word [ reade ] shall be oft vsed, after it be twice or thrice vsed, this letter [ r. ] shall stand for the word [ reade : ] and so [ p. ] for pag. & [ l. ] for line.

### *Faults in the first Treatise, correct thus.*

**P** Ag. 3. line 31. reade, manifested. pag. 51. put out [the third head] in marg. pag. 53. line 38. reade, hardly looke. line. 39. reade (as many as desire saluation so, (farre off as yet ye be.) p. 55. l. 42. put out [if.] p. 56. l. 34. r. this benefit. p. 64. in the contents, put out [and the comforts of it.] p. 66. l. 17. put out [of.] p. 68. l. 43. put out the parenthesis. p. 70. l. 43. r. he count this aduice and direction for the preseruing of faith, needlesse. p. 71. l. 40. r. are set downe. last line, reade, the first Treatise,

#### *In the second Treatise.*

**P** Ag. 76. line 30. reade, sensibly. p. 78. l. 14. reade commonnesse. p. 86. 5. reade, soone see. p. 100. l. 7. put out [of.] p. 101. l. 19. r. ignorance. p. 104. l. 31. r. worst. p. 108. in the contents, r. and that they be renounced of the beleuer. l. 20. r. our selues. p. 112. l. 32. put out [other.] p. 115. l. 27. r. themselves. p. 118. in the marg. r. second. l. 30. put out [as.] p. 124. begin the chapter lin. 1. and put out [in vaine.] l. 21. r. Baalim. p. 126. l. 45. r. reaped by them. p. 138. l. 15. r. and it had need. p. 140. l. 19. put out that line [And of the &c.] p. 143. l. 4. put [wil any say] after [backe againe.] p. 145. l. 35. r. 1. Theif. l. 16. p. 148. l. 10. r. ye. p. 162. l. 32. for [necks] reade [knecs.] p. 163. l. 39. r. Berza. p. 170. l. 14. r. partaker. p. 184. l. 32. r. that though. p. 189. l. 1. r. saluation onely. p. 190. 15. put out the last [and.] p. 192. l. 3. r. Almuggim. p. 203. l. 1. r. he first. p. 204. 25. put out [to.]

#### *In the third Treatise.*

**P** Ag. 212. l. 24. reade, 7. p. 220. l. 27. r. dainties. p. 232. l. 19. r. glorified. p. 248. l. 10. r. subtiler. p. 252. l. 29. r. or to be fleshed. p. 254. l. 24. r. eat &c. p. 260. l. 16. r. his captaine. p. 287. l. 25. r. for [not, out.] p. 289. l. 44. r. and that. p. 293. l. 4. r. low.

#### *In the fourth Treatise.*

**P** Ag. 306. l. 26. r. to it, every day. p. 313. l. 30. r. Cap. 7. p. 314. l. 43. r. so neither. p. 316. l. 34. r. and so hath. p. 318. l. 8. r. knew. p. 319. l. 5. r. who. p. 320. l. 31. r. parts. p. 321. l. 42. r. heale. p. 323. l. 26. r. as in that one. p. 326. l. 13. r. is thankfullnesse. l. 45. r. certaine time. p. 327. l. 45. r. And as be. p. 341. l. 29. r. here, and had giuen. p. 342. l. 3. r. and had hope. p. 343. l. 26. put out [who.] l. 34. r. life but much. p. 362. l. 11. r. doubt of it. p. 378. l. 17. r. shalbe able. p. 385. l. 24. r. resolution of it. p. 389. l. 21. r. we shall.

#### *In the fifth Treatise.*

**P** Ag. 414. l. 1. r. seuerall lets. p. 423. l. 15. r. all is one. p. 427. l. 37. r. most incline. p. 442. l. 38. r. in a godly life. p. 443. l. 10. r. raine. p. 445. l. 38. r. finde it. in marg. r. take heed. p. 446. l. 26. put out [long.] p. 451. l. 7. r. besides that they. p. 466. in marg. r. preoccupation. p. 472. l. 15. r. and cansteth them. l. 31. r. leaue. p. 475. l. 30. r. or is inioyned. 489. l. 30. adde [can extinguish.]

#### *In the sixth Treatise.*

**P** Ag. 496. l. 26. put out [when.] p. 498. l. 5. r. I do not. p. 501. l. 44. r. but that they. l. 45. r. againe that. p. 504. l. 26. & 27. r. that God commands them to do so, that they may know it pleaseth him. l. 31. r. the children of God. p. 514. l. 42. r. forwardest. p. 520. l. 17. r. yet God. p. 528. l. 9. r. be said of this priuil. p. 547. l. 16. r. iustly. p. 548. l. 10. r. sunshine. p. 559. 43. r. hope in. p. 560. l. 25. r. possessions.

#### *In the seventh Treatise.*

**F** Rom pag. 554. to pag. 584. make all the pages sutable. p. 578. l. 36. r. gaming. p. 596. l. 13. r. ye knew.







# SEAVEN TREATISES

CONTAINING SVCH DIREC-

TION AS IS GATHERED OVT OF THE HO-  
LIE SCRIPTVRES, LEADING AND GUIDING

to true happinesse, both in this life, and in the life  
to come : and may be called the *practise*

*of Christianitie.*

PROFITABLE FOR ALL SVCH AS HEAR-

TILY DESIRE THE SAME. IN THE WHICH,

more particularly true Christians may learne how to lead

a godly and comfortable life every day, notwithstan-  
*ding their tribulations.*

First penned, and now set forth the third time, cor-

rected and enlarged by RICHARD ROBERTS, Preacher of the  
*word of God at Wethersfield in Essex.*

DEVT. 33. vers. 12.

*The beloved of the Lord shall dwell in safesie with him, who protecteth him all  
the day long.*

PSAL. 84. vers. 10.

*One day in thy Court is better then a thousand other where.*



AT LONDON

Imprinted by FELIX KYNGSTON, for THOMAS MAN,  
and are to be sold at the signe of the Talbot in Patern-

*ster-lane. 1610.*



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# TO THE RIGHT VERTUOUS, HIGH, AND MIGHTIE PRINCE,

KING JAMES, OUR DREAD SOVERAIGNE, BY

the grace of God, King of England, Scotland, France and

Ireland, Defender of the faith. &c. long life, happy

daies, and most prosperous

raigne.



Most gracious and dread Soueraigne Lord, I haue not presumed vpon this dedication, as being ouertaken with the forgetfulnesse either of your Maiesties greatnesse, or mine owne povertie: For I confesse, that if comparison were made that way, I might worthily be blamed of presumption. But the truth is, that I laid in balance your mind rather than your Maiestie, and the argument rather then my penning of it. In this I confesse I presumed, and I trust without desert of blame, that as you haue preferred godlinesse before glorie in the midst of this glorie, which God hath brought you vnto: so you will preferre a Treatise of godlinesse, thus simplie furnished, before a glorious stile: which is not seldom repugnant to the simplicity of holy things. And yet my meaning is to confesse to your Maiestie, that this argument deserued both a more learned and more gracious penne then mine. To which I would with all my heart haue giuen place, if I had either seene before me, or heard behind me the footsteps of any tending that way that I goe, though I confesse, there are some to be seene traueilling in waies neere adioyning to this.

Concerning your Maiestie, I am perswaded, that you repose your greatest greatnesse in the communion of Saints, and not in your seuered calling, which is transitorie: and therefore will account your selfe honored by the augmentation of grace, and the



## THE EPISTLE DEDICATORIE.

furtherance of true holinesse. Your Maiesties owne affaires must be permitted to inoy their opportunities, and your godly wisdom to inoy your choice in this varietie of reading. But I doubt not, but your godly heart wil perswade you to receiue a booke of this kinde with a gracious hand, though it were to no other end, but to begin to Gods people in the entertaining of anie true hearted motiue vnto holinesse. And this, to say the truth, is that wherein I haue made bold to vse your gracious and renowned name, to aduantage my intent of furthering the people committed to your charge in their passage to saluation. Let it therefore (I most humbly supplicate) please your Maiesties to giue allowance to my indeauour and drift, and to pardon my slips: for my meaning hath been to seeke the honour of God in this worke, and to borrow helpe in this Dedication, of the grace he hath giuen you for such purposes.

Thus reioicing, with the rest of Gods people, for the comfort wherewith the Churches heart hath been comforted by you, and hopeth still to be, and desiring the lineall descent of these kingdoms to your Maiesties royall posteritie, till Iesus Christ with his glorious comming obscure all the glorie of the world;

I beseech the holie ghost to be with your spirit,  
and keep your Maiestie in Christ vnto  
the end.

*Your Maiesties most humble subject,*

RICHARD ROOSES, Mini-  
ster of the Gospell.



## To the Christian Reader.



He children of this world are in their generation wiser than the children of light. The truth hereof may appeare in the Papists; who discerning that their booke of Contraries, stuffed with manifold untruths, fallacious, and corruptions, were not able to gaine sufficiently (though small gaine be too great for such merchants) to their Babylonish kingdome, haue set themselues and others on worke (being all set on worke of Hell) to penne certaine Treatises, tending to insuare and intangle the minds of ignorant and simple Christians, in the corrupt and filthy puddle of Popish deuotion. In this respect I perswade my selfe, it is come to passe (not without the gracious providence of God) that the Author hereof hath bene encouraged in himselfe, and by others, to write these Christian directions, as a counterpoison to all such inchantments of Papists, who would by these meanes beare men in hand, that all true deuotion dwelt amongst them, and were inclosed and tied to their Cels and Cloysters: In which vnclane cages it is vnpossible for any true spirituall and holy meditations to haue their abiding: for as much as euen the very mindes and consciences of such vnclane birds, are defiled with damnable errors, and Idolatries. Wherefore I would earnestly aduise, and hartily entreate thee (Christian Reader) to embrace this booke, wherein thou shalt finde good precepts, and holy directions, not delineated by rote (as from a Parrot) out of the booke and writings of other men: but confirmed by the singular experiences of one, who hath long laboured the conuersion, and confirmation of many other; but especially the mortification and quickning of his owne soule and conscience: one, whom indeed I haue euer esteemed another Greenham: and herein more happy then he; because he hath lined to penne, and peruse his owne labours; and may yet live (by the mercie of God) to correct and amend whatsoeuer slip of his penne (for in a long worke one may happily take a nap, two, or three) shall be shewed vnto him. Reade it therefore (beloued Christian) and that with diligence: and thou shalt finde (I doubt not) more true light and direction to a true deuout and holy life then in all the Resolutions of the Iesuiticall Father Parsons (though neuer so refined, as a brick newly washed) or meditations of Frier Granatensis, or any Popish Directories whatsoeuer. And so I commend thee and all thy holy labours in this and all other good bookes, especially in the booke of booke (I meane the holy Bible) to the rich and mercifull blessing of God our Father in Iesus Christ.

Blackfriars London this 26. of October, 1604.

Thine in the Lord,

STEPH. EGERTON.